THE HOLIE BIBLE
FAITHFULLY TRANSLATED INTO ENGLISH,
OUT OF THE AUTHENTICAL LATIN.
Diligently conferred with the Hebrew, Greeke,
and other Editions in divers languages.

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

BY THE ENGLISH COLLEGE OF DOWAY.

Haurietis aquas in gaudio de fontibus Salvatoris. 
I. xii. 12.
You shall draw waters in joy out of the Saviour's fountains.

Printed at Doway by Laurence Kellam,
at the signe of the holie Lambe.

M. DC. IX.
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M. DC. IX.
APPROBATIO.

Nos infrascripti, in alma Duacensi universitate Sacrae Theologiae Doctores & Professores, hanc Anglicanam Veteris Testamenti translationem, quam tres diversi eius nationis eruditissimi Theologii, non solum siedem, sed propter diversa quae ei sunt adiunctae, valde utilem fidei Catholicae propagandae ac tuenda, & bonis moribus promouendis, sunt testati: quorum testimonio ipsorum syngraphis munita vidimus; cujus item Translationis, & Annotationum auctores nobis de fide integritate, & eruditionis præstantia probè sunt noti: his rebus adducti & nixi, fructuose exulgari posse censimus. Duaci. 8. Novembris. 1609.

Guilielmus Estius Sacrae Theologiae Doctor, & in Academia Duacensi Professor.

Bartholomaeus Petrus Sacrae Theologiae Doctor, & in Universitate Duacensi Professor.

Georgius Colveneriensis S. Theologiae Doctor, & eisdem in Academia Duacensi Professor.
TO THE RIGHT
WELBELOVED ENGLISH
READER GRACE AND GLORIE
IN IESVS CHRIST EVERLASTING.

LAST through Gods goodnes(most dearly
beloued) we send you here the greater part
of the Old Testament: as long since you re-
ceived the New; faithfully translated into
English. The residue is in had to be finished:
and your desire thereof shal not now (God prospering our
intention) be long frustrate. As for the impediments, which
hither to haue hindered this worke, they al proceed (as
manie do know) of one general cause, our poore estate in
banishment. Wherein expecting better meanes, greater
difficulties rather ensued. Neuertheless you wil hereby the
more perceine our seruent good will, euer to serue you, in
that we haue brought forth this Tome, in these hardest
times, of aboue fourtie yeares, since this College was most
happily begune. Wherefore we nothing doubt, but you
our dearest, for whom we haue dedicated our limes, wil
both pardon the long delay, which we could not wel pre-
vant, and accept now this fruit of our labouryes, with like
good affection, as we acknowledge them due, and offer
the same vnto you.

If anie demand, why it is now allowed to haue the holie
why & how
Scriptures in vulgar tonguies, which generally is not per-
mitted, but in the three sacred only: for further declaration
of this, & other like pointes we remite you to the Preface,
before the New Testament. Only here, as by an Epitome,
To the English Reader.

We shall repeat the summe of al, that is there more largely discussed. To this first question therefore we answer, that both in reason, & highest authority of the Church, judge it not alsest necessary, nor alwayes 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 indifferentely of all men. Experience also teacheth, that through ignorance, joined often with pride and presumption, manie reading Scriptures have erred grossly, by misunderstanding God's word. Which though it be most pure in itself, yet the sense being adulterated is as perillous (saith Tertullian) as the stile corrupted. S. Ambrose obstrueth: that where the text is true, the Arrians interpretation hath errors. S. Augustin 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, S. Ierome vterely disallowed, that al sortes of men & women, old & young, presumed to read: & talk of the Scriptures: whereas no artificer, no tradisman dare presume to teach anie facultie, with which he hath not first learned. Seing therefor that dangers, & hurtes happen in manie, the careful chief Pastores in Gods Church, have alwaies moderated the reading of holy Scriptures, according to persons, times, and other circumstances; prohibiting some, and permitting some, to haue and read them, in their mother tongue. So S. Crysoftom translated the Psalmes & some other partes of holy Scriptures for the Armenians, when he was there in banishment. The Slavonian and Gothes say they have the Bible in their languages. It was translated into Italian by an Archbyshop of Genua. Into French in the time of king Charles the fift, especially because the waldensian heretickes had corruptly translated it, to
it, to maintain their errors. We had some parts in English translated by Venerable Bede; as Malmesburie witnesseth.

And Thomas Arundel Archbishop of Canturburie in a Council holden at Oxford, straitly ordayned, that no heretical translation set forth by vichiffe, and his complices, nor any other vulgar Edition should be suffered, till it were approved by the Ordinaries of the Diocese: alleging S. Jeroms judgement of the difficultie & danger in translating holy Scriptures out of one tongue into another. 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 Catholique Romane faith and doctrine, should be contrarie to Gods written word, & that the Scriptures were not suffered in vulgar languages, lest the people should see the truth, & vvithal these new maisters corruptly turning the Scriptures into diuers tongues, as might best serve their owne opinions: against this false suggestion, and practise, Catholique Pastores have, for one especial remedie, set forth true and sincere Translations in most languages of the Latin Church. But so, that people must read them with licence of their spiritual superior, as in former times they were in like sort limited. Such also of the Laity, yea & of the meaner lerned Clergie, as were permitted to read holie Scriptures, did not presume to interpret hard places, nor high Mysteries, much lesse to dispute and contend, but leaving the discussion therof to the more lerned, searched rather, and noted the godlie and imitable examples of good life, and so lerned more humility, obedience, hatred of sinne, feare of God, zele of Religion, and other vertues. And thus holie Scriptures may be rightly vsed in anie tongue, so teach, to argue, to correct, to instruct in justice, that the man of God may be perfect, and (as S. Paul addeth) instructed to eniere good vvorke, when men labour rather to be doers of Gods will & vword, then readers or hearers only, deceiving themselves.

What part of Scriptures be most conuenient for vulgar readers.
To the English Reader.

But here another question may be proposed: Why we translate the Latin text, rather than 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 than the Latin, we would also preferre such fountaines before the other, in whatsoever they should be found to disagree. But the ancient best learned Fathers, and Doctors of the Church, do much complaine, and testifie to us, that both the Hebrew and Greek Editions are souly corrupted by Jews, and Heretikes, since the Latin was truly translated out of them, whiles they were more pure. And that the same Latin hath bene farre better conserved from corruptions. So that the old Vulgate Latin Edition hath bene preferred, and vsed for most authentical above a thousand and three hundred yeares. For by this verie terme S. Ierom calleth that Version the Vulgate or common, which he conferred with the Hebrew of the old Testament, and with the Greek of the New, which he also purged from faultes committed by writers, rather amending then translating it. Though in regard of this amending, S. Gregorie calleth it the new version of S. Ierom: who neuertheless in an other place calleth the self same the old Latin Edition, judging it most worthy to be followed. S. Augustin calleth it the Italian. S. Isidorus witnesseth that S. Ieroms version was receivd and approved by all Christian Churches. Sophronius also a most learned man, seeing S. Ieroms Edition so much esteemed, not only of the Latines, but also of the Grecians, turned the Psalter & Prophetes, out of the same Latin into Greke. Of latter times what shall we neede to recite other most lerned men? S. Bede S. Anselme, S. Bernard, S. Thomas, S. Bonauinture, & the rest? VWho at uniformly allege this only text as authentical. In so much that all other Latin Editions, which S. Ierom faith were in his time almost innumerable, are as it were fallen.
To the English Reader.

fallen out of all Divine handes, and growne out of credite and use. If moreover we consider St. Jeroms learning, piety, diligence, and sinceritie, 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 bene since, surely no man of indifferent judgement, will match anie other Edition with St. Jeroms: but eaily acknowledge with the whole Church Gods particular prouidence in this great Doctor, as well for expounding, as most especially for the true text and Edition of Holy Scriptures. Neither do we flee vnto this old Latin text, for more advantage. For besides that it is free from partialitie, as being most ancient of all Latin copies, and long before the particular Controversies of these dayes beganne; the Hebrew also & the Greke when they are truly translated, yea and Erasmus his Latin, in sundrie places, proue more plainly the Catholique Romaine doctrine, then this which we rely vpon. So that Beza & his followers take also exception against the Greke, when Catholiques allege it against them. Yea the same Beza preferreth the old Latin Version before all others, & freely testifieth, that the old Interpreter translated religiously. What then do our countriemen, that refuse this Latin, but deprive themselfes of the best, and yet al this while, have set forth none, that is allowed by all Protestants, for good or sufficient.

How well this is done the lerned may judge, when by mature conference, they shall have made trial thereof. And if any thing be mistaken, we wil (as still we promise) gladly correct it. Those that translated it about thirtie yeares since, were well knowne to the world, to haue bene excellent in the tongues, sincere men, and great Divine: only one thing we have done touching the text, wherof we are especially to give notice. That whereas heretofore in the best Latin Editions, there remained many places differing
To the English Reader.

...ing in wordes, some also in sense, as in long processe of time, the writers erred in their copies; now lately by the care & diligence of the Church, those divers readings were maturely, and judiciously examined, and conferred with sundrie the best written and printed books, & so resolved upon, that al which before were left in the margent, are either restored into the text, or else omitted; so that now none such remaine in the margent. For which cause, we haue againe conferred this English translation, and conformed it to the most perfect Latin Edition. 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 partialtie, 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 doubtfull.

Now for the strictnes observed in translating some wordes, or rather the not translating of some, which is in more danger to be disliked, we doubt not but the discrete learned reader, deeply weighing and considering the importance of sacred wordes, and how easilly the translatour may misle the sense of the Holy Ghost, will hold that which is here donne for reasonable and necessarie. We have also the example of the Latin, and Greke, where some wordes are not translated, but left in Hebrew, as they were first spoken & written; which seeing they could not, or were not convenient to be translated into Latin or Greke, how much lesse could they, or was it reason to turne them into English? S. Augustin also yeldeth a reason, exemplifying in the wordes Amen and Alleluia, for the more sacred authoritie thereof, which doubtles is the cause why some names of solemn Feastes, Sacrifices, & other holy things are referred in sacred tongues, Hebrew, Greke, or Latin. Againe for necessitie, English not hauing a name, or sufficient terme, we either kepe
To the English Reader.

Keep the word, as we find it, or only turn it to our English termination, because it would otherwise require many wordes in English, to signify one word of another tongue. In which cases, we commonly put the explication in the margent. Briefly our Apologie is easie against English Protestantæ; because they also referre some wordes in the original tongues, not translated into English: as Sabbath, Ephod, Pentecost, Proselyte, and some others. The sense whereof is in due as loane lerned, as if they were turned sooner as is possible into English. And why then may we not say Prepuce, Phase or Pasch, Azimes, Bredes of Proposition, Holo-caust; and the like? Rather then as Protestantæ translate them: Foreskinne, Pascoorer, The feast of sueste bredes, Shevu bredes, Burnt offerings: &c. By which termes, whether they be truly translated into English or no, we wil passe over. Sure it is an English man is stil to seke, what they meane, as if they remained in Hebrew, or Greke. It more importeth, that nothing be wittingly and falsly translated, for advantag of doctrine in matter of faith. Wherein as we dare boldly avouch the sinceritie of this Translation, and that nothing is here either vntruly, or obscurely done of purpose, in fauour of Catholique Romane Religion: so we can not but complaine, and chalenge English Protestantæ, for corrupting the text, contrary to the Hebrew, & Greke, which they professe to translate, for the more shew, and mainteyning of their peculiar opinions against Catholiques. As is proved in the Discoverie of manifold corruptios. For example we shal put the reader in memorie of one or two. Gen. 4. v. 7. whereas (God speaking to Cain) the Hebrew wordes in Grammatical construction may be translated either thus: 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. Protestantæ did so translate it: yet in the
Against free will.

To the English Reader.

they year 1579, and 1603, they translate it the other way, rather saying, that Abel was subiect to Cain, and that Cain by God’s ordinance, had dominion over his brother Abel, then that concupiscence or lust of sinne is subiect to mans wil, or that man hath powre of free wil, to resist (by Gods grace) tentation of sinne. But as we heare in a new Edition (which we have not yet seen) they trasslate it almost as in the first. In like sorte Gen. 14. v. 18. The Hebrew particle \textit{Vav}, which S. Ierom, and al Antiquitie translated \textit{Enim} (For) Protestants wil by no meanes admitte it, because (besides other argumentes) we proue therby Melchisedechs Sacrifice. And yet themselves translate the same, as S. Ierom doth, Gen. 20. v. 3. saying: \textit{For she is a mans wise.} &c. Againe Gen. 31. v. 19. the English Bibles, 1552. and 1577. translate \textit{Theraphim, Images.} Which the Edition of 1603, correcting, translate \textit{Idoles.} And the marginal Annotation wel proueth, that it ought to be so translated.

With this then we wil conclude most deare (we speake to you al, that vnderstand our tongue, whether you be of contrarie opinions in faith, or of mundane feare participate with an other Congregation; or profeffe with vs the same Catholique Religion) to you al we present this worke: dayly beseeching God Almightye, the Divine \textit{VVisedom, Eternal Goodnes, to create, illuminate, and replenish your spirites, with his Grace, that you may attain eternal Glorie.}

ev ery one in his measure, in those manie Mansions, prepared and promised by our Saviour in his Fathers house. Not only to those which first receiued, & followed his Divine doctrine, but to al that should afterwaordes beleue in him, & kepe the same preceptes. For there is one God, one also Mediatour of God and men: Man Christ Iesus. \textit{VVho gaue himself a Redemption for al. VVherby appeareth his wil, that al should be saude. VVhy then are not all saude?The Apostle addeth: that they must first come to the knowleage of the truth. Because without faith it is impossible to please God.}
To the English Reader.

God. This ground worke therefore of our creation in Christ by true faith, S. Paul labored most seriusly by word and writing, to establishe in the hartes of all men. In this he confirmed the Romanes by his Epistle, cómending their faith, as already receiued, and renowned in the whole world. He preached the same faith to manie Nations. Amongst others to the lerned Athenians, Where it seemed to some, as absurde, as strange; in so much that they scornfully called him a word-souer, and Preacher of new gods. But S. Augustin alloweth the terme for good, which was reprochfully spoken of the ignorant. And so distinguishing between Reapers, and Sowers in Gods Church, he teacheth, that whereas the other Apostles reaped in the Iewes, that which their Patriarches and Prophetes had sowe; S. Paul sowed the seede of Christian Religion in the Gentiles. And so in respect of the Israelites, to whom they were first sent, calleth the other Apostles Messiores, Reapers, and S. Paul, being specially sent to the Gentiles, Seminatorem a Sower, or Seminarie Apostle. Which two sortes of Gods workmen are still in the Church, with distinct offices of Pastoral cares, and Apostolical missiones; the one for perpetual governement of Catholique countries: the other for conversion of such, as as haue not receiued Christian Religion, or are relapsed. As at this time in our country, for the diuers sortes of pretended religions, these diuers spiritual workes are necessary, to teach and seede al Britan people. Because some in error of opinions preach an other Gospel, whereas in veritie there is no other Gospel. They preach in deede new doctrine, which can not saue. Others follow them beleuving falshood. But when the blinde lead the blinde (not the one only, but) both fall into the ditch. Others conforme themselves, in external shew, fearing them that can punish, and kill the bodie. But our Lord will bring such as decline into (vniust) obligations, with them that worke iniquitie. The Reliques and final flocke of Catholiques in our country, have
TO THE ENGLISH READER.

great sadnes, and sorrow of heart, not so much for our owne affliction, for that is comfortable, but for you our brethren, and kinsmen in flesh and blood. VVishing with our owne temporal damage whatsoever, your salvation. Now is the acceptable time, now are the days of salvation, the time of Grace by Christ, whose days manie Kings & Prophetes desired to see: they saw them (in spiriit) and rejoiced. But we are made partakers of Christ, and his Mysteries; so that ourselves neglect not his heauenly riches: if we receive & kepe the beginning of his substance, firme unto the end; that is, the true Catholique faith; building theron good workes by his grace; without which we cannot thinke a good thought, by which we can do al things necessarie to salvation. But if we hold not fast this ground, all the building fayleth. Or if confessing to know God in wordes, we denye him in deedes, committing workes of darkness; or omitting workes of mercie, when we may doe them to our distressed neighbours; briefly if we have not charitie, the forme and perfection of al vertues, al is lost, and nothing worth. But if we builde upon firme grounde, gold, silver, and precious stones, such building shal abide, and make our vocation sure by good workes. as S. Peter speaketh. These (faith S. Paul) are the yeares of God, colheyes of Christ. Neither is the number of Christs blessed children count, as of the Iewes, an hundred fourtie foure thousand; of euerie tribe of Israel twelue thousand signed; but a most great multitude of Catholique Christians, which no man can number, of al nations, and tribes, and peoples, and tongues, standing before the throne of the lambe, clothed in white robes, and palmes (of triumph) in their handes: hauing overcome tentations in the vertuous race of good life. Much more thosse which also induce persecution for the truthes sake, shal receive most copious great rewardes in heavne. For albeit the passions of this time (in themselues) are not * condigne, to the glorie to come, that shal be reueled in

* Where is the rest of the text? It seems to be missing or fragmented.

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

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

Innumerable saue by Christ.

They are more happy that suffer persecution for the truth.
led in vs: yet our tribulation, which presently is momentanice, and light, worketh (through grace) above measure exceedingly an eternal weight of glory. What shal we therefore meditate of the especial prerogative of English Catholiques at this time? For to you it is geuen for Christ, not only that you beleue in him, but also that you suffer for him. A little now, if you must be made penitue in divers tentations, that the probation of your faith, much more precious then gold, which is proved by the fire, may be found vnto praise, and glory, and honour, in the revelation of Iesus Christ. Manie of you have susteyned the spoile of your goodes with joy, knowing that you have a better and a permanent substance. Others have benne depruied of your children, fathers, mothers, brothers, sisters, and nearest frendes, in readie resolution also, some with sentence of death, to lose your owne lives. Others have had trial of reproches, mockeries, and stripes. Others of bandes, prisons, and banishmentes. The innumerable renowned late English Martyres, & Confessors, whose happie soules for confessing true faith before men, are now most glorious in heaven, we passe here with silence; because their due praise, requiring longer discourse, yea rather Angels, then English tongues, farre surpasseth the reach of our conceiptes. And so we leauie it to your devout meditation. They now secue for themselves, and solicitous for vs their dearest clientes, incessantly (we are well assured) intercede before Christes Divine Maiestie, for our happie consummation, with the conversion of our whole countrie. To you therfore (dearest frendes mortal) we direct this speach: admonishing ourselves & you, in the Apostles wordes, that for so much as we have not yet resisted tentations to (laid) blood (and death itself) patience is still necessarie for vs, that doing the will of God, we may receive the promise. So we repine not in tribulation, but cuer loue them that hate vs, pitying their case, and reioyçinge in our owne. For
neither can we see during this life, how much good they do us; nor know how much 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 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 lieth by faith, believing with heart to justice, and confessing with mouth to salvation. But he that withdraweth himself shall not please Christ's soul. Attend to your salvation, dearest countrymen. You that are far off, draw nigh, put on Christ. And you that are within Christ's fold, keep your standing, persevere in him to the end. His grace dwell and remaine in you, that glorious crownes may be given you. Amen.

From the English College in Doway, the Octaues of All Saints, 1609.

The God of patience and comfort give you to be of one mind, one souerain another in Jesus Christ: that of one mind, with one mouth you may glorifie God.
THE SUMME AND PARTITION OF THE HOLIE BIBLE.

With a briefer note of the Canonical and Apochryphal Bookes.

By the uniforme consent of all learned Divines, the holie Bible, or written word of God, containeth expressed or implied, all things that man is to beleue, to observe, or to avoid, for obtaining of eternal salvation. That is, all matters of faith and manners, by which we may know and serve God, and so be spiritually joined with him, in this life, and in eternity. For both the old and new Testament propose and testify unto vs, one and the same God, the same Christ, the same Church, and other Mysteries of our beleefe, not differing in substance, but in manner of setting forth more obscurely in figures and prophecies foretelling those things, which the New declareth (in great part) as done and performed. Whereupon saith S. Augustin: In the Old Testament the New lieth hidden: & in the New the Old lieth open.

And touching their names, wherein apparent difference, the one (faith the same Doctour) is called the old Testament, either because it proposeth promises of temporal things (wherewith our old corruptions 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: Wherein shall never waxe old nor decay. Likewise S. Gregorius the great testifieth this conformity, and correspondence between the Old and New Testament, affirming that the same is signified by the Prophet Eschiel's vision of a wheele, which had four faces, or apparence of foure wheiles, the shape whereof was, as it were, a wheele in the middes of a wheele. What is this faith he, nisi quod in Testamenti veteris litera Testamentum nouum lactuit per Allegoriam? but that in the letter of the old Testament, the New lay hidden by an Allegorie?

In both Testamentes, are foure sortes of Bookes.

Legal, Historical, Sapiential, & Prophetical. The Legal bookes of the Old Testament are the five bookes of Moyses; Genesis, Exodus, Leviticus, Numeri,
Proemial Annotations.


Sapiential, of the Old Testament, are the Proverbs, Ecclesiastes, Canticles, Book of Wisdom, or Ecclesiasticus; and of the New Testament, the Epistles of S. Paul and of other Apostles. Prophetic books are David's Psalms (which is also Sapiential, yea like wise Legal and Historical) the Books of Isaias, Jeremias with Baruch, Ezechiël, Daniel, the Twelve lesser Prophets, Osea, Joel, Amos, Abdias, Ionas, Micheas, Nahum, Abacuc, Sophonias, Aggæus, Zacharias, Malachias. And in the New Testament, the Apocalypse of S. John the Apostle.

All these books are undoubtedly Canonical, as the Authors cited in the inner margin testify. And consequently all, and all the partes thereof, are of infallible truth. For otherwise, as S. Augustin teacheth, if anie part were false, or doubtful, all were uncertain. Once admitting falshood (as hath been, Epist. S. ad Ieron. in his synagoga authentica, no parcel of these books should remain, which anie way should seem hard to manners, or incredible to belief, but it might by this most pernicious rule be turned to an officious fiction of the author. That is, if anie error could be committed by the 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 not. True it is, that some of these books (as we shall particularly discourse in their places) were sometimes doubted of by some Septuagines, and called Apocryphal, in that sense, as the word properly signifies; hidden, or not apparent. So S. Ierome (in his Prologue before the Latin Bible) calleth divers books Apocryphal, being not so evident. Whether they were Divine Scripture, because they were not in the leases Canon, nor at first in the Churches Canon, but were never received, as false or erroneous, in which sense the Prayer of Manasseh, 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 divers others, as the book ascribed to Enoch, the Gospels of S. Andrew, S. Thomas, S. Bartholomew, and the like recited by S. Ierome (Decret. de libris Ecclesiasticis divit. 15. Can. Sanctor Romana) S. Innocentius the first (Epist. 3.) S. Ierome, Epist. ad Leontem. S. Augustin li. 15. cap. 12, de ciuit. Dei. Origien homil. 2. in Cantica, are in a Word Icicle called Apocryphal, or are recited as...
PROEMIAL ANNOTATIONS.
containing manifest errors, or famed by Heretics. Neither can a Christian
Catholique be otherwise assured, Which Bookes are Divine and Canonical
Scriptures, but by declaration of the Catholique Church, which without inter-
ruption succeeds the Apostles, to whom our Saviour promised, and sent
the Holy Ghost, to teach al truth. For in all thing more than others,
assuredly one chief and most necessary point is, to know and declare, which
Bookes are God's holy Word; being of most singular importance.

THE SUMME OF THE OLD TESTAMENT, as it is distinguished from the new.
The old and new Testament differ in time.

Norwithstanding the subject, or general argument of both Testament:

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 pro-
posed. In regard whereof S. Jerome saith: Lex Moyui & omne vetus
instrumentum elementa mundi intelliguntur, quibus quasi ele-
mentis, & Religionis exordijs Deum discimus. The law of Mo-
yses 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 after-
wards a law written, with promises of temporal rewardes; as long life,
land flowing with milke & honey, & the like; but it brought nothing
to perfection, as S. Paul saith, when gifts & holies were offered,
which could not according to conscience, make the obeteruer
perfect. For the helps of that time, were butt infirma & egena elemen-
ta: Weake & poore elements. Likewise in general, touching the punis-
ments 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, vpon whom
the ends of the world are come. So that the old Testament, or Law was
but our pedagogue in Christ. Ye it setteth forth to us the whole course
of Gods Church, for the space of four thousand yeares, that is, from the begin-
ing 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 ever eternite.

Heb. 7. 9. 10.
Gal. 4.
1.Cor.10
Gal. 3:
The old Testament con-
teyneth figures of the new.

A continual visible Church from the begin-
ing of the world to
Christ.
The same My-

stical bodie,

but different in
state.
Divided into
six ages.
The first age
continued.
1656. yeares.
Proemial Annotations.

The second
368 or 398.
The third.
about 410.
The fourth
480.
The fifth
470.
The sixth,
were 640.
At the time
from the creation
about 4000.
years.

Of Moyses the Author of the five first bookes.

Moyses (so called because he was taken from the water, as the name signifies) was born in Egypt, the sonne of Amram, the sonne of Caath, the sonne of Levi the Patriarch, and so of Jacob, Isaac, and Abraham. His maruoules deliuerie from drowning, his education, excellent forms, singular wisdom, heroicall vertues, rare dexteritie in all affayres, & whole life so admirable, are gathered out of holie Scripture, by S. Gregorius Bishop of Nisius, in a briefe Summe, most worthie to be read, but to large for this place. He was borne about the yeare of the world two thousand four hundred and long before all prophane writers, yea before manie of the Romanes false goddes, as S. Augustinz declareth in divers places of his most excellent bookes intituled of the Citie of God. He lived in this world 110. yeares, of which 40. were in Pharaos court, as the adopted sonne of Pharaohs daughter, fourie in banishment from Egypt in Madam, and fourie more he governed the people of Israel. His singular prayses are also briefly touched in the last chapter of Deuteronomy, added by Tostus, and in the booke of Ecclesiasticus. He died in the desert, and was buried in the vale of Moab, so secretly that no mortal man knew his sepulchre, lest the Jews, who were very prone to idolatrie, should have adored his body with divine honour, for the greater and multitude of his miracles, and for the singular estimation, they had of him for the same.

The
THE ARGUMENT OF THE BOOKE
OF GENESIS.

This first Booke of holy Scripture, called Genesis, which signifieth birth or beginning, was written by Moses, when he was designed by God, to instruct and rule the children of Israel. As also the other sower books following. The Author and autoritie of all which nine books, were cure 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 unto Moses wrote (which was above two thousand and four hundred years) the Church exercised Religion by Revelations made to certaine Patriarches, 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, and many errors abounding in the world, God would for correction and confusion thereof, have his will made further known to his children, and so remaine amongst them in written record, by his faithful servant and Prophet Moses. Wherefore 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 confirmed. He teacheth expressly that there is one only God, against those that imagined and brought into the phantasies of men mankind 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 was ever been. That God doth governe the same; against those that say, all is ruled by chance 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 some either not to know, or grossly to forget. And that God created al for mans use and benefit, which should make vs grateful. Wherefore holy Moses 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 Genealogie of Adam, especially to Noe. Then how men being more and more defiled upon the earth, with wicked, especially carnall sinnes, were by God; in wrath drowned with an unmercifull flood.

Against how a few refuered persons multiplied the world anew. But this spring also falling into manie sinnes, especially Idolatrye and spiritual fornication, as those of the first age did to carnall offences, God did confirme some faithful & true servants, of which Moses specially pursueth the line of Noe by Sem his first begotten sonne. Then describeth the particular vocations, lines, maners, notable sayings, and noble faithe, with sincere religion of Abraham, Isaac, Jacob, Joseph, & other holy Patriarches: bo haved before the Written Lawv. Likewise upon vs this occasion, of what

Genesis written by Moses. Always authentic.
So known by Tradition. confirmed by Christ. Allagaded also by the Apostles, Religion recuced to special persons, and so obsurued by Traditions.

VWhy Scripture was written.
VWhat Moses specially sheweth in this booke.

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

The principal Patriarches from Noe to the 12 sunes of Israel.

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THE ARGUMENT OF GENESIS.

This booke divided into eight partes.

1. Man, Jerusalem otherwise called Israel, with all his progenie, descended from the Land of Canaan into Egypt, and were there entertained. So this booke containeth the historie of two thousand three hundred & odde yeares. And it may be divided into eight partes. 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 Sinne, though sic 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 divison 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 commandement of Circumcision, from the 12. chap. to the 21.

The sixth part reconnieth the progenie, and other blessings, especially the great vertues of Abrahams, Isaac, and Jacob, from the 21. chap. to the 37. The seventh part reporteth the falling of Joseph into Egypt, and his advancement there, from the 37. chap. to the 46. The eight and last part is of Jacob, and his progenie going into Egypt, their entertainement there, and of Jacob, and finally of Josephs death, in the five last chapters.

The signification of the markes herevse, for direction of the reader.

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

This forme of cross [+] in the text, sheweth the beginning of every verse.

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

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

These forse prickes :: sheweth that there is an Annotation in the margent, upon that place. And when manie occurre, the first answereth to the first marke, the second to the second, and so forth. In like manner the citations of places in the inner margent, are applied to the authors alleged.

But when there be more such marginal annotations, they may safely be applied, we see the letters of the Alphabete for direction.

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

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

We have also noted in the margent, when the Bookes of holy Scripture (or partes thereof) are read in the Churches Service. For their uses, that desire to read the same, in order of the Ecclesiastical Office.
THE BOOKE OF GENESIS, IN HEBREW

BERESITH.

CHAP. I.

God createth heauen and earth, and all things therein; distinguishing and
bewraying the same; 26. Last of all the sixth day he createth man to
whom he subjecteth all corporal things of this inferior world.

1

In the beginning God created heauen and earth. ¶ And the earth was
void and vacant, and darkness was upon the face of the deapth: and the
Spirit of God moved over the waters. ¶ And God said: Be light made.
And light was made. ¶ And God saw the light that it was good: and he
divided the light from the darkeneses. ¶ And he called the light Day, and the darkneses Night: and there was euening
6 & morning, that made one day. ¶ God also said: Be a firmament made amidst the waters: and let it divide betweene
7 waters & waters. ¶ And God made a firmament, and divided the waters, that were under the firmament, from those,
8 that were abowe the firmament. And it was so done. ¶ And God called the firmament: Heauen: and there was euening
9 & morning that made the second day. ¶ God also said: Let the waters that are under the heauen, be gathered together
10 into one place: and let the drye land appeare. And it was so
done. ¶ And God called the drye land Earth: and the gathering of waters together, he called Seas. And God saw that
it was good. ¶ And said: Let the earth shoot forth greene
11 herbes, and such as may seede, & fruite trees yelding fruit
after his kinde, such as may haue seede in it selfe vpon the
12 earth. And it was so done. ¶ And the earth brought forth

A grene
partacre birdes and waters, in the higher part starrs, the highest is the Empyrial heauen. Esa. 66.

The lights made the first day, are dispo- sed the fourth day in their proper cour- ses for more distinction of times. S. Di- onys. ca. 4. de duin. nom. S. Theo. p. 1.
q. 67. 2. 4. q. 70. a. 2.

The Sunne & Moone: for though the moone be the least visible starr except Mercurie, yet it gusheth more light on the earth by reason it is never, and so Moyles speaketh according to the vulgar capaci- tie and we of things. S. Aug. li. 2. de Gen. ad lit. ca. 16.

grene herbe, such as seedeth according to his kinde, & tree that beareth fruite, hauing seede eche one according to his kind. And God saw that it was good. And there was euening & morrow that made the third day. Again God said: Be there lightes made in the firmament of heauen, to diuide the day & the night, and let them be :: for signes & seasons, and dayes and yeres: to shine in the firmament of heauen, & to giue light vpon the earth. And it was so done.

And God made "two" great lights: a greater light, to go- uerne the day: & a lesser light to govern the night: & starrs. And he set them in the firmament of heauen, to shine vpon the earth. And to govern the day & the night, & to diuide the light & the darkenes. And God saw that it was good. And there was euening and morning 19 that made the fourth day. God also said: Let the waters bring forth creeping creature hauing life, and flying soule, ouer the earth vnder the firmament of heauen. And God created huge whales, and all liuing & mouing creature, that the waters brought forth, according to eche sorte, & al soule according to their kinde. And God sawe that it was good. And he " blessed them saying: Increase and multiplicie, and replenish the waters of the sea: and let the birds be multiplied vpon the earth. And there was euening & mor. morning that made the fifth day. God said moreover: Let the earth bring forth liuing creature, in his kind, cattle, & such as creepe, & beasts of the earth according to their kindes: and it was so done. And God made the beasts of the earth according to their kinde, and cattle, & al that creepeth on the earth in his kind.

And God saw that it was good, and he said: Let vs make Man to our image, & likenes: and let him haue dominion ouer the fishe of the sea, and the foules of the ayre, and the beasts, and the whole earth, and al creeping creature, that moueth vpon the earth. And God created man, to his owne image: to the image of God he created him, male & female he created them. And God blessed them, and said: "Increase and multiply, & replenish the earth, and subdue it, and rule ouer the fishe of the sea, and foules of the ayre, & al liuing creatures, that moue vpon the earth. And God said: Behold I haue giuen you al maner of hearbe that seedeth vpon the earth, and al trees that haue in them seedes
Creation.

GENESIS.

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

ANNOTATIONS.

CHAPEL I.

1. In the beginning.] Holie Meyes telleth what was done in the beginning 
of the world, and so forward evryli his owne time, writing about two thou-
sand and foure hundred yeares after the beginning. Al which being incom-
prehensibl by humaine witt or discours, he knew partly by Revelation 
from God, for he had the gyft of Prophecies in most excellent sort : partly by 
Traditions from his elders, who leamed of theirs fathers. For vntil that time 
the Church had onely Traditions of such things, as were recued to special men, 
wherby we see the great autoritie of Traditions, before there were Scrip-
tures. And since Scriptures were written they are also necessarie, for three spe-
cial reasons. First for that we are onely assured by Tradition of the Church, that 
those booke are in rede holie Scriptures, which are so accounted, and not by 
the Scripture itself, for that there to proue the same by the same, until we be 
assured of some part, that proueth some other partes. And this made S. Au-
gustine to say plainly, that he could not belieue the Gospel, except the Church told him 
which is the Gospel. Secondly holie Scriptures being once knowne to be the 
word of God, and so of most eminent autoritie of all writings in the world, 
as S. Augustin, S. Jerome, & al other Fathers agree, yet for the true understan-
ding of the same, both the Scripture it selfe, and the ancient Fathers remit 
to the Church, namely to those in the Church, that are appointed by Gods 
ordinance, in the highest place that he hath choosen. Whiche were the High Priests in 
the old Testament, as appeareth: Deut. 17. Mat. 23. Iohn. 11. And in the new 
Testament, S. Peter and his Successors for whom Christ prayed that his faith 
should not faile : and therefore commanded him to confirme his brethren Luc.

Eccles. 10.

16. 

18. 

25. 

1. In the beginning God made heaven and earth.] All writers ancient and later 
whence these difficultes in these first chapters, that some otherwise very leamed 
hath thought it not possible to understand the same according to the proper 
meaning and vifual signification of the wordes, as the letter may seeme to found, but ex-
pound al allegorically, as that by the waters above the firmament should be 
understood the blessed Angels, by the waters under the firmament wicked 
spirites, and the like. So did Origen and divers that follow him therein. Yea 
shortly

S. Augustin in his bookees vpon Genesis against the Maniches, written

The Church had only Traditions & no Scripture 
above 2400. 

yeares.

Traditions 
necessarie for 
three causets.

Scripture of 
most eminent 
authoritie.

Scriptures 
hard.

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why Scriptures are hard.

Three spiritual senses besides the Literal.

Allegorical. 

Moral.

Anagogical.

A figure of Baptisme.

Christians called fistes.

Light being an accident remained without subject, by the judgement of some learned Fathers.

shortly after his conversion, when he could not find as he desired a good and probable sense agreeable to the wordes, in their proper signification, expounded them mystically, but afterwards in his other bookes de Genesi ad literam, he grauitly acknowledgeth that God did give him further sight therin, and that now he supposed he could interpret it according to the proper signification of the wordes, yet so that he durst not nor would not add to himself more sense, but that he was ready to imbrace an other, left by sticking to his owne judgement he might faile. So likewise S. Basil, S. Chrysostom, S. Ambrose, S. Ierome, S. Bede, and other greatest Doctors found & confessed great difficulties in these first chapters, which they with much studie 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 testimonie of those that have in deede studied & laboured in them, and by a little due consideration, the contradiction is most evident. For who will it looke into the holly Scriptures, shall find that some times in one place senseth contrariety to another, some times the letter & phrase are obscure & ambiguous; sometimes the sentences vnpunct. Again manie speeches are prophetical, manie abstrabilo, metaphorical, and vtered under other tropes & figures, and that in the literal sense. Moreover there are three spiritual senses besides the literal, very frequent in holly Scripture. Allegorical pertaining to Christ and the Church; Moral pertaining to maner; and Anagogical pertaining to the next life. As this word Jerusalem literally signifies the head city of Ierusalem: Morally the soul of man: Allegorically the Church militant; and Anagogically the Church triumphant. And sometimes this (and the like of others) metaphorically in the literal sense signifies the Church militant, and not the city of Ierusalem, as in the 12. chapter to the Hebrewes: and sometimes the Church triumphant, as in the 11. of the Apocalips.

2. The spirit of God. In the Hebrew it is signified, that the Spirit of God was on the waters to make them fertile, for that fishes and birds were to be procreated therof; the word is meralepeth, nectarbat, fatur pon, to produce fruit (as S. Ierom) from the waters, as a henne by her heat, produceth life in the egges. And the same S. Ierom, and before him Tertullian teach, that this was a figure of Baptisme, which consisteth of water and the Holy Ghost. For as water in the beginnings of the world received a certain vital vertue of the Holy Ghost to produce living creatures; so also Baptisme receiveth vertue of the same Holy Ghost to produce new men. Whereas upon Tertullian calleth Christians fishes, because they are gotten from the waters, and hence have their first spiritual life. Let it not therefore some strange (as I he) that in Baptisme waters giveth life.

16. Two great lights, and starres. Here occurreth an other example of the hardness of holly Scripture. For if the two great lights (towit the Sunne & the Moone) and also the starres, were made the fourth day, and not before, as it may seeme by the wordes in this place, then what was that light, and in what subject was it, that was made the first day? S. Basil, S. Gregorie Nazianzen, Theodore, and some others, writing vpon this place do thinke 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 thinke that the substance of the Sunne & Moone, & of other planets and starres were created the first day, and the fourth day fictition that order and course which now they kepe, with more distinction for signes and seasons, and days and yeares; yet it is cleere that the aforesaid ancient Doctors judged it possible, that accidents may remain
The accidents left it might be proved possible, as both the Catholic Doctors of bread and wine, and those who believe, that the accidents of bread and wine remain in the blessed Sacrament of the Eucharist without their subjects, which Protestants maine by deny.

26. Let us make man to our image. For better consideration of God's bounties without their towards us, and returning our felicet to gratitude towards him, we may here subiectes, note tenne prerogatives bestowed on us, by our Lord and Maker in our creation. Tene prerogatives of all earthly creatures. First, whereas God by an imperial word of gatues of commandment made other creatures, Dices, Dices summum: Fisciights: man in his. To there a commandment: intending to make man, he proceedeth familiarly, by way, creation, as it were, of consultation, and as to his own service to make man, madelike, saying: Let us make man to our image and likeness, that is to say, a reasonable creature to God, with understanding and free will, which beasts have not. Secondly, in this 2. The Myself-worke God first infused in the high Mysteries of the B. Trinitie, or pluralities of the B. of Persons in one God, because it is to be the same, signifying the pluralities of Persons by the words Let us make, and so on: and the unities, signified by the words Image and likeness, the first in the plural number, the last in the creation singular. Thirdly, other creatures were produced by the waters and earth, produced by the waters, that is. Let the waters bring forth (fish and foule) Let the earth bring forth (grass and beast) God brought forth man, nor 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 innocence of life, and integrity of all virtues, that his mind was wholly subjected 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 T. gres, the huge Elephants, and the wilder 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 the power of 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 eternal life without dying. Ninthly, God did not only adorn man with all nature knowledge, and supernatural virtues, but also with the gift of prophecy. Whereby he knew that Eue was a bone of his bones, and flesh of his flesh, though being a flepe he knew not when he was made. Tenthly (which was the chief benefite of all) God conversed familiarly with man, and that in shape of man, which was a token of his meruolous great love to man, and a singular incitement of him to love God. Read more, if you please, of the dignities of man, and the benefites of God towards him in his creation, in S. Bernard upon the 99. Psalm. And upon the 61. chapter of Ezie.

28. Increase and multiply. Whether this be a commandment or no, at least it is a blessing, for so the wordes before continue, God blessed them: and said: increase and multiply. He said the same also to brute creatures, which are capable of a precept, but by this were made fertile. Whereby we see that God's blessing always worketh some real effect: as of fertility in this and other places, of multiplication of the nooses and fishes, Ioan 6. And some real effect in the holy Eucharist.
Which can be no other but changing bread and wine into his bodie & bloud, 
steing him selfe expressly layeth: That is my bodie. This is my bloud.

And though Gods blessing in this place, be also a precept, yet it is not to al men for 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. Ierome, S. Augustin, and other Fathers expound this place. And confirm the same by the text, for immediately God signifying to what end he spoke, faith: and replenish the earth. Which benig replenished, Gods will is therin fulfilled.

Chap. II.

The worke of six days being finished, God rested the seventh day & blessed it.

8. From placing man in paradise (planted with bestoweful & faire trees; 
waters with four rivers.) 16. Commandeth him not to eat of the tree of 
knowledge of good & evil. 18. & formed a woman of a ribbe of Adam.

The heauens therefor & the earth were fully finished, & all the furniture of them. 1. And the seventh day 2. God ended his worke which he had made: & rested the seventh day, from all worke that he had done. 3. And he blessed the seventh day and sanctified it: because in it he had ceased from all his worke which God created to make.

† These are the generations of heauen & earth, when they were created in the day, when our Lord God made the heauen, and the earth. 4. And every plant of the field, before it sprang up in the earth. And euerie herbe of the ground before it sprang up: for our Lord God had not rayned uppon the earth: and man was not to till the earth: 5. But a spring rose out of the earth, watering all the overmost part of the earth. 6. Our Lord God therefore formed man of the slime of the earth: and breathed into his face the breath of life, & man became a living soule.

† And our Lord God had planted a Paradise of pleasure 7. from the beginning: wherein he placed man whom he had formed. 8. And our Lord God brought forth of the ground a miner of trees, faire to behold: and pleasant to eate: the tree of life also in the middle of Paradise: and the tree of knowledge of good & evil. 9. And a river issued out of the place of pleasure to water Paradise, which from thence was divided into four heads. 10. The name of the one is Phison: that is it which compasseth all the land of Havilah, where gold groweth. 11. And the gold of that land is very good: there
there is found bdelium, &c the stone onyx. † And the name of the second riever is Gehon: that is it which compasseth all the land of Ethiopia. † And the name of the third riever is Tygris: that same paleth along by the Assyrians. And the fourth riever, the same is Euphrates.

† Our Lord God therefore tooke man, &c put him in the Paradise of pleasure, to worke, &c keepe it. † And he commanded him saying: Of euery tree of Paradise eate thou:

† But of the tree of knowledge of good & evil eate thou not. For in what day souer thou shalt eate of it, thou shalt dye the death. † Our Lord God also said: It is not good for man to be alone: let vs make him a helpe like vnto himself.

† Our Lord God therefore hauing formed of clay all beastes of the earth, and soules of the ayre, brought them to Adam that he might see what to call them: for all that Adam called any liuing creature, the same is his name.

† And Adam called all beastes by their names, and all soules of the ayre, and all cattell of the filde: but vnto Adam there was not found an helper like him selfe. † Our Lord God therefore cast a dead sleepe vpon Adam: and when he was fast a sleepe, he tooke one of his ribbes, &c filled vp flesh for it. † And our Lord God built the ribbe which he tooke of Adam into a woman: and brought her to Adam.

† 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. † Wherfore man shal leue his father & mother, & shal cleave to his wife, & they shall be two in one flesh. † And they were both naked; to wit Adam &c his wife: and were not ashamed.

ANNOTATIONS.

CHAP. II.

2. The seventh day. ] All creatures being made in their kindes in sixe dayes, complete and perfect, God not ending (as men often do in their workes) to perfect, poolish, or amend the same, rested the seventh day: and therefore the natural perfection of Gods worke is ascribed to the seventh day, and the supernatural perfecting of men in eternal life, after the Resurrection, is attributed to the eighth day. as S. Augustin and other fathers teach. And for this cause God blessed and sanctified the seventh day, and after we have in the Decalogue, or tenne commandments, that this day al should rest and abstaine from worke, yea and keepe it festiall, occupying them selues in spiritual exercizes, service and special worship of God, as the Iews did euerytil Christis, and his Apo. Jes
Adam.

GENESIS.

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 S. Augustin saith, that disobedience is a sinne, because it is against a precept, though otherwise the thing that is done were not sin. And true obedience among other good notes, teacheth that true obedience inquireth not, whereas blindest thing is commanded, but leauing that to the Superior, prompteth that is appointed.

17. Of the tree caste thou not.] This example of our first parents transgression sheweth, how frivolous an answer it is to say, that breaking of commanded fastes, or eating meates forbidden can not hurt vs, the meate being good and holome: for so the fruit of the tree was good, and should have hurt no man, if it had not benne forbidden. Even so all meates 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 anie other like law, though it be in things otherwise indifferent, proceeding from lawful Superiors, bindeth the subjectts in conscience. And the transgression is properly disobedience, what other sinne soever may also be mixed therewith.

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

Again for so much as we are al subject to death, it prooueth that we were al guiltie of this sinne, by which death came vpon al men, as S. Paul teacheth. Else God should punish vs without our fault, which is vnpossyble that his goodnes should do. Especially it appeareth in infants, who dying before they come to use of reason, can never comit other sinne. for though they were circumcised, or had Sacrifce offered, or other remedie vse for them before Christ, or baptized since Christ, yet they suffer (as S. Augustin noteeth) both death and many other penalties, of sicknes, cold, heat, hunger, and the like, which can neither be to them matter of merite (as to others it may be) nor profite them for avoiding of other sinnes, seing they dye in their infancie. Yea moreover if they dyed without circumcision, or other remedie of those forsetime, their foules perished from their people, and now without Baptisme can never enter into the kingdome of heauen, which could not stand with Gods justice, if they were not guiltie of sinne.

CHAP. III.

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

BUT: the serpent also was more subtile 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

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

::Serptts, most craftie to e-scape harme,

www.fatimamovement.com
when they
hurt men; so
is the diuel.

10 GENESIS.
you should not eate of euerie tree of Paradise? ♦ To whom 2
the woman answered: Of the fruites of the trees that are
in paradise, we doe eate: ♦ but of the fruites of the tree
which is in the middles of paradise, God hath commended vs
that we should not eate: and that we should not touch it,
left perhaps we die. ♦ And the serpant saide to the woman:
No you shal not dye the death. ♦ For God doth know that in
what daye utterly you shal eate thereof, your eyes shal be open-
ned: and you shal be as gods, knowing good &e evil.

† The woman therefor sawe that the tree was good to
eate, and fayre to the eyes, and delectable to behold: and
the tooke of the fruites thereof, and did eate, and gave to her
husband, who did eate. ♦ And the eyes of them both were
opened: and when they perceived themselves to be naked,
they fowled togethther leaves of a figge tree, and made them-
selves aprons.

† And hearing the voice of our Lord God walking in
paradise at the after none ayre: Adam hid himselfe and so
did his wife from the face of our Lord God, amidst the
trees of paradise. ♦ And our Lord God called Adam, and
spake in the serpant. St. Aug. 1. 2. de Gen. ad
lit. cap. 36. S
Bedain hunc
locum.

2: Earthlieor
worldtie and
carnal men S
Greg. in Psal
mor.

2: Though
good men re-
sist tentations
at the first af-
saults, and so
bruise the ser-
pants head, yet
he deuoueth
to deceive
especially in
the end of
mans life, sig-
nified by the
heele. S Gre.
in cap. 1. 10b.

Adam.

2: Cor.
11, 30

1. Tim.
3, 14

Ecc. 25

4 5

2: Cor.
11, 30

1. Tim.
3, 14

Ecc. 25

4 5

2: Cor.
11, 30

1. Tim.
3, 14

Ecc. 25

4 5

2: Cor.
11, 30

1. Tim.
3, 14

Ecc. 25

4 5

2: Cor.
11, 30

1. Tim.
3, 14

Ecc. 25

4 5

2: Cor.
11, 30

1. Tim.
3, 14

Ecc. 25

4 5

2: Cor.
11, 30

1. Tim.
3, 14

Ecc. 25

4 5

2: Cor.
11, 30

1. Tim.
3, 14

Ecc. 25

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2: Cor.
11, 30

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3, 14

Ecc. 25

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2: Cor.
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3, 14

Ecc. 25

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Ecc. 25

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2: Cor.
11, 30

1. Tim.
3, 14

Ecc. 25

4 5

2: Cor.
11, 30

1. Tim.
3, 14

Ecc. 25
manded thee, that thou shouldest not eate, cursed is the earth in thy woorke: with much toyling shalt thou eate thereof all the days of thy life. † Thornes and thystles shalt it bring forth to thee, & thou shalt eate the herbes of the earth. † In the sweate of thy face shalt thou eate bread, till thou returne to earth, of which thou wast taken: because dust thou art, and into dust thou shalt returne.

† And Adam called the name of his wife, Eue: for be-cause she was woman of all the liuing. † Our Lord God also made for Adam and his wife garments of skynnnes, and clothed them. † And said: Loe Adam is become as it were one of vs, knowing good & euil: now therefore go forth, and take also of the tree of life, & eate, and liue for euer. † And our Lord God sent him out of the paradise of pleisure, to worke the earth of which he was taken. † And he cast out Adam, and placed before the paradise of pleasure Cherubins, & a flaming, and a turning sword, for to keepe the way of the tree of life.

ANNOTATIONS.
CHAP. III.

‡ Why hath God? [Here we may see how sinne came first amongst men. For sinne entred the diuell enuying mas happy state tempted Eue the weaker person, beginning with a question, therby to allure her into confusion, and thereby a question by the euile, as might bring her into suspicion of God's affection towards man, saying: & craft of the diuell, man eom

‡ Why hath God commanded you, that you should not eate of euery tree of paradise? infi

‡ Why hath God commanded you, that you should not eate of euery tree of paradise? int

‡ Why hath God commanded you, that you should not eate of euery tree of paradise? infiltrating by these words, and withal internally suggesting, that God dealt hard-ly with them, abridging their libertie without cause. And when he had got so much of her, that she was displeased with the precept, which she shewed by Eue first fin-

‡ Why hath God commanded you, that you should not eate of euery tree of paradise? infringing in thought, that the diuell made them do so as being more greevous that they were forbidden to touch the tree: and againe by requiring the punishment as doubtfull, saying: if I per-chaps we dye, then the tempter aunowched boldly, and falsely, that they should not dye, and charged God to be euious of the benefite they should get by eating of that tree, saying their eyes should be opened, and they should be as Goddes, knowing good and euil. Upon which persuasion, and liking also she had to the fruite, she did take and eate, and perswaded Adam also to eate. And forth-with they saw that they would not have scene, knew euil which they had better not to have known, were abhomed, and endeavored to cover, and hide them selves. Even thus the diuell dealteth with men euer since, assaualting 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 freewill. According to that famous saying of S. Augustin: Prætium autem est ut be without voluntatem, ut unde non sit precatum, sine non voluntariam. Sine est fore voluntariam, sine est.
Conceiveth, that it can be sinn, is is be not voluntary, wherefore it was no sinne 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 so now in the regenerate, though conceitence remaine, which is the effect of sinne, & occasion of sinne, but punishment of sinne, and matter of exercise in the lust, & if we cons. 23. repent, of merit, & therefore S. Paul exhorts vs, to walk in the spirit, and the Gal. 5. lusts of the flesh we shall not accomplish. And in another place sheweth, that he 2 Tim. 2. which fighteth lawfully, shall be crowned.

The Latin text defended against Kemnissius and other Protestants.


As Adam was captive by Adams sinne, occasioned by a woman, should be redeemed, both the cause, and effects, though in farre different sorte, concerning therto. And so it is most Eue an occasion of many occasions of man sin, for Christ is the true cause and his mother an occasion of our restauration.

Our B. Ladie resisted at eul suggestions.

The ceremony of fathers; on Ash wednesday.

Gods providence, is perhaps Notwithstanding Gods eternal decree in disposing all things, and his omnipotence which nothing can resist, yet he produceth good
Genesis.

Adam, good, and either suicideth or disposeth of evil which he suffereth, by ordinary rith with means, as appeareth Acts 27, 9, 31, and that because man hath freewill, with man's free will, which God concurreth, & destroyeth not nor forceth, as St. Augustin teacheth.

14. Place of Cherubims. Man being cast out of paradise, the same is defended Paradise defen with double guard, with Angels, that are watchful, wise, and potent, and with fire set by Angels and sword, most terrible armoure to man, whereby againe we see, that God and by fire & sword ordaineth means in his prudence, as the ministratie of Angels & humane swordes, terror, and would neither destroy the tree, nor deprive it of the vertue to pro-long life, nor bereave man of freewill, by which he might desire to returneth not nature but conferring nature in all creatures, presumeeth inconveniences otherwise.

These Angels also hinder the diuell, that he cannot 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.

Good Angels hinder diuels of their desires.

Chapter III.

Wicked Cain killeth holie Abel. 9. whose blood crieth for revenge. 11. Cain a cursed vagabond, 17. hath much issue. 25. Adam also hath Seb, and Seth Enos.

1 And Adam knew his wife: who conceived and brought forth Cain, saying: I haue gotten a man through God. And againe the brought forth his brother Abel. And Abel was a shepherda, & Cain a husbandman.

2 And it befell after manye dayes that Cain offered of the fruites of the earth giftes to our Lord. Abel also offered of the first begotten of his flocke, and of their fat: and our Lord had respect to Abel, & to his giftes. But to Cain, and to his giftes he had not respect: & Cain was exceeding angry, and his countenance abated. And our Lord said to him: Why art thou angry? and why is thy countenance fallen? If thou doe well, shalt thou not receiue againe: but if thou doest ill, shalt not thy sinne forthwith be present at the dore? but the lust thereof shal be under thee, and thou shalt haue dominion over it.

3 And Caine said to Abel his brother: Let us goe forth abroad. And when they were in the filde, Caine rose vp against his brother Abel, and slew him. And our Lord said to Cain: Where is Abel thy brother? Who answered: I know not: am I my brothers keper? And he said to him: What hast thou done? the voice of thy brothers blood crieth to me out of the earth. Now therefore cursed shalt thou be upon the earth, which hath opened her mouth, & received the bloud of thy brother at thy hand. When thou shalt till the earth, it shall not savor of the bloud of thy brother.

A figure of the Lamb that was slain from the beginning of the world.

Apoc. 13, 5, 8.
it, it shall not yield to thee her fruit: a roa and vagabound
shall thou be upon the earth. † And Cain said to our Lord: 13
Myne iniquitie is greater, then that I may deserve pardon.
† Loe thou dost cast me out this day from the face of the 14
earth, and from thy face shall I be hid, and I shall be a vaga-
bound & fugitive on the earth: enerie one therefore that fin-
deth me, shall kill me. † And our Lord said to him: No, it shall
not so be: but whosoever shall kil Cain, shall be punished se-
uen fould. And our Lord put a marke on Cain, that who-
soever found him should not kill him.
† And " Cain went forth from the face of our Lord, and 16
dwelt as a fugitive on the earth at the east side of Eden.
† And Cain knewe his wife, who conceived, and brought 17
forth Enoch: And he build a citie, & called the name ther-
of by the name of his sonne, Enoch. † Moreover Enoch be
18
gat Irad, and Irad begat Maual, and Maual begat Math-
Ausel, and Mathusael begat Lamech. † Who tooke: two 19
wifes, the name of the one was Ada, and the name of the
other Sella. † And Ada brought forth Iabal, who was the 20
father of them that dwel in tents, and of heardsme. † And 21
his brothers name was Iubal: he was the father of them that
sing on harpe & organs. † Sella also brought forth Tubal-
cain, who was a hammerer & worker in all worke of bras-
se & iron. And the sister of Tubalcain was Noema. † And La-
mech said to his wifes Ada and Sella: Hear my voice ye 23
wifes of Lamech, harken to my tale: for I have paiyne a ma
the wounding of my selfe, and a striplinge to mine owne
drie blowe brewesting. † Sevenfold vengeance shall be ta-
ken of Cain: but of Lamech seuentie times seuen fould.
† Adam also knewe his wife again: and she brought forth a 25
sonne, and called his name Seth, saying: God hath giuen me
other seede for Abel, whom Cain slue. † But to Seth also 26
was borne a sonne, whom he called Enos, this man" began
to inoculate the name of our Lord.

ANNOTATIONS.

CHAP. IIII

3. offered giftes.] Either God him selfe taung Adam, and he his children,
ors els they knewe by instinct of nature, that Sacrifice must be offered to God,
so acknowledge, therby his supreme dominacion over man, and mans due sub-

Adam.  

**Genesis.**  

External Sacrifice due to God in curie Law.  

Lib. 10.  

de cuest.  

c. 5.  

Levit. 1  

Num. 11.  

Mal. 1.  

Luc. 12.  

Lib. 10.  

cuius.  

cap. 4.  

Ansat.  

li. 2.  

Matth.  

Ethik. 9.  

Polit. 7.  

c. 8.  

4. It was repulsed by Abel [Both Cain and Abel did well in offering external Sacrifice, but they differed much in sincerity and manner of choosing or disdaining their obligations, touching God's part and their own, as S. Iustinus Martyr, Quest. S. Hierom, S. Augustin, and others teach. For Abel offered of the best things, the first blood of his flock, and of his own. 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 God's acceptance appeared doubles, Malach. sect. 7. as S. Hierom, S. Augustin, and some external signe, others, as S. Hierem. had not understood it. Most like it was by fire sent from God, which inflamed and consumed Abel's Sacrifice, & not Cain's. As we read of divers other Sacrifices in holy Scriptures.  

Indic. 6.  

2 Par. 7.  

7. Shall thou not receive? Reward of good works, and punishment of evil are Reward and Punishment. The place of God saying to Cain: If thou dost well, shalt thou not receive again? what else but well for well doing? as Abel received consolation of according to his Sacrifice well offered. But if thou doest ill, shall not they smite thee with punishment as the doors? afflicted thy conscience, and not suffering thy mind to be quiet, for remorse of thy wicked fact, and fear of just judgment. For hence it came that Cain's countenance fell, and his looks black with anger: punishment so beginning even in his life, & much more in the next world our Saviour will render (as himself faith) to every man according to his works: which the Apostle expresseth more distinctly eternal life, or wrath & indignation.  

Rom. 2.  

7. Under the [This Text so plainly sheweth freewill in man, also after his fall, that the English Protestants to avoid false errors, for these words, the judgment (to wit of sinne) shall be under thee, and thou shalt have dominion over it, corruptly translate in some of their Bibles thus: Vnto thee, clese desire that shall be subject, and thou shalt rule over him. As if God had said, that Abel should be under Cain. As the phantasial Manichees perverted the sense, whose absurdity S. Augustin controllith maintaining the true construction of the words, To dominant in illnesse, melancholy, sorrow, grief, cistit turres, &c. Thou shalt rule over: what, over thy brother? Not is. Over what is under man? In other English Editions, namely in the last, which we suppose they will stand to, it is better, but yet obscure thus, Into these Abel be the desirers thereof, and thou shalt have rule of it.  

Levi.
Let vs therefore examine the sense, and see S. Hierome, the greatest scripture Do- quiret, by antiquity, that none have not dominion over thee, but thou over them. In Gen. freewill. I say, for that some have not dominion over thee, but thou over them. In Gen. The Hebrew hath thus: adse appetitus eius, et in dominabire is cum, or, et, Vnde the appetitus thereof, and show shall rule over it. Thargum Hierosolimitanum conclude that God spake to Cain thus: Into thy hand I have given power of thy concupiscence, and have shall dominion thereof: whether thou wilt to God or so enst. The Greke hath thus: To theke is the conversion thereof, and show shalt bear rule over it: to will, appetize, lust, concupiscence is under thy will. Finally, al autiquitie vniuer- salitie and unformete of Christi Doctos, and other learned Philosophers, and reasonable men hold it for certaine and an evident truth, that man yea a fonder hath freewill. Yet Luther, the father of Protestantts, so abhorred this truth, that he could not abside the very word, nor vnsafe (when he writ against it) to title his beate bookie, Contra libero arbitrium. Against freewill. but, De seruo arbitrio. Of seruial arbitrement. And denieth that man is in any wise free to choose, to resolve, or determine, but in all things seruil, tyed, constrained, committed to whatsoever he doth, faith, or thinke,eth. Further, that man in all his actio is like to a hackney, that is, forced to goe wherether the rider will haue him. And knowing the whole world aganist him, shangeth not to consent, that he fetreth them at al naught in respect of himself, concluding thus: I have not (faith he) conferred with anie in this booke, but I have affirmed, and do affirme neither will nor power, that anie man judgeth of him, but I conbain to obey, or yekde to my opinion. Calvin also for his part, confirmente in this heresie with Luther, but more faintly rather wilde, then imagineth that men be so madde as to flee from the name of freewill. I (faith Calvin) neither myselfe would use this word, and would with others, if they were contente, be abstraste from it. But we will be bold to oppose S. Hieromes reason against Luther, Calvin, al Manichees, and others that deny freewill. God made (faith he) vniue freewill, neither are we drawn by necessitie to vertues nor to vices, other wise where necessitie there is neither damnation nor crowne.

16. Cain went forth] It is a marke of Heretikes to make breach, and goe forth of the Church. And commonly it cometh of enuite. Someone into heresies as the hereticks (faith S. Cyprian) when they enuite bishops, whilst another exclaimeth that he selfe was not rather ordained, or disdaineth to suffer any other above him. Hereupon he kicketh, hereupon he rebelleth. Enmement drove Cain to kill his brother, because his owne workes overwikked and rejected: and his brothers inflamed and esteemed. So going forth became obstinate, obdurate, and desperate in his sinne, and being repobate of God, began a wicked Citie, opposit to the Citie of God. Wherefore Moyse, as S. Augustin noteth, intending to describe, and shew the perpetuall continuance of Gods Citie, the true Church, from Adam, which he doth by the line of Seth to Noc, and so forward to his owne time, would not omit to tel also the progenie of Cain, even to the floode, wherein at his off spring was finally drowned and destroyed, that the true Citie of God might appear more distinct, more conspicuous, & more renowned. And that in deede the same only (and not anie broken and interrupted companies or conventicles) might be known to be the true Church of God.

23. I have flame] So hard and obscure is this place, that S. Hierom required the Pope to expound it, daret not affirme anie one sense for certaine, but proposing divers, which the text may semee to beare, will eth the Pope (who was also very learned) to examine al more at large: putting him in mind that Origen witt his twelfth and thirteenth bookes upon this onlie place. The
The most probable exposition semeth to be gathered out of the Hebrews. A probable Tradition, that this Lamech of the issue of Cain (for there was another Lamech according to the Hebrews) much addicted to hunting, and his eyes decayed, dying in that exercise, the direction of a young man, his nephew, the son of Tubal-cain. VVho seeing something more in bushes, supposing it to be a wild beast, willed his grandfather to shoot at the same: which he did, and stroke the maire with a deadly wound, and approaching to take the prey, found it to be old Cain. Whenceupon he amazed, afflicted, and moved with great passion, did to beate the young man, for his ill direction, that he also died of the drie blowses. After which mishap, and his passion at last cooled, Lamech lamenteth the treachery, that he had killed a man and stripling, towit, the one with a wound, the other with drie blowes, for which he feared feuenfold punishment more then Cain suffered for killing Abel. Nevertheless S. Hierom & 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 feuenfold vengeance was taken of Cain, by prolongation of his miserable life to a feuenfold generation; when one of his issue slew him, and another of the same lineage with him. And Lamech was punished feuenfold when his feuenfeu children (for to mane he had, as Josephus writeth) and all his offspring perished in the flood. Mystically by feuenfeu one may be signified that the time of man kind should be punished and expiated in Christ our Redeemer, who was borne in the feuenfeu generation from Adam.

5. **Surveys of the Hebrews.**

Seth was a most holy man, and so brought vp his children, that they were called the founts of God. Gen. 6. Adam also and Eve were penitent, and became great confessors, and are now Saints. And so it can be doubted but among other spiritual exercises they prayed and inucorated God. And therefore that which is here said: He (towit Enoch) begun or was begun, to inuocate the name of our Lord, can not be understood of private; but of some publice prayer of many meeting together, & observing some rites & set forme 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.
And daughters. ¶ And at the time that Adam lived, came 5. to nine hundred and thirtie yeaeres, and he died. ¶ Seth also 6. liued a hundred five yeaeres, and begat Enos. ¶ And Seth 7. liued after he begat Enos, eight hundred and seuen yeaeres, and begat sonses and daughters. ¶ And at the dyes of Seth 8. came to nine hundred & twelve yeaeres, and he died. ¶ And 9. Enos liued nintie yeaeres, and begat Cainan. ¶ After whose 10. birth he liued eight hundred & fifteen yeaeres, and begat sonses and daughters. ¶ And at the dyes of Enos came to 11. nine hundred and five yeaeres, and he died. ¶ Cainan also liued seuentie yeaeres, & begat Malaleel. ¶ And Cainan liued 13. after he begat Malaleel, eight hundred & fourtie yeaeres, and begat sonses & daughters. ¶ And at the dyes of Cainan 14. came to nine hundred and ten yeaeres, and he died. ¶ And 15. Malaleel liued sixtie five yeaeres, and begat Iared. ¶ And Ma- 16. laleel liued after he begat Iared, eight hundred and thirtie yeaeres, and begat sonses and daughters. ¶ And at the dyes 17. of Malaleel came to eight hundred nyntie five yeaeres, & he died. ¶ And Iared liued a hundred sixtie two yeaeres, and be- 18. gat Enoch. ¶ And Iared liued after he begat Enoch eight 19. he died. ¶ Moreover Enoch liued sixtie five yeaeres, & begat 21. Mathusala. ¶ And Enoch walked with God: & liued after 22. he begat Mathusala, three hundred yeaeres, and begat sonses and daughters. ¶ And at the dyes of Enoch came to three 23. hundred sixtie five yeaeres. ¶ And he walked with God, and 24. was seene no more: because God tooke him. ¶ Mathusala 25. also liued a hundred eightie seuen yeaeres, & begat Lamech. ¶ And Mathusala liued, after he begat Lamech, seuen hun- 26. dred eightie two yeaeres, and begat sonses and daughters. ¶ And at the dyes of Mathusala came to seyne hundred 27. sixtie nine yeaeres, & he died. ¶ And Lamech liued a hundred 28. eightie two yeaeres, and begat a sonne: ¶ and he called his 29. name Noe, saying: This sonne sha|t comfort vs from the works & labours of our handes on the earth, which our Lord cursed. ¶ And Lamech liued, after he begat Noe, five 30. hundred nintie five yeaeres, and begat sonses and daughters. ¶ And at the dyes of Lamech came to seuen hundred se- 31. tentie seuen yeaeres, and he died. And Noe when he was five hundred yeaeres olde, begat Sem, Cham, and Japhet.

ANO
ANNOTATIONS.
CHAP. V.

4. Because sons and daughters.] Moses in this genealogic reciteth not all the continual ways the first begotten, nor the whole progeny by their names (for then he successeth of the children of Cain and Abel, and have named many others) but those God's Church, onely by whom the Church of God continued, signifying the rest in general, and interrupting the whole succession was cut off by the flood.

5. And he died.] By this God's word is verified saying, that Adam should come but die, if he should eat of the forbidden tree. And the diuell is proved a lyer, saying, they should not die. It is also most true that Adam dyed that day in which he sinned.

6. The xvi. verse.] He died, and as weavers that returne not, we fall downe on the earth. And what is (saith the 2. Gregorie) this daily decaying of our corruption, but a lingering death? And none of these that liued longest reaching to a thousand yeares (which with God is as one day) man dyed in that day in which he transgressed.

7. Morally ancient Fathers here note, that albeit the life of the Patriarchs see Al time is but a short moment. Whereby againe we may see what lose we sustaine by sinne: seeing if sinne had not bin, we should al have beene translated from earth to heaven, and never have dyed.

16. VV as seene no more.] That Enoch and Elias are yet alive is a constant knowne truth, in the harts and mouthes of the faithful, faith S. Augustin in his first booke, de pecat. meriti & remiss. c. 3. and confirme the same in dieric places. And it is testified by very many both Greek and Latin Docters. S. Ireneus li. 5. S. Iustinus Martyr, q. 85. ad Orthodoxos. S. Hippolitus li. de Antichristo. S. Damascen, li. 4. de Orthodoxo side. S. Hierom. epist. 61. ad Pamach. c. 11. S. Ambrose in Psalm. 45. S. Chrysostom. ho. 11. in Gen. ho. 58. in Matt. ho. 4. in epist. 1. ad Thess ho. 11. in ep. ad Heb. S. Greg. li. 14. Moral. c. 11. ho. 12. in Ezech. S. Prop. lii. vlt. de promisc. S. Bede in c. 9. Marc. Theophilas and Occumnum in cap. 17. Mat. and others innumerable.

17. Touching Elias it is manifest in Scriptures, that he shall come, & preach, & be translated with another witness of Christ, before the terrible day of Judgement. Of Enoch Moses here maketh the matter more then probable, saying of euery one of the rest, he dyed, onely of Enoch faith not so, but that he appeared, or was seene no more. For which the scientie two interpreters say, And he was not found, for God translated him. VVhich can not signifie death, but transporting, or removing to another place. VVhereunto agree the authors of Eccl., saying: Enoch pleased God, and was translated. But most clearly S. Paul faith, Enoch was translated, that he should not for death. And he was not found for God translated him. VVith what plainer wordes can any man declare, that a speciall person were not dead, then to say: He was translated, or conveyed away, that he should not for death? Neither is it a reasonable cushion to interpret this of spiritual death. For so Adam being eternally fazed (as S. Ireneus li. ii. c. 34. Epiph. con. hæresin 46. S. Agustine epist. 89. ad Euodium, and others teach),

and the
and the whole Church beleeueth, was preserved from that death, and so undoubtedly were Seth, and Enos being most holy, and the rest here recounted, as is most probable. Neuerthelesse for further confutation of the contrarie opinion of Protestants, the reader may also observe the judgement of Chriofrom, who affirmeth that though it be not a matter of faith, whether Enoch be
now in Paradise, from thence Adam and Eve were expelled, or in some other pleasant place: Dicunt tamquam facta Scriptura, quod Deus translatit Enoch, & quod viventem translatit, quod mortem ipse non visit expeript. The holy Scripture saith, that God translated him, and that he translated him alive, that he felt not (or both not experienced) death. And S. Augustin as expressly faith, non mortuem, sed vivum translatavit, (to vivit 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 dye. For so Enoch and Elias (faith he) are dead in Adam, and carrying the offspring of death in their flesh, to pay that debt, are to returne to this life of common conversation and to pay this debt which so long is deferred.

Causes why Enoch & Elias are preserved alive.

1. Diuers reasons are also alleged, why God would preserve these two alive.

2. First to shew by example, that as their mortal bodies are long confirmed from corrupting or decaying, in like sorte Adam and Eve and all others not sinning, sould have bene conferred, and according to Gods promise, never have died, but after some good time translated to heaven, and indue with immortality. Secondly to giue vs an argument of immortallitie, which is promised after the general Reurrection. For being God doth preserve some mortal, so long from all insufficitie, we may assuredly beleue that he wil givee immortal & eternal life of bobie and soule to his Saints, after they have payed the debt of death, and are risen againe. Thirdly these two (one of the law of nature, the other of the law of Mayfis) are preserved alive, to come amongst men againe towards the end of the world, to teach, testify, and defend the true faith and doctrin of Christ, against Antichrist, when he shall most violently oppugne & persecute the Church. Of Enoch it is said in the book of Ecclesiasticus, that he was translated, et des gentilium pateremittit, that he gave repentance to the nations, by his preaching, and reducing the deceived from Antichrist. And of Elias Malachi propheticall, that he shall come before the great and terrible day of our Lord, and shall turne the hart of the fathers (that is the people of the Jewes) to the sons (the Christians) and of the sons (the deceived Catholiques) to the fathers, the ancient true Catholiques.

CHAP. VI.

Mins sinnes cause of the deliuer. 4. Giants were then upon the earth. 8. Nor being how was commanded to build the Arke. 8. wherein he with seven persons more, and the seede of other living things were saved.

And after that men began to be multiplied upon the earth, and had procreation of daughters: the sons of God seing the daughters of men, that they were faire, took unto them soules wives out of all, which they had choson; and God said: My spirit shall not remaine in man for euer, because
because he is flesh: & his days shall be an hundred & twenty
4 yeares. † And giants were upon the earth in those days:
For after the sons of God did couplement with the daughters
of men, and they brought forth children, these be the
mighty of the olde world, famous men. † And God seeing
the malice of men was much on the earth, and that al the
cogitation of their hart was bent to evil at all times, † it
repented him that he had made man on the earth. And tou-
ched inwardly with sorrowe of hart, † I will, saith he, cleane
take away man, whom I haue created, from the face of the
earth, from man euon to beastes, from that which creepeth
euyn to the foules of the ayre, for it repented me that I
haue made them.
8.9. † But Noe found grace before our Lord. † These are the
generations of Noe: † Noe was a just and perfect man in.
his generations, he did walke with God. † And he begat
three sons, Sem, Cham, & Iapheth. † And the earth was
corrupted before God, and was replenished with iniquitie.
† And when God had perceived that the earth was corrup-
ted (for al flesh had corrupted his way upon the earth)
he said to Noe: The end of al flesh is come before me, the
earth is replenished with iniquitie from the face of them, &
I will destroy them with the earth. † Make thee an arke of
timber planke: cabinets shalt thou make in the arke, and
shalt pitch it within, and without with bitume. † And thus
shalt thou make it. The length of the Arke shall be threethree
hundred cubits the breadth, and thirtie cub-
bits the height of it. † Thou shalt make a windowe in the
arke, and in a cubit finish the toppe of it: and the dore of
the arke thou shalt set at the side belowe, middle chambers,
and third lofes shalt thou make in it. † Behold I will
bring the waters of a great flood upon the earth, that I may
destroy al flesh, wherein there is breath of life under heauen.
Al things that are in the earth, shall be consumed. † And I
will establish my covenant with thee: and thou shalt enter
into the arke, thou and thy sons, and thy wife, and the
wives of thy sonses with thee. † And of all liuing creatures
of al flesh, thou shalt bring payres into the arke, that they
may liue with thee: of the male sexe, and the female. † Of
foules according to their kind, and of beastes in their kind,
& of al that creepeth on the earth according to their kinds:
payres of al sortes thal enter in with thee, that they may
lie. † Thou shalt take therefor with thee of al meates, that
eateth, and that thou shalt lay them vp with thee: and
they shall be meate for thee and them. † Noe therefore did
al things, which God commanded him.

ANNOTATIONS.

Chap. VI.

Sones of God 2. Sones of God.] The progenie of Seth, professing true faith & Religion,
and sones of were called the sones of God; and those of Cainis ille and congregation,
men was then following erronious and wicked opinions, were called the sones of men.
Such a distin-
Vv carnal were the terms of true and fals Religion. As after-
tion, as now the names of Catholiques and Gentiles, after Christ, Christians and
Catholiques and Hereticks. As S. Augustiun in his questions upon
Genesis, & other places, which is confirmed by the like judgement of S. Cyril
Alexandrinus l. 9. aduer. Iulianum. S. Ambrosi l. de Noe & arca. c. 4. S. Pa-
cius epist. ad Symphorianum. Theodore. & manie others upon this place.
3 An hundred and twenty yeeres.] Manks life was not here shortned to an
hundred and twenty yeares, as some have misunderstood this place. For after
this divers liued much longer, as appeareth in the genealogie ofSem to Abram
in the 11. chapter of Genesis. And Abraham liued 175. yeares (c. 25.) Isaac 180.
(c. 35.) Jacob 147. (c. 47.) and loydas borne 1500. yeares after, liued 130.
years (1. Par. 24.) But 120. yeares were granted before the flood for that gen-
eration to repent in, as the Chaldeee Edition expresseth more plainly: Teremus dabitur ei censum viginti annorum si forte convertat eum. The tennise of an
hundred and twenty yeares shal be geuen them, if perhapse they may convert.
And to S. Chriostom. S. Hierom. and S. Augustin expound this Scripture.
Yet whether God cut of 10. of these yeares, and brought the flood after a
100. (for Noe had his sones when he was 500. yeeres old) & the flood came in
the 600. yeere of his age) or that this warning was geuen twenty yeares be-
fooke of his sones were borne, is not so easily decided by the holy Doctors.
How easie soever Protestants lay at Scriptures are. Though under correction
of better judgement, it semeth more probable, that Moses by anticipation
soyneth the birth of Noe's sones (when he was 500. yeeres old) to the rest of the
genealogie of the first Patriarkes, in the former chapter, and then telleth
this admonition, geuen 20. yeares before their birth. And so God expected
the peoples repentance the whole time of 120. yeares prescribed.

Scriptures not false. 2. Scriptures not false.] Some have thought that these giunies were
not men, nor begotten by men, but that either diuels, which fel at first
from heauen, or other Angels allated with concupiscence, begat them of the
dughters of Cain. Philo Judeus in his booke de Gigantibus, writeth that
those whom Moses here called Angels, the Philosophers called Genios. Qua
sunt animale aere, which are living creatures with agie bodies. Josephus (li. 1.
Antiq.) faith that Angels begat these giunies. Tertullian also li. de habitu
muliebri holdeth the same error, and diuers more otherwise good authors.

Feronious o-

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

First, reason.

2. But S. Ciriil of Alexandria (ll. 9. aduer. Ilulian) S. Chrsifostom (homil. 22. in Gen) S. Ambroxe (de Noe & area. c. 4.) S. Auguchtin (ll. 15. c. 13. de ciuti) S. Hierom (Tradit. Hebraic) and other most principal Doctors teach it to be true, yea most possible, that these giants should have bene begotten by anie other creatures then by men. For that Angels and diuels are mere spirits without all natural bodies. And if they had anye bodies (as they have not) yet they could not have such generation. For the powre or force to engender belongeth to the vegetative soule, whose proper operations are to turne nutriment into the substance of the subject wherein it is, and to engender new issue or offspring from the same, as Aristotle sheweth (ll. 2. de anima, text. 24.) And in what bodies fouet ther is vegetative soule, it must needs be, that the same was engendered, and must some times decay and die, and so diuels should be mortal. Moreover: if they could have generation togetheer with mankind, then such issue should be a distinct species both from man and diuels, as a mule differeth both from horse and ass. Again, if spirits had abused women in assumpted bodies, and shape of men, yet they did not take them to wisses as the Scripture saith they did, who begate these giants. Finally the Scripture here expressly calleth the giants men. These be the mightie ones, famous men. The modeifie of Scripture terming them famois, whom our common phrase would cal infamous being more monitrous in wickednes of mind, then in hugenes of bodie. For they were most infolent, lasciaious, scourous, cruel, and in all kindes of vices most impious.

5. At the caigilation bene to evit.] Luther (in his 21. article condemned by Leo the tenth) would prowe by these wordes, and the like folowing, As flesh had corrupted his way upon earth, that al worke of men are sinnes. For (faith he) seeing that eartes of al men are bent alwaies to evit, and all human actions proceede from the hart, it must needs be that the hart is the fountain being corrupt, the streams also flowing from the same must be corrupt. And againe al flesh having corrupted his way upon earth, there is not any just man (faith he) nor any man without sinne: and with Protestantas al sinnes are mortall. But Heretik replaces arguments like to that the Poets feyne of Sisypheus laboring to carie a great stone to the topp of an high hill, which when he hath brought almost to the height, it still falleth from him, & tumbles againe to the bottom. Even so their arguments that make greatest shew of proving their opinions, are nothing but vaine trauelling, when they come to be tryed by the true sense before the of Holy Scripture. In this place Moses describeth the enormity of sinnes that resided in the world before the flood, for which God sent that destruction. For it was haynoys in deede, and that especially in foure respects. First, the manlie and wickednes was general, which is signified by those wordes, as flesh hath corrupted his way upon earth. Secoedly it was great manlie, signified by the words much, and, at the cogitations of their hart is bend to evit. For they committed al maner of wickednes in hauines of pride, in all lasciuiousnes of the flesh, in all crueltie of robbing, slaying, & murthering, in all impietie, against God & man. Thirdly, it was of long connivance, and dayly increated. For Cain once fallen into damnable sinne never repented, and all his progenie was exceeding wicked, and after that Adam and Seth were dead, and Enoch translated, manie of the faithful fell to the wicked sorte, and became worse, and worse omni tempor, alwaies, or everie day. Fourthly they were obstinate and obdurate, not repenting when Noe built the arke, and preached of alwaies (as S. Peter testifeth) and therefore God smote him and his familie, bringing in the deluge upon the world of the impious. Al which maketh nothing at all for Luther. For although the malice of man,
and corruption of flesh, was then very general, great, of long continuance, & obstinate, yet was it not so vicious, but that God him selfe excepted Noe, saying to him I have found thee just in my sight in this generation, whereby it is cleere that these general terms, at origination and at flesh, have exceptions. As likewise other as general propositions in this same chapter, concerning the punishment threatened, comprehend not absolutely all, and unto one, but almost all, very few excepted. Therefore take away, ye destructione with whom I have created, from the face of the earth. The end of all flesh is come before me again, that I may destroy all flesh wherein is breath of life under heaven. These are very general speeches, that all should be destroyed, and yet eight persons of mankind, that had the same nature of flesh, and amongst other living creatures, that had breath, did not siue alike. So that this place, (not anie other in holy Scripture,) will not prove that Protestants paradoxe, that all mans actions are mortal sines, or that no man in this life is or can be just, but manie Scriptures tell vs plainly that some men were just, as Noe, Job, Daniel, Zacharias, Elisabeth, Simeon and others. Of Noe see more in the next annotation.

Noe just and perfect.  

Noe was a just and perfect man. Here Noe is not only called just, but also perfect. The hebrew word tamim of the verbe tamam (which signifieth to finish or accomplish,) sheweth that Noe was a perfect or compleat man doing all that he was commanded, and performing the offices of all vertues that pertained to him; and that not in a vulgar and meane sorte, but in a high degree, & heroicall manner, as sundrie ancient Fathers have gathered upon this place. 

VvVe shall cite some few of their sayings for example. S. Hierom (Tradit. Hebr. in Gen.) distinguishing between consummate justice (of the next life) & justice of this generation (or transtierie life) faith: Noe then he was perfect in his generations, & did walke with God: that is, did so very by speciall grace. S. August. (l. r. c. 12.) faith the like, that Noe was called just in his generation, because not as the citizens of Gods cite are to be perfect in this mortalitie, in which they shall be equal to Angels, but as they may be perfect in this pilgrimage. And in his book de perfectione contra Caelistium he describeth him to be a perfect man, that vindicated without blame towards perfection, void of damnable sines, and not negligent to cleanse venial sines, by almes, prayers, and other good workes. S. Ambrose also testifieth, (di. de Noe & arca c. 4.) that albeit the world was very wicked, yet some were just, saying: By the grace (or suauour) which Noe found, is shewed that other mens offence doth not obserue the just man, who is praysed, not by the nobilitie of his birth, but by the merite of his justice and perfection. S. Chriost. most largely (ho. 22. in Gen.) setteth forth the justice and perfection of Noe. Whereafter he hath shewed that Noe desyer in deceed the name of a man, because he by flying, and subseuice vertues confered the image of man, when others like beasts were ledde away and ruled by their wicked lustes, proceedeth thus:in his commendation. Behold (faith he) an other kind of praiseth: Noe is called, just, which denomination comprehendeth al vertue. For this name just we vse to pronounce of them, that exerciseth al maner of vertue. And that you may be mine, how he arrived to the very toppe which was then also required of our nature, the Scripture faith: he was just, being perfect in this generation. He performed what things foreuer behooueth one to doe that embraceth vertue, for such a one is perfect, he intemitted nothing, he halted in nothing, he did not well in this thing, neither of that, but was perfect in every vertue, which was requisite for him to have. Moreover to make also this just man more conspicuous to vs in regard of the time, and by comparing him with other mens, the Scripture faith: he was perfect in his generation: in that time.
peruerse' generation, which declined unto evil, which would not so much as pretend anie resemblance of vertue. In that generation therefore, in those times, that just man not only pretended, but arrived to that height of vertue, that he became perfect, and in all things absolute. And that which I said before, to doe well amongst the enemies of vertue, amongst them that forbid vertue, doth alwayes telleth a greater poysy of vertue, so by this occasion the just man got greater prayles. Neither doth divine Scripture here make an end of praising him, but further sheweth the excellency of his vertue, and that he was approved by God's owne censurate, for besides saying: He was perfect in his generation, it addeth, that Nor pleased God. So great was the renowne of his vertue, that he deserveth to be prayed for of God. For Nor pleased God faith the Scripture, that you may know that he was approved of God. He pleased that eye, that can not be deceived, by his good workes. Thus farre S. Chri$fom', and much more to the same effect. S. Gregorie the great in his fift booke of Mortales, and 36. chapter upon the third chapter of lob, recounting certaine principal Patriarches amongst the rest faith: Nor for that he pleased God's examination was saued alone in the eneane world. and after a large catalogue of other just men in confirmation of this doctrine, that some were just in the law of nature concluseth thus: Neither is it to be beluen (faith he) that only so many were just before the law was receiv'd, as Moses contraseth in his most breie description.

Is. Three hundred cubites] Appelles an old heretike, scholar of Marcian, but after leaving him, and amongst other new coined heretikes, reiecting the Law & the Propheters, would by this place impugne Moses, saying it was inpossible that in so small a space, as was the arke by this description, the designed payres of all kindes of beasts, foule, & serpents, should be contained, with the eight persons, and all their provision of meate for a whole yeaere. VVhereupon he concluseth that this narration (which he calleth a fable) hath no probability, nor possilibitie to be true. To whom & all such calumniators it may be answere, that Moses even in an heretikes owne conceiption, if malice obscured not his sence, must needs be thought wise enough, if he had benn disposed to saye fables, to frame them probable, or possible, especialy when he pretended not to signifie a miracle, in the smalnes of the rowme to receive so much, as he reporteth. Origen to answer him supposeth a cubite here mention'd, to have contained six ordinarie cubites: and so doubtles the arke might easilly containe all things that are here spoken of, for so it were like to a great citie. But this opinion neither hath good warrant, that euer the Egyptians (of whom he supposeth Moses might have learned) or any other nation vied such long cubites, neither can this measure of a cubite, be agreeable to Moses meaning, who no doubt speaketh of the like cubites here, as he doth in other places. And in Exodus he describeth an Altar to be made fivce cubites long, five breade, and three in height. VVhich would be by Origens measure (euere cubite containing fivce ordinarie cubites, that is nine footes at leaft) in length, and like wise in breeth 45. footes, and 17. footes in height. Again (Deut. 3.) Moses telleth of an iron bed of Og King of Bashan, that was nine cubites long, & four foote broad. VVhich make according to Origens measure of a cubite, fourecore and one footo in length, and in breeth 36. footes: which in deedes have no probabilitie. And therefore S. Augustin and other Doctors, supposing that Moses in all these booke, written for instruction of the same people, whom he brought forth of E:ypt, speaketh of one sorte of cubites, do likewis judge that he meaneth ordinarie & knowne cubites, which containe a footo & a halfe euere cubite.
cubite, as Vitruvius Agricola and others do prove, or a foot and three quarters of a foot, which is the greatest cubite, that etheth to be mentioned in holy Scripture, called a mans cubite, or cubite of a man's hand. And so the Ark was at least in length 450 foot, in breadth 75, in height 45, or at most in length 555, 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.

CHAP. VII.

Noe with his familie, and pairs of all kinds of beasts and foules, being entered into the arke, 12. It raineth fourtie daies and fourtie nights. 21. All men and other living creatures on the earth, without the arke, are destroyed.

And our Lord said to him: Get thee in, thou and all thy house into the arke: for I have seen thee in my sight in this generation. ¶ Of all beasts that are clean, thou shalt take seven, and seven, male & female: ¶ but of the beasts that are unclean, two and two, male & female. Yea and of the foules also of the ayre seven, male and female: that seede may be saved upon the face of the whole earth. ¶ For yet a while, and after seven days, I will rain upon the earth fourtie days and fourtie nights: and I will cleanse destroy all substance, that I have made, from the face of the earth. ¶ Noe therefore did all things, which our Lord had commanded him. ¶ And he was six hundred years old, when the waters of the flood flowed over the earth. ¶ And Noe entered and his sonnes, his wife and the wives of his sonnes with him into the arke, because of the waters of the flood. ¶ Of beasts also the clean and the unclean, & of foules, and of all that moueth upon the earth, two & two went to Noe into the arke, male and female, as our Lord had commanded Noe. ¶ And after the seven days were passed, the waters of the flood flowed over the earth. ¶ In the six hundred year of the life of Noe, in the second moneth, in the seuenteenth day of the moneth, at the fountain of the greatest depth were broken vp, and the flood gates of heauen were opened: ¶ and the raine fell upon the earth fourtie days and fourtie nights. ¶ In the very point of that day entered Noe, and Sem, and Cham, & Iapheth his sonnes: and his wife, and the three wives of his sonnes with them into the arke: ¶ they and euery beast according to
their kind, and all cattle in their kinds, and all that moueth upon the earth according to their kind, and all foule according to their kind, all birds, and all that fly went to Noe into the arke, two and two of all flesh, wherein there was breath of life. And such as entred in, male and female of all flesh did enter in, as God had commanded him: and our Lord shut him in on the outside. And the flood grew fourtie daies upon the earth: and the waters increased, and lifted vp the arke on high from the earth. For they overflowed exceedingly: and filled all on the face of the earth: moreover the arke fleeted upon the waters. And the waters prevailed out of measure upon the earth: and all the high mountains under the whole heauen were covered.

16. Fifteen cubites higher was the water above the mountains, which it covered. And all flesh was consumed that moued upon the earth, of foule, of cattle, of beasts, and of all creepers, that crepe upon the earth: men, and all things, wherein there is breath of life on the earth, died. And he cleane destroyed all substance, that was upon the earth, from man even to beast, as well that creepeth, as the foules of the ayre: and they were destroyed from of the earth: but only Noe remained, and they that were with him in the arke. And the waters held on about the earth an hundred and fifty days.

ANNOTATIONS.

CHAP. VII.

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 helps of his creatures, yet would vse both natural, & supernatural means. God vseth as the labour of Noe to build the arke, new fountains springing, and the sea-both natural springs pouring downe water fourtie daies together, afterwarde the wind to and supernadry vp the earth, and because the dore being great (for Elephants to enter in) turall meanes, and was to be fiurmed without (as S. Ambrose noteth) for better induring the as secundarie forcible waters, could not commodiously be closed by Noe, our Lord (by the caufes, in providentie of Angels) shut him in on the outside, to teach vs by al this, and the like dicing, controversy of things, that albeit his Divine omnipotencie can do what he wil servyng, goe alone, yet he will have his creatures to concurre and cooperate as secundarie uerting, powerful caufes, sometimes naturally, sometimes supernaturally, or miraculously, as it清单, & in pleafeth his goodnes to impert to them powre and vertue.

13. But only Noe] As there is not anie thing in all the old Testament, from creatures the creation of the world till the coming of Christ, more notable, more admirable, or of greater importance, then this historie of the general flood; so was D there
Al or most things in the Old Testament, the rest of mankind, then did Noe and the arke, and the drowning of the rest be in figure of the world in that deluge. Which S. Augustin declareth in many places, Ep. 109. n. 1. though especially and of purpose in his twelfth booke against Faustus the Mani., s.m. de Bap. chee, from the 14. chapter to the 22, and in his fifteenth booke of the city of Isis, c. 18. The same did Ostien explicate (homil. i. in Gen.) S. Gregori, (homil. 12. in Psal. Ezech.) Rupertus (li. 4. comment. in Gen. c. 75. & sequent.) and divers other ancient Doctors, confirming their exposition by S. Peters testimonie, saying: 13. Ser. In the arke a very, that is eight soules, or persons, were saved from drowning by water, whereas Baptism being of the like forme now saith you also. And by povere our Saviour words saying: As in the days of Noe, so shall also the coming of the 1. Pet. 3. son of man be. In summe the Doctors teach, that Noe signifying rest was a figure of Christ, the rest of mans soule. VVhom who seek foloweth shall Luc. 17. find rest for their soules. The arke signifieth the Church, the forme thereof being six times so long as broad, and ten times so long as high, resemblen 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 arke is made, the water bearing it vp, signifieth the Cross and Baptisme. For as Noe (faith S. Augustin) with his, was delivered by the water and the wood, so for the family of Christ, by Baptism was signifieth on the Cross. Likewise the squares of the timber which both sustayned the burden of all contayned in the arke, and resifted the boystrous waues of the flood bearing without, did signifieth such men in the Church, as be constant & stand firmly in al sortes of tentations, especially godlie & lerned Doctors and Pastors, who by word and example vphold and confirmed the faithful people in al afflictions within, and withstand and conurce al Heretikes, and other Insubers that oppugne the Church without. Againe the hieuer & lower roome, with the midle chambers & third loftes, & other distincions of cabinets, and partitions, and al sortes of living creatures cleane and unkleane, receiued therein, did signifieth the variety of all states & functions, and dierentie of mannes and merites in the Church, in which are persons of all degrees, Clergie and Laicie, Potentates, Princes, subiectes, good and euill. The most strong kind of glowe called bitumen, signifieth the permanent or euerverlasting stabilitie, and unsparable connexion of the Church, by the grace and continual assistance of the Holie Ghost conferring the same. The conformation of the arke in one cubite signifieth the vnitie of the same Church, which is one inal times, and places. Neither would God alimightie have manie arkes, for Noe and his soules or other creatures, nor manie chiefe rulers (though he would that of them should comne manie Nations) but one only arke, and one chiefe governour thereof, and that al without the same should corporally dye, to signifieth that al which dye without the Church do perish, and are eternally damned. whereas S. Hierom, amongst other Fathers, sheweth that al within the Church, that communicate with the Sea Apostolique (wherin S. Damasus lye then governour) are as thoie in the arke of Noe, and al Schismatiques, Heretikes and other Infidels are in like case, with the rest of the world, that were drowned with the flood.

The end of the first age.

A BRIEFE
A BRIEFE 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 yeares.

Here according to our purpose mentioned before, we will briefly recite certaine 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 professed in some, as appeareth in these seven first chapters of Genesis. But first of all, we shal in two words repeate (as 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.

After therefore that God had created other things, both in heaven and earth, last of all he made Man, to his owne 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 induced also this his reasonable creature, with innocency and 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 and 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 possessions, if they had not sinned, should have beene conserved, and without dying, have been translated to everlasting life. This man was placed in Paradise, and Eve there made of a ribbe 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.

But God having made man right, he intangled him selde (as holy Scripture speaketh) with infinite questions. For she desired envying mans felicitie inquired our mother Eve with questions and lies, and then by her first seduced and deceived, allured also Adam to the transgression of Gods commandement. And so they lost original justice, which Adam had received for him selfe and al mankind and al proceeding from them by natural propagation.
Original

Gestation are borne 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 Christ's redemption particularly applied, they be restored to grace and justice in this life.

And touching Adam and Eve, whose sin was not original but actual, directly committed by them snares, God's mercy so reconciled them by new grace, that they departed not (as Cain, and some others did afterwards) but with hope of remission were forie and penitent, and accordingly received penance, and redemption. For God brought Adam from his sin (as sap. 10. boli write lestifieth) and the same is collected of Eve, God shewing the like signs of his provident mercy towards them both, of which we shall by and by note some for example.

Now let vs see the more principal points of faith and religion professed and observed by the Church of God before Noe's 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 plaine 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.

Faith in one God.

The blessed Trinitie.

The Mysterie also of the Blessed Trinitie, three Divine Persons in one God, though farre above the reach of man's reason, yet was believed more expressly by some, more implied by others, and confessed from age to age by tradition, at least amongst the chiefest heads and leaders. Whereupon Moses afterwards insinuated the same great Mysterie, by divers 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, signifies pluralitie of Persons (for many Gods it cannot signify, seeing there is but one God) and the same number signifies one God in nature and subsance, albeit three Persons. For whatsoever God doth in creatures, it is the works of the whole Trinitie: though in the Scriptures oftentimes appropriate some works to one Divine Person, some to another, which also prooved distinction of Persons in God. So the words God created heaven and earth signify the Father, to whom power is ascribed. In the beginning, signifies the Sonne, to whom wildom is appropriated, and the words, The Spirit of God moued over the waters, signifies the Holy Ghost, by whose bountifull goodness, the waters were made fruitful. Likewise God's own words: Let vs make man signifies the pluralitie of Persons, and Image and likenes in the singular number signifies one God.

Though the three Persons in one God and nature, yet divers works are attributed to distinct Persons.

Men also knew by faith, manifold things perteyning to them selves. As that what bodie was made of the slime of the earth: the soule not produced of any thing
GENESIS.

Nothing formerly existing, but created immediatly of nothing and naturally immortal: that the soul of Adam was indued with grace and justice: that he fell from that happy state, by yielding to temptation, and breaking God's commandment of abstinence: that for the same sinne Adam and Eve were cast forth of Paradise, and all mankind subject to death, and other calamities.

For remedie against sinne, & restoration to grace, they beleueth in Christ promised to be borne of the woman's seed, who by his death should conquer the wicked serpentine, deliver man from captivity, and restore him to spirituall life. And this is the cause of the perpetuall enmity between the woman (especially the most blessed Virgin Mother, of whom Christ tooke flesh) and the serpents, and between her seede, the spirituall children of Christ, and the serpents seede, the whole companie of the wicked. Of this battle and conquest 16. Terygm Hicpsolimitanu thas speakeith. There shall be remedie and health to the children of women, but to thee, o serpente, there shall be no medicine: yea they shall tread thee under their feete, in the latter daies, by the powerful of Christ their King. Likewise Gods familiare conversacion with divers men in mans shape (Gen. 2. 3. 4. 6. and 7. was a signe of Christ's incarnation. And the sacrifices immolated did prefigure his death, in respect wheresof it is said in the Apocalypse, The Lamb was slaine from the beginning of the world. But more expressly S. Paul testifieth, that Abel, Enoch, and Noe beleueth in Christ, naming them for example of his first age, and others of the other times, and in the end concludeth, that man is more being approaved by the same faith, receiveth not the promise (to wit in their lifetime) God prouing that they without others (of the new Law) should not be consummate, that is, not admitted into heavens joys & fruition of God, until the way of eternal glorye were opened by our Lords Passion and Ascension.

Neither did the true servants of God, in those first daies, only beleue in hart, but they also professed their faith, & religion by external Rites, nameely in offering of Sacrifice (the most special homage & service to God) which is cleerly testifieth, ch. 4. as well by bloody in sors of Christ's Passion, as unbloody in sors of the holy Eucharist. Also the accepting of the eference offered by Abel, & rejecting the other not done: sincerely by Cain, was declared by external signes, which Cain disdained, and envying his brothers good Worke, knowing his owne to be naught of mere malice killed his brother.

Besides Sacrifice they had also other Rites in publicke Assemblies, praying publicque and invokening the name of our Lord, in more solemn manner, from Enochs prayer with time and to forward, according to that is recorded of Lim, in the end of the fourth chapter, for doubtles Adam, Abel, and Seth did also pray and call upon God, and therefore it was some addition or increase of solemnship in the service of God, which is referred to Enoh.
Ceremonial obseruations.
Feastes.
Abstinence.
Clean & unclean.
Places dedicated to prayer.

Figures of Christ's Sacraments.
Baptism.
Marriage.

Penance.

Contrition.

Confession.

Satisfaction.

From hence is taken the ceremonial of ashes, on Ashwinesday.

Priesthood.

Priesthood & Law stand & change together.

They had moreover other ceremonies: of the seventh day particularly blessed, and sanctified by God, kept holy by Adam and other Patriarches, as Abben Ezra witnesseth in his commentaries upon the tenne commandments. Of abstaining from meats, for it seemed the more godlie sorte did eate no flesh, before the flood, which was after permitted. Observation of clean and unclean beasts for Sacrifice. Of peculiar places dedicated to religious Yses where people mette together to pray. Likwise divers other things in the first age were figures of Christ's Sacraments: the Spirit of God gushing power to the waters, Gen. 1. (as Tertullian S. Hierom and others expound it) and the flood of Noah, by S. Peter's testimonie, were figures of Baptisme. Marriage instituted in Paradise, is the very pattern of holy Matrimonie, a Sacrament in the Church of Christ, where one man and one wife are one lawful, and not more at one time in ane wife, Christ reforming that which in Moses' law was tolerated (for hardness of mens hartes, and for avoyding murder, to 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 ex- ample figure of the Sacrament of Penance. First they were ashamed, covering their nakednes, and hiding them selves, which showed their griefe and sorrow for the sinne committed. Secondly they confessed their fault, and by what meanes it happened. For God examining Adam, he answered truly and simply saying: The woman which thou gavest me, to be my companion, gave me of the tree and I did eate. Likewise Eve confessed sincerely, saying: The serpent deceived me, and I did eate. Thirdly God gave them penance (besides death before threatened and other penalties annexed) that Eve should in paine and travel bring forth her children; and Adam should eate his bread, in the sweate of his face. And whithat cast them forth of Paradise. But not forth of his favoure, as appeard by his making them garments of skinnes, granting them and their posteritie, the rest of the earth to live and labour in, especially to serve him, and do penance, with admonition to remember, that of dust man was made, and into dust he shall returne. At which were signes of lour, and that finally he would bring them, and make more to eternal salvation.

The first borne and heads of families were Priests at 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 Leviites to assist them in that function, Aaron & his sonses thou shalt appoint, faith our Lord, over the service of Priesthood, for I haue taken the Leviites of the children of Israel for everie first borne. And S. Paul teacheth, that changing of Priesthood and changing of the law goe always together, shewing evidently that everie lawful communio or commonwealth under God, hath external Priesthood. So that if there had benne no distinct order of external Priesthood in the law of nature,
of nature, or now were none in the law of grace (as Protestants say there is not) there were no laws at all. See more of this point in the Annotations, chap. 7. ad Hebr. 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.

But external offices or ministeries, without a well disposed mind, and sincere Vertues producing Good works, did never surprize any man. And therefore Cain's Sacrifice, offered with a perverse mind, was not accepted by God, as Abels was: Whereupon he becoming worse, and more malicious, God sharply reproved his anger and enui, conceiving without just cause, saying: If thou doest well, shalt thou not receieue againe: but if thou doest ill, shalt not thy sinne forwith be present at the door? cledy shewing that every one shall receive according to his Workes.

This place also evidently shews Freewill, yea in a wicked man. For this Freewill, exposition had never benne utter'd, by our most reasonable Lord, and Master, if Cain had benne deprived of freewill. For he might have excused himself, and must needs have benne holden excused, if he had benne forced to do as he did. But God charged him as inexusable, and as one that knew, or ought to know, that he had freewill. And doth further insinuate, that he was, and should have power, and freewill over his concupiscence, to correct the same, if he would, saying: The lust thereof shall be vnder thee, and thou shalt have dominion over it. So that no sinner, be he never so wicked, much lese a just man, lacketh freewill. Yet Luther abhorreth the very word, and Calvin wisheth it out of the world.

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

Purgatorio is also proved by the same injustice of God. For when anie dieth Purgatorio, penitent, and yet have not made full satisfaction, they must suffer for that remained after death, and be purged, before they can enter into rest. which remnant of debt our B. Saint preaches The last farthing, and saith, it must be payed. The texts also as this day hold the doctrin of Purgatorio by tradition. And consequently they pray for foules departed, not only to God, but also to the ancient Patriarchs (which likewise sheweth Innocution of Saints) in these words: Yee fathers which sleepe in Hebron, open to him the gates of Eden, that is of Paradise, which was planted in Eden. And Hebron is the place where Adam was buried, and his sepulcher religiously conserved in the time of Josue, about 1500 years after his death. The same is the place where Abraham bought, and there buried Sara: where also himselfe, and Isaac, and Jacob were buried: and so which finally the bo-
the bodies of the twelve sons of Jacob were translated from Sichem. As 10. V. 2. Amos
writeth. And Sichem also was specially honored, because such pernicious
sons had been buried there, as S. Hierom Winitsest, of his owne knowledge Epist. ad
in his time.

Against religious care of burying the dead in this first age, Enoch
was more certainly known to be Translated alive, and not so dead.
For the seuenie interpreters, and S. Paul say He was not found, Which
impoerteth that they sought diligently for him, and that his body could not
be found, for God translated him.

By which we see mutual offices, and communcion of good works am
amongst good men alive and dead, which is called Communion of Saintes.

And herein Angels lacked not their offices. For God set Cherubins to kepe
the gate of Paradise, that neither man should enter, being unjustly expelled
for sinne, nor dyes, as S. Augustin note, lest they should take fruite of
de the tree of life, and giving it to men, allure them to more sinne. And now
Saintes being exalted to Angels glorie, have like honorable offices towards
other men, as Angels have. The blood of Abel unjustly shed by Cain,
and unjustly to be revenged by God, sheweth the peculiar honour, which God
bestoweth upon his Saints, for their vertues and merites in this life, or espe
cially in their death. For Precious in the sight of our Lord, is the
death of his Saintes.

Hence also is proved, that seeing in this life the good are afflicted, and
the bad oftentimes prosper temporally, there must needs be an other Court
of exact Justice, and an other Reaconing day, wherein every one shall
receive, according as they have done good or evil, which was sufficiently
intimated by Gods disposing, and manifesting Abels and Cains deserts,
which were hidden before, and in part rewarding them accordingly, yet
referring the full reward of the one, and punishment of the other to the
next world. Of the Judge and his sentence Enoch (allreaddy by S. Jude the
Apostle) proficiet clerly, sayes Behold our Lord cometh in his
holy thowshands, to doe judgement against al, and to reprove all
the impious, of al the workes of their impietie, whereby they
have done impiously, and of al the hard things which impious
sinners have spoken against him. Thus holy Enoch preached touching
the wicked, which thought there was no judgement to come, nor Judge to
be feared.

At this judgement al shall appear in body and soule returning to life.

For that All men shall rise from death is proved, by the immortalitie of
mans soule, which God did not make nor produce of corruptible matter, but
immediately Breathed into his face the breath of life, and man be
came a living soule. So the soule being immortal, and having a natural
inclination to the bodie, mans natural perfection required the coniunction
of bodie and soule. For neither soule nor bodie separated is a man, but both
ioyned in one subsistence are a man, in so much that mankind should perish,
except the bodies shall rise againe, and live with the soules. And then shall
the bodies be qualified according to the state of the soules, happy or miserable
for ever.

Of Eternall life the translation of Enoch is a figure. For seeing God pre-
 Armenian
served his corruptible bodie so long, from death and infirmities, it is a token
and manifest signe, that by the same power of God, the bodies of men shal be
The blessed in at last day, after that all men are once dead, rise againe, and remaine with
the soules for ever. The good in Eternal joys; the wicked in Eternal paine. The wicked
both signified by the custodie of the gate of Paradise by Angels; who for
ever kept out those, that are still defiled with sinne, and so they depart into
fire everlasting, and admits the innocent and just into the kingdom of heaven,
which is everlasting joys and perfect felicite.

Thus we see the face and brefe summe of Religion, in the beginning of
the world, till the flood: and the state of the Church, which was always visible.
Visible, consisting of men good and bad, with a continual Succession of Succession of
Rulers, as well spiritual as temporal. For the first born were both Priests and
Princes in euerie familie. And amongst the same one everchiefe of all. From
which ranke Cain was excluded, or rather excluded him selfe, by Going
forth from the face of our Lord. Whereupon boulie Moses recteth this
Monarchical Succession of one chiefe, and Supreme Head, from Adam by
the line of Seth, Enos, Cainan, Malaleel, Jared, Enoch, Mathu-
sala, Lamech, and Noe. Neuertheles he setteth downe also the progenie
of Cain, the first beginner of a worldly, sublimatious, and heretical conceit.
In opposition to the citie of God. He denied God's providence (as
Thargum Hierosolomitanam testis est) protesting to Abel, That there
was no Iustice nor Judge, nor other world then this, noe reward for vertue,
nor punishment for sinne, and so desperatly he killed Abel. Of these negatie principles proceeded other like
detestable opinions, and most wicked life, savage and barbarous cruelty,
and all kind of impietie. And in process of time albeit manie
remained in true faith, and mutie of the Church, yet by conversation
with such miscreantes, especially by occasion of Marriages between the
faithfull and infidels, almost the whole world was corrupted in maners and perfect.
But noe was iust and perfect. In punishments therefore of so great and enorm-
mous sinnes, God sent the general flood, whereby at Cains progenie, and all
other infidels were wholly destroyed and extinguishe, and the true Church Synagogues
notably purged; only iust Noe and his familie preserved. By whom the same
true church was continued, and the world againe replenished With men.

E 2

CHAP.
The waters diminishing by little and little, 6. Noe sendeth forth a crow, 8.

after him a dove, 16. lastly goeth forth with all that were with him in the arke. 20. creeth an altar, and offereth sacrifice.

And God remembered Noe, and all the beasts, and all the cattle, which were with him in the arke, and brought a wind up on the earth, and the waters decreased. 1 And the fountains of the depth, and the fountains of heaven, were shut up: and the rain from heaven was stayed. 2 And the waters returned from the earth going & comming: and they began to decrease after a hundred and fifty days. 3 And the arke rested on the seventh month, the seventh & twentieth day of the month upon the mountains of Armenia. 4 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. 5 And after that fourtie days were passed, Noe opening the window of the arke, which he had made, let forth a crowe: 7 which went forth, and did not return, till the waters were dried upon the earth. 8 He sent forth also a douce after him, to see if the waters were ceased yet upon the face of the earth.

which finding not where her foote might rest, returned to him into the arke: for the waters were upon the whole earth: and he stretched forth his hand, and caught her and brought her into the arke. 9 And having expected yet seven more days, againe he let forth a douce out of the arke. 10 But she came to him at eventide, carrying a bough of an olive tree, that had greene leaves in her mouth. Noe therefore understandeth that the waters were ceased upon the earth. 11 And he expected yet nevertheless other seven days: and he sent forth a douce, which returned not any more unto him.

therefore in the six hundred and one yeare, the first moneth, the first day of the moneth, the waters were clean diminished upon the earth: and Noe opening the roof of the arke, looked, and sawe that the face of the earth was dried.

In the second moneth, the seuentieth & twenty second day of the moneth the earth was dried. 15 And God spake to Noe, saying:

† Goe
GENESIS.

Noë. 37

16. Go forth of the arke, thou & thy wife, thy sonses and the
17. wiuces of thy sonses with thee. Al cattle, that are with thee
of al flesh, as wel in foules, as in beastes, & al creepers, that
crepe vpon the earth, bring out with thee, & go yee vpon
18. the earth : increase and multiply vpon it. Noë therefore
went forth, and his sonses : his wife, and the wiuces of his
19. sonses with him. Ye and al cattle, beastes, and creepers
that crepe vpon the earth, according to their kinde, went
20. forth out of the arke. And Noë built an Altar to our Lord:
and taking of al cattle and foules that were cleane, offered
21. Holocauts vpon the Altar. And our Lord smelled a sweete
savour, and said : I will no more curse the earth for men:
for the sense and cogitation of mans hart are prone to euil from
22. their youth: I will no more therefore strike euerie liuing
foule as I haue done. Al the dayes of the earth, = feed-
time and harvest, cold and heate, sommer and winter, night
and day shall not rest.

ANNOTATIONS.

CHAP. VIII.

20. Built an Altar ] Noë without expresse commandement, and without
delay, offerseth Sacrifice to God; for the benefit received, in his, and his
families conservation, with the other living creatures, in that general déleuge of
the world: Wl. knowing (Saint S. Ambrose). That to be true thanksgiving, which
Alar : presented, not commanded: therefore he made no delay, for the vertue of a gratefull
mind excludes doubtful deliberations, and the that explicitly, till the first of thanksgiving
exalted, in an ungratious person. For more sollemnitie, he dedicated an apt and
permanent place, for this peculiar divinercrue, Building an Altar to our Lord.
The Hebrew word Meshach (of the yereb zabach, to kil, or make sacrifice)
and the Grecian Thysiafesierion, signifies an Altar to sacrifice on, not a common
table for meat. He offered of the cleane and best things because pure and
devout Sacrifice is due to God. Moreover: it was large and bountiful, for he
offered of all the kindnes of cleane beasts and foules. Finally he offered them in
Holocauts, where all was burned and consumed in the honour of God. How
graceful all this was to God, Moses signifieth saying: Our Lord smelled a sweete
savour, not that either sweete corporeal savour could of it selfe delight
God, who is the most spiritual substance, or that the burning of flesh, bones,
and bowels of beasts could yield sweete savour; but the devout mind decla-
red by such external dutie greatly pleased God. For God requireth both, but
specially a sincere hart. As not only divine Scriptures, and holie Fathers, but
also moral Philosophers teach vs. It were a grievous thing (saith Plato writing
of sacrifices) if God had refus’d rather to the greater, and sacrifices of men, then to their
mind.
Chap. IX.

And God blessed Noe and his sonnes. And he said to them: Increase, & multiply, and replenish the earth.

† And your terror and dread be it upon all the beasts of the earth, and upon all the foulés of the ayre, with all that moueth upon the earth: all the fishes of the sea are delivered to your hand. † And all that moueth, and liueth shall be yours for meat: cuen as the grene herbes haue I deliuered al to you.

† Suing that flesh with bloud you shall not eate. † For I wil require the bloud of your soules at the hands of al beasts: and at the hand of man, at the hand of eech man, and of his brother, wil I require the soule of man. † Who scele saled shee marueillous bloud: his bloud shall be shed: for to the image of God man was made. † But increase you and multiply; and goe upon the earth, and fill it.

† Thus also said God to Noe, and to his sonnes with him: Behold I wil establish my covenante with you, and with your seede after you: † and with euery liuine soule, that is in euery foule as in cattell: and euery beast of the earth that is come forthe out of the arke, and euery beasts of the earth. † I wil establish my covenante with you, and euery flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to wast the earth.

† And God said: This is the signe of the covenante which I geue betwene me and you, and betwene euery liuine soule, that is with you, for perpetual generations: † it my bowe shall be the signe of my covenante betwene me and betwene the earth. † And when I shal couer the element with cloudes, my bowe shall appeare in the cloudes: † and I shal remember my covenante with you, and euery liuine soule that beareth flesh, and there shall no more be waters of a flood, to destroy al flesh. † And my bowe shall be in the cloudes, and I shal see it, and I shal remember the euervasting covenante, that was made betwene God,
Genesis.

God and everie living soule of all flesh which is upon the earth.† And God said to Noe: This shall be the signe of the covenant, which I established, betwixt me & all flesh of the earth.‡ The sonnes therefore of Noe, that came out of the arke, were Sem, Cham, and Japhet: and Cham he is the father of Chanaan.‡ These three are the sonnes of Noe: and of these was all mankind spread over the whole earth.

† And Noe a husbandman began to til the grounde, and planted a vineyard.† And drinking of the wine was made drunke, and naked in his tabernacle.† Which when Cham the father of Chanaan, had senke, to wit that his fathers privitties were bare, he told it to his two brethren abroad:† But in dede Sem and Japheth put a cloake upon their shoulders, and going backward, covered the privitties of their father: and their faces were turned away, and they sawe not their fathers privitties.† And Noe awaking from the wine, when he had learned what his younger sonne had done to him, † he said: "Cursed be Chanaan, a servant of servants that he be vnto his brethren.† And he said: Blessed be the Lord God of Sem, Chanaan be his servant.†" God enlarge Japheth, and dwel he in the tabernacles of Sem, and 2 Chanaan be his servant.† And Noe liued after the flood three hundred fiftie yeares.† And all his dayes were in the whole nyne hundred fiftie yeares: and he died.

Annotations.

Chap. IX.

Ad. 9. 3 All that mouth] S. Iustinus Martyr; S. Chrysostom; and other ancients doth prove, that flesh was lawful to be eaten before the flood: but being not necessarie, because men were stronger, and other things also of more force, the better sorte which were of Seths race abstained from it. But after the flood flesh being more necessarie, God altereth that custome of abstinence, with this limitation and commandment, that they shal not eate blood.

4. Flesh with blood] Though this positive precept, of not eating blood, serveth well to make men more abhorre manslaughter (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 Moses (with many like) to exercise men in obedience. And the commanded lame was renewed, for a time, by the Apostles, to appease a controversie in not always the primitive Church. For that the Jews converted to Christ, having benne long accustomed to this observation, could not induce to see it broken, by themselves, or other Christians, and being no great burden, for the Gentiles, it was

Voluntary a

Abstinence without commandment.

Limit. 17.

Ad. 19.
it was decreed that all should keep it. And so peace was made. Nevertheless it
was abolished when the cause ceased. As S. Augustin declareth against Faustus
the Manichee. Such is the authority of the Church to decree, and againe to
arbitrate in any thing of itselfe indifferent.

11. Drunke.] Noe sinned not, by the common judgement of ancient Fa-
thers, in that he was overcome with wine, because he knew not the force of
the force thereof, having drunk only water all his life before. But both external
sins, and worldlie disgrace happened to Noe, in figure of Christ naked on the
Cross. As S. Cyprian (Epist. 61. de Ceciliis) S. Augustin (li. 16. c. 2. 11.
& li. 12. contra Faustum Manicheum. c. 23. & 24.) Eucherius, Rupertus and
others (upon this place) do teach. And likewise that Sem and Iapheth were
a figure of the Church consisting of Jews and Gentiles, and Cham of Her-
etes, and other Infidels, that deride the infirmities, which our Saviour suf-
ferrued. Go to now (yea Manichees, S. Augustin) object calumnies
to the ancient holy Scriptures, doe ye, yee children of Cham, to whom naked
flesh flemeth vile; by which your felucres were begotten. For neither could
ye by anie means have beene called Christianes, except Christes, as he was
forsaid by the Prophetes, had come into the world, had drunk that cuppe
of his vynyard, which could not passe from him, had slept in his passion, as in
drunkeness of folie (which is viler than men) and so the infirmiteit of mortal
flesh (which is stronger than men) had become naked, by the secreet counsell
of God, which infirmiteit vules the word of God had taken upon him, the
very name Christian, whereof yee also glorie, had not beene at all in the earth.

15. Cursed be Chanaan.] Why Chanaan the sonne is cursed, and not his
father Cham, divers yeeld divers reasons. S. Theodoretus reporteth out of the
Hebrew Doctors, that Chanaan a boy first saw his grandfathers nakednes,
and told the same to his father, and so they both deuided that they should
have covered, Chanaus other sonnes not offendinge, and therefore not his whole
pride, but only Chanaan & his posterite were here cursed by Noe. S. Chris-
tostome supposeth that for so much as God had blessed Noe & his three sons,
comeing forth of the Arke, he could not presume to curse anie of those, whom
God had blessed, therfore cursed Chanaan who in wickednes was like to his fa-
thre. S. Gregorie bringeth this, for example of wicked men, escaping punish-
ment in this life, and are punished in the next, and in their posterite, following
their vices. What meaneth it (saith he) that Cham sinning, Chanaan his sonne
had sentence of eswenge, but that the sinnes of the reprobate person in this life un-
swenged, and are punished afterwars. And dere is it that Chanaans most wicked
posterite were subdued in the end, and most of them destroied by the chil-
dren of Israell (who were of Sem) under the conduct of Ioseue, according to
Noes proephaletical blessing of Sem, and cursing of Chanaan.

17. God enlarge.] This blessing of Iapheth was literally fulfilled, when (accor-
ding to his name, which signifieth Latius or enlargement) his plentiful gifts
possibled most ample countries, both in the Continent, and Ilanades. But my-
steriously it had effect (As S. Hietom, S. Augustin, Rupertus and others
express it) when the Apostles, being Iews of the race of Sem, first built
d the Christian Church, wherein the most part of that nation refused to dwee,
contemning Christes Gospel & grace, and the fulnes of Gentiles entered in, and
were made inhaerents. Finally Chanaan is warred to both Sem and Iapheth, in
that Heretikes being under the Jurisdiction of the Church, gathered of Ie-
ws and Gentiles, sere to surue Catholiques diligence to more exact know-
ledge of al truth; and their patience to more verite and glorie.

CHAP.
The genealogie of Noe's children, by whom the world was increased againe, after the flood.

1 These are the generations of Noe, Sem, Cham, and Iapheth: and children were born to them after the flood. † The children of Iapheth: Gomer, and Magog, and Madai, and Iauan, and Thubal, and Mosoch, and Thiras. † Moreover the children of Gomer: Asenez, and Riphath and Thorgorma. † And the sons of Iauan: Elisa and Tharsis, the Cetims and the Dodanims. † Of these were divided the Iles of Nations in their countries, each one according to his tongue and their families in their nations.

2 † And the sons of Cham: Chus, and Mesraim, and Phur, and Chanaan. † And the sons of Chus: Saba, and Heuila, & Sabatha, and Regma, & Sabathaca. The sons of Regma: Saba, and Dadan. † Moreover Chus begat "Nemrod: he began to be mighty in the earth, † and he was a valiant hunter before our Lord. Therof rose a proverbe: As it were

3 Nemrod the valiant hunter before our Lord. † And the beginning of his kindome was Babylon, and Arach, and Achad, and Chalone in the land of Sennaar. † Out of that land came forth "Assur, and builded Ninjue, and the streets of the citie, and Chale. † Resen also between Ninjue and Chale: this is the great citie. † But Mesraim also begat the Ludisms, & the Anamisms, & the Lâbims, the Nephthuims, † and the Phetrums, and the Calulims: of whom came forth the Philistims & the Caphtorims. † And Canaan begat Sidon his first begotten, Hethues, † and Iebusæus, and Amorrahæus, and Gergefæus, † Heuæus and Aracæus: Sinaræ, † and Aradius, Samaræus, and Hamathæus: and afterwards were spread the people of the Chana- nites. † And the limits of Chanaan were from Sidon as we come to Gerara even to Gaza, vntil thou enter to Sodoma & Gomorrah, and Adama, and Seboim even to Lefa. † These are the children of Cham in their kinreds, and tongues, and generations & lands, and nations. † Of Sem also "father of all the children of Herber, the elder brother of Iapheth were born. † The children of Sem: Ælim and Assur, and

4 Arpha-
Genesis.

Arphaxad, and Lud, and Aram. † The children of Aram: 23 Vs, and Hul, and Gether, and Mes. † And Arphaxad also 24 begat Sale, of whom was borne Heber. † And to Heber 25 were born two sons: the name of the one was Phaleg, ‡ because that in his days was the earth divided: and his brothers name was Iecstan. † The which Iecstan begat 26 Elmodad, and Saleph, and Asarmoth, Iare, † and Aduram, 27 and Vzal, and Decla, † and Ebal, and Abimael, Saba, 28 † and Ophir, and Heuila, and Iobab, all these were the chil- 29 dren of Iecstan. † And their dwelling was from Mesela as we 30 goe on as far as Sephar a mountaine in the east. † These are 31 the children of Sem according to their kinred and tongues, and countries in their nations. † These are the families of 32 Noe, according to their peoples & nations. Of these were 33 "the nations divided on the earth after the flood."

Annotations.

Chap. X.

Nemrod king of Babylon, a little & cruel giant.

An Arch-heretike.

Assur, sonne of Sem, or Ninus king of Allirians.

First false goddess.
Chapter XI.

God hindereth the vain purpose of building a high tower, 7. by confounding men's tongues. 9. Whereof it is called Babel. 10. The genealogie of Sem to Abram.

1 And the earth was of one tongue, and alone speach.
2 And when they remoued from the east, they found a plaie in the land of Sennaar, and dwelt in it. And each one said to his neighbour: Come, let vs make bricke, and bake them with fire. And they had bricke in steed of stone,
3 and bitume in steed of morter: and they said: Come, "let vs make vs a citie and a towre, the toppe whereof may reach to heauen: and let vs renowne our name before we be dispered into al lands. From And our Lord descended to see the citie and the towre, which the children of Adam builded, and he said: Behold, it is one people, and one tongue is to al: and
they haue begunne to doe this, nether wil they leaue of
from their determinations, til they accomplish them indeede.
† Come ye therafore, let vs goe downe, and there confound
their tongue, that none may heare is neighbours voice.
† And so our Lord dispersed them from that place into al
lands, and they ceased to build the citee. † And therafore
the name therof was called Babel, because there the tongue
of the whole earth was confounded: and from thence our
Lord dispersed them upon the face of all countries.
† These are the generations of Sem: Sem was an hundred
years old when he begat Arphaxad, two yeares after the
flood. † And Sem liued after he begat Arphaxad, five hun-
dred yeares: and begat sonnes and daughters. † Moreover
Arphaxad liued thirtie five yeares, and begat Sale. † And
Arphaxad liued after he begat Sale, three hundred three
yeares: and begat sonnes and daughters. † Sale also liued
thirtie yeares, and begat Heber. † And Sale liued after he
begat Heber, four hundred three yeares: and begat sonnes
and daughters. † And Heber liued thirtie four yeares, and
begat Phaleg. † And Heber liued after he begat Phaleg.
† Phaleg also liued thirtie yeares, and begat Reu. 
† And Phaleg liued after he begat Reu, two hundred nine
yeares, and begat sonnes and daughters. † And Reu liued
thirtie two yeares, and begat Sarug. † Reu liued also after
he begat Sarug, two hundred seaven yeares: and begat
sonnes & daughters. † And Sarug liued thirtie yeares, and
begat Nachor. † And Sarug liued after he begat Nachor,
two hundred yeares: and begat sonnes and daughters.
† And Nachor liued nine and twenty yeares, and begat
Thare. † And Nachor liued after he begot Thare, an hun-
dred and ninetene yeares: and begat sonnes and daughters.
† And Thare liued seavenetie yeares, and begat Abram.
and Nachor, and Aran. † And these are the generations
of Thare: Thare begat Abram, Nachor, & Aran. Moreover
Aran begat Lot. † And Aran died before Thare his father,
in the land of his natiuiri in Vr of the Chaldees.
† An Abram & Nachor maried wiues: 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 Icseha. † And Sarai was barren, neither had she the
chil-
Genesis.

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

Annotations.

Chap. XI.

4. Let vs make ] Here we may see in Nimrod the common causes of heresies, and the manner of Heretikes proceeding. For he having a false, 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 humour, they conpired together, and drew more followers, by bearing the simpler forme in hand (for it was vnpossible wise men should beleue it) that they would make a towre of defence against a new flood, if God should thinke to drowne the world againe. But their principal intention was to make themselves great and strong for the present, and famous to posterity. At which God ouerthrew neither suffering them to build vp their imagined castle of strength nor to be praised for their worke, but made them infamous to the world's end.

7. Let vs confound ] God in dissipating this vaine worke of men, would use the minisiterie of Angels. As not only Philo Judeus, and Origen, but also S. Augustin, S. Gregorie, and other fathers expound these worde, Come, let vs confound their tongue, where they also note Gods singular wilde, mercie, and justice, in punishing the offence, that he turneth it to his owne glorie, and the profite of men: shewing his powre and soueraigne Majesty by two great miracles. First by suddenly and vitrally depriving all those builders, of their natural tongue, that presently they could neither speak it, nor understand it. Secondly, by gevent divers distinct languages to everall fortes or families, which they immediately understood, and spake most promptly, as if they had long before lernd and vised the same. But no man was gaven more than one language. And so, to the more commoditie of al mankind, they were forced to part into sundrie coastes of the earth, which they inhabited and replenished with distinct Nations, hauing the same Angels their spiritual Patrones and Protectors, which had feuerly changed their language. In particular, it was profitable to the good who being before oppressed by the united powre of manie wicked, were releaved (as S. Gregorie teacheth) when their persecutors were diuided. These good were the familie of Heber, as S. Chri.

Bibliography:

Li. 54. Bioral. in c. 41. Lib. 11. in Gen. 16:6. 11. 18. 59. 95. S. Aug. 6. c. 4. 8. 9. 10. 11. 18. u.
that they were forced to leave of that bad works, and withal to seek other more ample habitations, who if they had been more instructed in number and foresight, would without doubt (saith S. Chrysostom) have attempted worse things. And infinite manslaughter would have been committed, amongst many for possession of that one citie & towre. Finally the fathers note that as God wrought here much good by diuision of tongues: so he wrought much more by commuion of tongues, euene to the Apostles, therby inabling them to gather one Church of all Tongues and Nations.

11. Began Sale). Here is an intricate difficultie. For the Hebrew and Latin text, both here and in Palalippomenon, saie Arphaxad began Sale, the 72. Interpreters and S. Luke place Cainan between them, as Sonne of Arphaxad; and father of Sale. Eusebius also in his Chronicle, with most Greek Doctors, and S. Augustin, count Cainan in this Genealogie of Sem. Whereupon manie do number him in this runck, and suppose that Moyses omitted him for some mysterie, and yet writeth truly, that Arphaxad began Sale, not his proper Sonne, but his Sonnes Sonne: as S. Mathew saith, Iotam began Ozius, who was his nephews nephew. But against this solution it is replied, that then Arphaxad should have been a grandfather at 35. yeares of age: which were strange in those daies, how soever it is now. And a greater difficultie, or rather absurditie must also be granted, that Arphaxad began both Cainan at the age of 35. yeares, according to the 72. Interpreters, and that Sale was also begotten the same yeare, according to the Hebrew, being both true. Which inconuenience is not in the Genealogie written by S. Matthew. Others therefore to the Hebrew and Latin text, with most Latin Doctors, omit Cainan in this place, and Paralipomenon, namely with S. Hierom, who diligently examining and reconciling varieties, between the Hebrew and the Greeks, make him not mention at all of this difference. Which maketh some to conjecture, that in S. Hieroms 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 were touching the Hebrew and Greek of the old Testament. But for so much as all copies, both Greek & Latin, also S. Hieroms Edition of S. Lukes Gospel have Cainan, the difficulitie stil remaineth between Moyses and S. Luke. How then shall this doubt be solved? we cannot solve it. And no manuel. For venerable Bede could not. VVholo words are these: S. Luke writeth the Greek testomomies then the Hebrew: wherof hapeneth that I much manuel ar, for dulleis of wit, being striken with great admiration, I can not throughly see, seeing in the Hebrew verite are founden only tenne generatones from the flood unto Abraham, by what meanes S. Luke, who (the Holie Ghost governing his penne) could in no sorte write falsely, would rather set downe cleue generations in the Gospel, Cainan adioyned according to the dialectic Interpreters. Thus writeth S. Beda, reverently admiring that he could not understand. For being assured that the Holie Ghost governed the penes both of Moyses and S. Luke, and that he is not contrarie to himselfe, it must needs be true which ech of them writeth, though other learned men can not reach the profoundnes of some difficulties that occurre. And therefore Beza was extreme laucie to dash Cainan out of S. Lukes Gospel, and that wittingly and most impudently saying, in his Annotations: Non dubitavimus expungere: VVho doubted not to put it out. The former English Editions, otherwise corrupt in manie places, have Cainan in the text of S. Lukes Gospel, but their latter translaters are in this point pure Bezites.

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 countrey.
The space of 368 years.

No man can wel doubt nor wil deny, that the same Church continued at the second age which was in the first, considering that Noe lived about 90 years after the birth of Abraha, 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 manifestaion of their faith, and that the Church was then very conspicuous, we shall repete certaine principal points of Religion professed and practised at that time, by a continual knowne visible companie united in one mystical body: though in the meantime, the wicked strong and grew in number and Worldlie force, much oppressing yet never suppresting the good.

First of all, Noe coming forth of the arke with his familie, professed his religious mind to One God almighty, Supreme Lord of all, by offering external voluntary, speedie, pure, solemn, and bounftiful Sacrifice of Holocaustus, as a Priest upon an Altar. After which most gratiful office, God making a covenant with him and his seede, never againe to destroy the world by Water, confirmed the same by the signe of the rainbow, which represented the second Person of the B. Trinitie, the Sonne of God, Christ our Lord to be borne The Sonne of man, extended upon the Cross: in whom Noe beleauing was institutted heyre of the iustice, which is by faith in our Redemer.

We have hitherto professed Gods operatia blesting, with the effect of increase and multiplication, the issue of Noe by his three sonnes, in short time making manie Nations. By the way also we have an example of Fathers solemn blesting and CURSING their children. The effects whereof succeeded after wardes accordingly. Likewise as in this age was given a particular precept Not to caute bloud. And Noe observed distinction of Cleane beasts, offering Sacrifice in them only, as before the flood, he was commanded to take most of them into the arke, then of the Uncleane.

In that ample mention is made of sinne and Wickednes, there is no doubt, but Noe, the preacher of iustice, admonished and exhorted sinners to Repentance yeares Punished cham & Chanaan, by his curse in their posteritie. And God himself Threatened to exalte the bloud of man unjustly shed. In the meantime Inflicted also some punishment upon the builders of Babel, by confounding their tongues. And that the Ministerie of Angels.

Which punishment in part, and threates of more importe a General Penance preached and inflicted.
Resurrection, and Judgement, where all things shall be exactly discussed and judged. And then will follow Eternal life to the good: and Everlasting paine to the damned.

At these points of Religion (and others mentioned in the former age, and no doubt taught by Noe & his sonnes) shew clery a Visible Church, Good and bad 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 posteritie, yet neither he nor anie of his sonnes or daughteres fell into herefitie, or other infidelitie, for any thing that appeareth in Scripture, or other authentical testimonie. Heber also and his familie are particularly commended by Moses, as the right followers, and the spiritual children of Sem (who had innumerable other carnal children) as those that were innocent touching the presumtuous building of others, who for the same fault lost their old tongue, which the familie of Heber kept. As S. Chri- toman and S. Augustin do prouve. Againe, divers of this familie falling afterwards by little and little to other nations, the Familie of Thare, saith the same. Augustin (li. 16. c. 12.) albehit not al, or not alwayes, yet ever some of them, and Abraham continually, with Sem, Heber, Phaleg, & manie others, not mentioned by Moses in his briefe description, as S. Gregorie douteth not to suppose (were) just, and kept the true faith, and undifiled Religion.

But Nemrod Chams nephew, and sonne of Chus described for a valiant hunter, a violent giant, and tyrant, was an Archheresitie, a deister and techer of false doctrin, against God and true faith. By subtiltie and tyrannie he induced manie of liking or of feare to follow him, and so in subside he maintained herefitie, That men were not beholding to God, but to them selues, for temporal prosperitie.

Whereof came a new & cruel confederacie, against the Citie of God, & the second great set of Insidels. For Barbarisme being the first, begun by Cain and ended by the flood: The second mother of al Setles: beginning after the flood (as S. Epiphanius Writeth) was Scythisme: so called of the Scythians a most cruel people. Who according to Nemrods herefitie (not thinking them selves beholding to God for temporal happiness, but to their owne forces) tyrannized over the weaker, and manie wicked banning together extremely oppressed the more peacable, 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 defence against a new flood, to make it in deed, a strong hold for tyrants to offend others, and to defend themselves. Wherefore God (who before destroyed al Insidels by the flood) confounded these builders by dividin their tongues, and so forced them to breake, and passe into manie countries.

Thus
This mankind being divided upon the earth, opinions also were multiplied concerning Religion. For shortly the persuasion of men trusting in themselves, and in other mortal men appeared absurd, even the strongest seeing adversities, or saying sometimes of their purposes, saw Him was need of supreme help; and that earthly things depended much upon divine will and power. But having forsaken God Almighty, the sole maker and creator of all, they became to imagine and serve false gods, both famous dead men, which had prospered in this world, and divers other things, by which they received commoditie, or feared damage.

Hence therefore rose the third principal sect called Grecism, beginning the third sect also in this second age, as the same S. Epiphanius writeth. For Nimus, the first king of the Abrian great Monarchie, brought to passe that his father Belus Jupiter was esteemed and worshipped for the onlie great God by the Abrians. 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 Dinastie among the Egyptians, and not sooner, as they vanity brag to have benne before the flood; yea much longer than in deede the world hath benne. Moreover the Chaldees worshipped the fire. Others the sunne, the moonne, and innumerable other feigned gods.

Against al which (and likewise against al heretickes) are two special arguments. First that they were not from the beginning, as the true God, and his truthes are knowne and receiv'd by continual Tradition, but brought in afterward by men, and commonly by ill men. Secondly they are not accepted and esteemed for goddes, or truthes, in all places, but with great diversitie and dissension, one sort allowing that others despise, as boile Athanasius notably writeth in his oration against Idols in these words. Quot non gentes totidem deorum generorum conjunctures et Deus. How many nations (saith he) so manifold kinds of goddes are feared. Also the same country, the same religion differeth within itself in superstition of Idol's. The Phencians cerse acknowledge not the Egyptians goddes, neither doe the Egyptians adore the same Idol's with the Phencians: Nor the Scithians receive the goddes of the Persians, nor the Persians of the Scithians: The Pelasges refuse the Thrasian goddes, the Thrasians know not the Thebians. The Indians are against the Arabians, the Arabians against the Ethiopians: and in like sorte the Aethiopians differ in their religious affairs from the Arabians. The Syrians worship not the goddes of the Cilicians, and the nations of Capadocia besides all these have goddes of other names. The Ethisians also feared divers goddes, the Armenians against divers from them. What need we manic wor-

de? Those that are in the continent honour other goddes from the Islande people. In briefe ech city and eche village not knowing the goddes of their neigh-

bour.
Luther's progenies differ as much in opinions of Religion, as Painters do in their false goddes.

Sects in England divers 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.

To return therefore, from whence we are not unnecessarily digressed, we conclude with S. Augustin; "When Moses had shewed the beginning and progress of Nimrod's carthie citie, leaving it in Babylon, that is confusion, as needes to prosecute it further, he returned to declare the pertual succission 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 Sem's children, and all the progenies of Japheth and Cham, as not pertaining to this purpose, omitted, so connecting thes 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 manistes confirmed, as will appeare in the next age."
Chap. XII.

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. wand'reth in the land of Chanaan, 7. erecteth an Altar in Sichem, 8. an other in Bethel. 10. Thence by occasion of famine passeth into Egypt. 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 kinred, and out of thy fathers house, and come into a land, which I will shew thee. And I will make thee into a great nation, and I will bless thee, and magnifie thy name, and thou shalt be blessed. I will bless thee and bless thee, and curse them that curse thee, and in thee shall all the kindreds of the earth be blessed.

2 Abram therefore went out as our Lord had commanded him, and with him went Lot: seventy five yeares old was Abram when he went forth out of Haran. And he tooke Sarai his wife, and Lot his brothers sonne, and all the substance which they had possessed, and the soules which they had gotten in Haran: and went forth to goe into the land of Chanaan. And when they were come into it, Abram passed through the country unto the place Sichem, as farre as the noble vale: and the Canatine was at that time in the country. And our Lord appeared to Abram, and said to him: To thy seed will I give this land. Who builded there: an altar to our Lord, that had appeared to him. And marching on from thence to a mountaine, that was on the east side of Bethel, there he pitched his tent, having Bethel on the west, and Hai on the east: he builded there also an altar to our Lord, and called upon his name. And Abram went forward going, and proceding on to the south. And there came a famine in the country: and Abram descended into Egypt, to be as a pilgrim there: for the famine was very sore in the land. And when he was nere to enter into Egypt, he said to Sarai his wife: I know that thou art a fayre woman: and that when the Egyptians shall see thee, they will say: She is his wife: and they will til me, and reserue thee.

The beginning of the third age.

The fifth part of this booke.

Of Abrahams leaving his country, Gods blessing of his seed, & commandment of Circumcision.

In Christ borne of Abra hames seed all nations are blessed. Gal. 3.

In Christ dedicated Alters to God especially in those places where he received promises, or benedictions. S. Chirist.ho. 31. in Gen.
GENESIS.

thee. † Say therefor, I pray thee, that thou art my sister: that I may be wel used for thee, and that my soule may live for thy sake.

† When Abram therefor was entred into Egypt, the Egyptians saw the woman that she was passing beautiful. † And the princes told Pharao, and praised her to him: and the woman was taken into the house of Pharao. † And they used Abram wel for her sake. And he had sheepe and oxen and he asses, and men服务器, and maid servants, and shee asses, and Cammels. † But our Lord scourged Pharao with very sore plagues, and his house for Sarai Abrams wife. † And Pharao called Abram, and said to him: What is this that thou haft done to me? Why didst thou not tell me that she was thy wife? † 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 goe thy ways. † And Pharao gave certaine men commandement in the behalfe of Abram: and they conducted him, and his wife, and all that he had.

ANNOTATIONS.
CHAP. XII.

Men are bond to do their lawful endeavours, and to commit the rest to God.

CHAP. XIII.

Abram and Lot returnes from Egypt into Chanaan, 6. and being rich separate themselves, 10. Lot choosing the countrie about lordan, Abram dwelleth in Chanaan. 14. where againe God promiseth him that land, and multiplication of his seede. 18. And he erected an other Altar to God.

Abram therefore ascended out of Egypt, he and his wife, and all that he had, and Lot with him to the south coast.
GENESIS.

Abram. 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 Hai: 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 bears, 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 Chanaanite and the Pherisite dwelt in that country. 8 Abram therefore said to Lot: Let there be no bristle I beseech thee between me and thee, and between my herds, and thy herds: for we be brethren. 9 Behold the whole land is before thee: goe apart from me, I pray thee: if thou wilt goe to the left hand, I will take the right: if thou choose the right hand, I will passe to the left.

10 Lot therefore lifting vp his eyes, sawe all the country about Iordaine, which was watered throughout before that our Lord subuered Sodome and Gomorrah, as the paradise of our Lord, and like as Egypt as men come vnto Soger. 11 And Lot chose vnto him the country about Iordaine, and he departed from the East: and they were seperated either brother from the other. 12 Abram dwelt in the land of Chanaan: and Lot abode in the townes, that were about Iordaine, and dwelt in Sodome. 13 And the men of Sodome 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 seperated from him: Lyft vp thyn eyes, and looke from the place, wherin thou now art, to the north and south, to the east and west. 15 All the land, which thou seest, will I geue to thee, & to thy seed for euer. 16 And I will make 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 walke through the land in the length, and in the breadth thereof: for I will geue 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.
CHAP. XIII.

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 pursuing and overcoming the victors, 16. rescued Lot, with all the captives and prey, 18. Melchizedek King and Priest blessed Abram, 20. Abram paid tribute to him. 21. and rendered the spoil to the king of Sodom.

And it came to pass in that time, that Amraphel the king of Sennaar, and Arioch the king of Pontus, and Chedorlachomor king of the Elamites, and Thaddeus the king of the nations made war against Bara the king of Sodome, and against Bersa the king of Gomorra, and against Sennach the king of Adama, and against Zemar the king of Seboim, and against the king of Bala, the same is Segor. 2. All these came together into the Woodland vale, which now is the salt sea. 3. For they had served Chedorlamor twelve years, and the thirteenth year they revolted from him. 4. Therefore in the fourteenth year came Chedorlamor, and the kings that were with him: and they stroke Raphaim in Ashtarahcarnaim, and Sufim with them, and Emim in Suace of Carathaim, and the Corheans in the mountains of Seir, even to the Champion country of Pharain, which is in the wilderness. 5. And they returned, and came as farre as the fountaine of Misphat, the same is Cades: and they stroke at the country of the Ameleichites, and of the Amorheans, that dwell in Asaphenthamar. 6. And they went forth the king of Sodome, 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: 7. to wit against Chedorlachomor king of the Elamites, and Chadal king of nations, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings against five. 8. But the Woodland vale had many pits of dust. Therefore the king of Sodome, and of Gomorra turned their backes, and were overthrown there: and they that remained fled to the mountain. 9. And they took all the substance of the Sodomites, and Gomorrheans, and took all kind of victualls, and went their way: 10. and Lot also and his substance, the sonne of Abrams brother, who dwel-
13. dwelleth in Sodom. † And behold one, that had escaped, told Abram the Hebrew, that dwelt in the vale of Mambre, the Amorrian brother of Eschol, and the brother of Aner: for these had made a league with Abram. † Which when Abram had heard, to wit. that his brother Lot was taken, he numbered of the seruitants borne in his house, well appointed three hundred and eightene: and pursuéd them vnto Dan. † And dividling his companie, he ranne vpon them in the night: and stroke them, and pursuéd them vnto Hoba, which is on the left hand of Damascus. † And he brought backe al the substance, and Lot his brother with his substance, the women also and the people. † And the king of Sodom went forth to meete them, after he returned from the slaughter of Chedorlhamor, and of the kings that were with him in the vale of Szech, which is the kings vale.

18. † But "Melchisedech the king of Salem," bringing forth bread and wine, for he was the Priest of God most highe, blessed him, and said: Blessed be Abram to God the highest, which created heauen and earth: † and blessed be God the highest, by whose protection, the enimy es are in thy hands. And "he gave him the tythes of all. † And the king of Sodom said to Abram: Geue me the soules, and the rest take to thee. † Who answered him: I lift vp my hand to my Lord God most highe possessor of heauen and earth, † that from the very woofe-thread vnto the shoe latchet, I wil not take of all that are thine: " lest thou say: I haue enriched Abram: † except such thinges, as the young men haue eaten, and the shares of the men, that came with me, Auer, Eschol, and Mambre: these shal take their shares.

ANNOTATIONS.
CHAP. XIII.

18. Melchisedech] S. Hierom being earnestly requested by Eusgius, to give his judgiment touching Melchisedech, whom a nameles author had endeavored to prove to be the Holy Ghost, plainly confuteth that error: as also an other error of Origen and Didymus saying, he was an Angel. Likewise S. Epiphanius (hereft 55. & 76.) relateth and condemmeth a third error, of some that thought him to be the Sonne of God. These two Fathers, and S. Augustin (11. de heresibus her. 34.) and divers others, whom S. Hierom alledge: thogh proue evidently, that he was a very man, a Priest and a king, yea the highe Priest (at least of that countrey) Superior to Abraham, and a figure of Christ. Besides
Besides these heresies the same S. Hierom relateth two probable opinions. The Jewes Rabins generally hold that Melchisedech was Sem the fonne of Noe from whom Abraham and all the Hebrewes descended. Which they feeme rather to affirm as loath to confesse that anie man, of other nation then their owne, should have bene greater and more excellent then Abraham in spiritual causes, then for anie reason they do, or can allege. Yet manie especially lattet writers as Liranus, Toftatus, Genebaldus and others do embrace this opinion as most probable. Though S. Hierom feeme only to have added the Hebrewes opinion (as he faith) because he would intimate to his freind, when he had first cited grauer authors. S. S. Irenius, Hypolitus, Eusebius Castrensis, Eusebius Emilianensis, Apollinaris, and Eutychius, all agrably confirming that Melchisedech was a Chananite, king of Salem, which was afterwards called Jerusalem. To this opinion agreeeth Philo Judaeus continually speaking of him, as of a stranger to the Jewes nation. Iosephus also a Jew written plainly (l. 7. de bello Judaeo. c. 18.) that he was of Chanan, and Prince of the Chananites. Also S. Dionysius Atiopagista, (Cælest. Hist. c. 9.) S. Epiphianus (her. 55. & 67.) Theodoctus (q. 63. in Gen.) and Suidas, and ther are of the same mind, and many other christian Doctors. Who conforme their affirme by that S. Paul faith to the Hebrewes: He whose generation is not numbered among them, took es eth of Abraham. For what els can S. Paul meane, but that Melchisedechs kinred and people, was diuers from the kinred, and people of the Jewes which he could not say of Sem, from whom Abraham al. Llewes descended: as it can not be said, that Adam and Noe are of diuers generation from anie people that now liuent, because we al come of them. Of this difficultie (not pertaining to anie controversy of our time) the studious may see more in F. Pererius his commentaries vpon this 14. chap. of Genesis. disp. 3.

18. Bringing forth ] Seing the Royal Prophet Daud, and S. Paul say Christ is a Priest for euer according to the order of Melchisedech, we demand of Protestants, if Christ fulfilled not Melchisedechs figurative Sacrifice offered in bread and wine, by offering his owne bodie and blood at his last supper in formes of bread & wine, and by instituting the same to be offered by his Priests til the end of the world, what other figurative Sacrifice of Melchisedech they can find performed by Christ, by which it may appear that he is a Priest for euer according to that order? Calvin (l. 4. Instit. c. 18. para. 2.) Kenenius (par. 2. exam. pag. 740. & 747) Peter martyr (in r. Cor. 5.) and most English Protestants grant that Melchisedech was a Priest, and that the peculia function of a Priest is to offer Sacrifice, wherfore they having no Sacrifice will have only ministers and no Priests, but they denye that Melchisedech offered Sacrifice in bread and wine. Wherupon we ioyne illeue with them to prove that he did, and that by this place among others of holy Scripture.

Kemenius complayneth that the Latin text hath Obsulit for Protulit, Offered, for brought forth. And to disprove the same, he allegeth the Hebrew, Chaldee, Greke, and S. Cyprian. But Catholiques more ruffly complaine of him, for lying. For all Latin Editions have Preferens, bringing forth. The question therfore in controversy is, to what end and why Melchisedech brought forth bread and wine? Caluin and Kemenius say it was only to refresh or feede Abraham and his men, and not for Sacrifice, which their bare saying is without reason, for that there was store of victuals in the praye (v. 11.) and they had eaten thereof. Moreover the Hebrew word Hosil, brought forth, is a word pertaining to Sacrifice, as in the 6. chap of Judges. (v. 18. and 19.) and importeth that the bread and wine were first offered in Sacrifice, and then doubtles they did participate. Gen.

though
though they wanted not other sufficient corporal foode. Again the words following For he was the Priest of God most high, 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 benne to releue the camp with victuals, the reason would rather have benne yielded, because he was a bountiful King, a liberal Prince, a special friend to Abraham, as in the deede 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 signifie that he was a Priest, whose office is to offer Sacrifice.

Here againe some Protestant 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 mete 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 fo the English Bible printed in the yeare of our Lord. 1552. readeth: Melchisedech king of Salem brought forth bread and wine: for he was the Priest of the most high God. The latter Editions also in like places have not the copulative And, but some other word as the sense requiriteth. Gen. 12. v. 3. thou art a deadman, for the woman seake which thou hast taken: for she is a mans wife, where the Hebrew phrase is, and she is married to a husband. Gen. 10. v. 27. they read thus: For I have proued that the Lord hath blessed me for thy sake, where precisely confining the Hebrew they should say, I diuinised (or conceived) and the Lord blessed me for thy sake. Likewise Esai, 64. v. 5. they read: But Loe, thou haft bane angrie, for ye offended, the Hebrew is thus: Leethow art angrie, and ye have sinned. In the same place, they translate, Yet that ye be forgiven, which the Hebrew expresseth by the copulative, and we shall be suaded. So when they thinke it convenient, they translate the Hebrew particle, For, that, yet, which strictly signifieth And.

Now let vs also see the original in this place. In the Hebrew it is thus: Vm alchi tsedech melec chalem hotsi lechem vailain. Vehy cohen leel elion. Vai earecheyv, &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 the Priest, further declaring that besides the office and dignity of a King (which was said before) Melchisedech was also a Priest, must neces signifie that he did somthing about the bread and wine belonging to a Priestes office. And what that somthing was, perhaps the Vniuersitie of Cambridge wilt testifie, whose late professor of Divinitie teacheth plainly, that Melchisedech offered Sacrifice, and was therin a figure of Christ: (Pag. 6. Reproves) Sacrifices (faith he) if were & proprium sunt, qui sacrificia faciunt; quia sacrificium Aaron & Aaronis filii, & Melchisedechus, & quem isti adumbraunt, Christus Priests truly and properly are they, that offer sacrifices, such as was Aaron, and the sonsne 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 himselfe upon the Cross: so he also fulfilled the figure as well of vnbloudie sacrifices of Aaron, as especially of Melchisedechs Sacrifice in some other besides that on the Cross, seeing the prophet Daudi and S. Paul say, Christ is a Priest (not according to Aarons order, for that was to haue an end, but) For ever according to the order of Melchisedech. And what other Sacrifice did our Saviour offer to remaine perpe-
Christ still ex- percutual, but of his owne bodie & bloud in vulbloudie maner, vnder the formes ericeth the of bread and wine, with commandment to his Apostles and Priests to do the office of Priest- same till the end of the world? Let the indifferent reader weigh it wel. And hooth accor- dingly the or-stemme the uniforme judgement of manie, ancient, godlie, and lerned Fathers of Melchis- writing upon this place. Ye we only retie their words, without other des- cended by the dutie for breuitie sake.

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

S. Cyprian (Epist. 61. ad Caeselinum) Christ is Priest for ever according to the order of Melchisedech, which order is this coming from that Sacrifice, and thence descendeth, that Melchisedech was Priest of God most hiegh, that he offered bread & wine, that he blessed Abraham. For who is more a Priest of God most hiegh, then our Lord Iesus Christ, who offered Sacrifice to God the Father, and offered the same, which Melchisedech had offered, bread and wine, towit, his owne bodie and bloud. And a little after: That therefore in Genesis, the blangling might be rightly celebrated, about Abraham, by Melchisedech the Priest, the image of Christs Sacrifice consisting in bread and wine went before, which thing our Lord perfected and performeing, offered bread and chalice mixt with wine, and he that is the plenitude, fulfilled the verity of the prefigured image.

Eusebius Cesariensis. (li. 5. Demost. Evang. c. 3.) Even as he who was Priest of Nations was never fene to offer corporal sacrifices, but only bread & wine, when he blessed Abraham: so first our Lord & Saviour him selfe, 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 bodie, and healthful bloud in bread & wine which mysteries Melchisedech knew so long before by divine spirite, and vied as representations of things to come.

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

Idem. in cap. 5. Heb. It is cleere that oblations of cattle are vanished, which were in Aarons order, but Melchisedechs sacrificing reayneth, which is celebrated at the world ever in administration of the Sacraments.

S. Hierom. (Epist. ad Marcelluon. v. migrat Bethlethem.) Have recourse to Genesis, and you shall find Melchisedech king of Salem, prince of this cite, who even then in figure of Christ offered bread and wine, and dedicated the Christian mystical in our Saviours bodie and bloud. Idem Epist. ad Euagrium: Melchisedech offered not bloudie victims, but dedicated the Sacrament of Christ in bread and wine, simple and pure Sacrifice. Idem. Quoest. in Gen. c. 14: Our mysteries is signified in the word of order, not by Aaron in immolating brute victims, but in offering bread and wine, that is the bodie and bloud of our Lord Iesus. Idem in c. 26. Matthaei : Melchisedech the Priest of God most hiegh, by offering bread and wine, prefigured the Mystery of the Eucharist.

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

S. Augustin (Epist. 95.) Melchisedech bringing forth the sacrament (or mystery) of our Lords table, knew how to figurate his eternal priesthood. Idem. li. 16. c. 21. ciuit. There first appeared that Sacrifice, which is now offered to God by Christians in the whole world. Idem. li. 17. c. 17. li. 18. c. 35. and.
upon the Psalm. 109. lii. contra aduers. Leg. & prophet. c. 20. Ser. 4. de Caluinicostem. Sanctis Innocentibus. But it is boolest or nestles to cite more places, or more netal at the authors. For who soever wilt not submit their judgements to these, would not, it seemeth fathers. is like, beleue, if their owne maisters, should rise againe and warn them, in ca. 9. Heb. left they be damned for their incredulitie.

19. blessed him. Caluin (in cap. 7. v. 9. Heb.) Mucelus (lois com. c. de Milfe Papift) and some other Protestants to avoid the connexion of Melchisedech Priesthood and bringing forth of bread and wine, wil nede have these wordes, He was a Priest, referred only to that which foloweth, 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 highe 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 S. Paul vrgeth by saying: Without contradiction which is lefse, is blessed of the better, saying: Further; and concluding therupon that Melchisedech was greater then Abraham. Againe other Superiors that are not Priests may bless their inferiors. As Ioseue and Salomon blessed the people, and parents bless their children.

The greater. blessing the lesse.

20. gave it him. This is an other pretogatue of Melchisedech, that Abram did give tithes to him, which S. Paul likwise explicateth (Heb. 7. ) and proueth therby that Christes Priesthood is greater then the Leuitical. Moreover this paying of tithes by Abraham sheweth the antiquitie of this tradition, being practised in Abrahams time, that the Spiritual Superiors received tithes of their inferiors.

Heb. 15. 179.

CHAP. XV.

Wen these things so therefore were done, the word of our Lord was made to Abram by a vision saying:

Feare not Abram, I am thy protector, & thy reward exceeding great. 

And Abram said: Lord God, what wilt thou give me? I shall goe without children: and the sonne of the strange of my house is this Damascus Eliezer. 

And Abram added: But to me thou hast not geuen seede: and loe my servant borne in my house, shall be my heire. 

And immediately the word of our Lord came to him saying: He shall not be thy heyre: but he that shall come out of thy wombe, him shall thou have thin heire. 

And he brought him forth abroad, and said to him: Looke up to heaven, and number the staries, if thou canst. And he said to him: So that thy seed be.
These three *Abram* believed God, and it was reputed to him unto 6
injustice. *And he said to him: I am the Lord that brought 7
thee out from Ur of the Chaldees for to give thee this land,
and that thou mightest possess it.* *But he said: Lord 8
God, how may I know that I shall possess it?* *And our 9
Lord answered, and said: *"Take me a cowe of three years 10
old, and a shee goat of three years, and a ramme of three
years, a turtle also, and a pigeon.* *Who taking al these, di-
vided them by the mydes, and laid eche two pieces arowe
one against the other: but the birdes he diuided not. *And
the foules lighted upon the carcasses, and Abram droue
them away.* *And when the sunne was setting, a deepe 12
sleepe fell upon Abram, and a great and darksome houor
inuaded him.* *And it was said vnto him: Know and fore-
know that a pilgrime shal thy seede be in a land not their
owne (and they shall bring them vnder bondage, and afflic-
them): foure hundred yeres. *But the nation, whom they
shall serue, I will judge: and after this they shall goe forth
with great substance.* *And thou shalt goe to thy fathers 15
in peace, buried in a good old age.* *But in the fourth gene-
ration they shall returne hither: for: as yet the iniquities of
the Amortheanes are not at the ful vntil this present time.

*Therfore when the sunne was set, there arose a darke 17
mist, and there appeared a fornace smoking, and a flake
of fire passing betwene those diuisions.* *That day God 18
made a covenant with Abram, saying: To thy seede wil I
give this land from the riuers of Egypt even to the grea
triuers Eufrates, *the Cincans, & Cenezites, the Ecdmoni-
tes,* *and the Hethits, and the Pherezites, the Raphaims also,* 20
*and the Amorreans & the Cananites, and the Gargasites,* 21
*and the Iebusites.*

**ANNOTATIONS.**
**CHAP. XV.**

6. *Believed God* [S. Hilasie (li. 9. de Trin) and S. Ambrose (li. 1. de Abra-
ham, c. 3)] by this example teach vs, what manner of faith is reputed to justice.
towit, such a faith as without guiniaction, or requiring of proofe or reason,
doeth simply believe that which God once faith, because he is omnipotent, how
easieuer the thing that is said furmouneth our understanding. For to heroical
was the act of Abrahams faith, promptly believing Gods word in a matter most
hard.
hard to his former concept, that for the same he received singular prayse; and for the like afterwards was called the father of many nations (c. 17. v. 5) and by S. Paul. The father of all that belieue (Ro. 4. v. 11) where the Apostle teacheth that Abraham had no justice, nor estimation of justice before God, until he beleue in Christ (v. 18, 19, 20) because al works before that faith are insufficient. Nay ther was this a sole faith but had other necessarie vertues of hope, and charitie, humility, reuence, obedience, & the like ioyned with it. Wherefore S. James testifeth that Abraham was justified by works (that is by works following faith not going before faith. For Faith (faith he) if it haue not works, is dead in it self; (c. 2. v. 17) And by works Abrahams faith was consummat. v. 22. And concludesth thus: Do yee see, that by works a man is justified and not by faith only. v. 24.

Chap. XVI.

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

1 Sarai thersore, the wife of Abram, had brought forth no children; but haueing an handmaid an Egyptian named Agar, *she* said to her husband: Behold, our Lord hath closed me that I might not beare: Goe in vnto my handmaid, if happely of her at the least I may haue children. And when she agreed to her in this request, *she* toke Agar the Egyptian her handmaid tenne yeares after that they first dwelled in the land of Chanaan: and gaue her vnto her husband "to wife. *Who* did companie with her, but she *perceauing* that she was with child, despiseth her mistresse.

5 *And* Sarai said to Abram: Thou doest vnjustly against me: I gaue my handmaid into thy bosome, who perceauing herself to be with child, despiseth me. Our Lord judge betweene me and thee. *To whom* Abram making answere: Behold, faith he, thy handmaid is in thine owne hand, vse her as it pleaseth thee. When Sarai thersore did afflict her, she ranne away. *And* an angel of our Lord hauing found her, beside a fountain of water in the wilderness, which is in the way to Sur in the desert, *he* said to her: Agar, the handmaid of Sarai, whence comest thou? and whither goest thou? Who answered: From the face of Sarai my mistresse do I flye. *And* the angel of our Lord said to her: Returne to thy

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to thy mistresse, and humble thy selve vnder her hand. ¶ And again: Multiplying, sayth he, wil I multiplie thy seed, and it shall not be numbred for the multitude thereof. ¶ And againe after that: Behold, faith he, thou art with child, and thou shalt bring forth a sonne: and thou shalt call his name Ismael, because the Lord hath heard thin affliction. ¶ He shal be a wild man: his hand shal be against al men, and al mens hands against him: and ouer against al his brethren shall he pitch his tents. ¶ And she called the name of our Lord that spake vnto her: Thou the God which haft sene me. For she said: verily here haue I sene the backe partes of him that hath sene me. ¶ Therfore she called that wel, the wel of him that liueth and feeth me. The same is between Cadessie, and Barad. ¶ And Agar brought forth a sonne to Abram: who called his name Ismael. ¶ Eightie and sixe years old was Abram when Agar brought him forth Ismael.

ANNOTATIONS.

CHAP. XVI.

Manichees, condemned pluralitie of wives in the Patriarches. Luther alloweth it in Christians. Other Protestants in some case.

Two fortes of preceptes in the law of nature.


S. Aug. de bono coniug. li. ca. 17.

The Manichees did calumniat holic Abraham, and other Patriarchs for having many wives, condemning them of incontinence and adulterie for the same. Luther in the contrarie extreme hold 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 partie may marry another, the first living. But the Catholique doctors distinguinghing times and cause, sheweth how pluralitie of wives was lawful sometimes, and at other times, especially since Christ, altogether unlawful, and indispensible. The summe of which verticis this. By the first institution of Marriage in the state of innocencie, and law of nature, and by the law of Christ, it is unlawful for anie man to have more wives, and for anie woman to have more husbands, then one. In the one part of which Law notwithstanding God sometimes dispensest. For there be two kindes of preceptes pertaining to the law of nature. One forste are as first principles of the law of nature, in which God neuer dispensest, much lesee anie man. As that one man may not have more husbands then one, because the same would rather hinder procreation, and so were directly against the fruit of mariage. The other forste are as conclusions drawn from the first principles, in which God sometimmes dispensest, but neuer anie man. As in this present example: seeing it is against natural procreation that one woman shal have manie husbands, it is convenient also, there being ordinarily as manie men as wemen in the world, that every man like wise shal be restrained to one wife, for so procreation may rather be increasst, then if some men have manie wifes, and others by that occasion have none at all, except in some special case. As after the flood, when there was scarstic of people, God dispensed with such men as in deedes were like to make greater procreation by pluralitie of wives. Which appe-
Abraham.

Genesis.

appeareth sufficiently by that Sarah persuaded her own husband, to marriage with another woman, and he a true servant of God, according thereto, not as a new thing but as a lawful practice of those times. And Moses here and in other places tells us, as a custom known to the people for lawful. If a man (sith 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 cannot preserve the son of the beloved. Whereby is clear that two wives were then lawful, and the children of both legitimate, that the first born must be preferred, without respect of first or last marriage. Yet this dispensation either ceased before Christ's 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 S. Augustin li. 21. c. 30. & 47. con. Faust. Manich. li. 16. c. 25. & 38. ciuit. & li. de adulter. coniug. S. Christoph. ho. 56. in Gen. S. Amb. li. de Abraham. c. 4. Also S. Chrysost. S. Hierom. and S. Bede in. 19. Matheii.

Chap. XVII.

God renewing his promises to Abram, s. changeth his name, 10. and commandeth Circumcision. 15. changeth also his wife's name, promiseth a sonne of her. 20. Likewise that Ismael shall prosper. 23. and the same day Abraham circumcised himselfe, and Ismael, and all the men of his house.

1 AN after that he beganne to be nyntie and nyne yeares old, our Lord appeared vnto him: and said vnto him: I am the God Almighty: walke before me, and be perfect.

2 And I will make my covenant betweene me and thee: and

3 I will multiply thee exceedingely. f Abram fell flat on his face. f And God said to him: I am, and my covenant is with thee, & thou shalt be a father of manie nations. f Neither shalt thy name be called any more Abram: but thou shalt be called Abraham: because a father of many nations.

6 I haue made thee. f And I will make thee encrease exceedingely, and I will make thee into nations, and kings shall come forth of thee. f And I will establish my covenant between me and thee, and between thy seede after thee in their generations by a perpetual covenant: to be thy God, and thy seed after thee. f And I will geue to thee, and to thy seed the land of thy peregrination, at the land of Chanaan for a perpetual possession, and I will be their God. f Againe God said to Abraham: And thou therefore shalt keepe my covenant, and thy seede after thee in their generations. f This is my covenant which thou shalt obserue between me and you,

::He is perfect in this life, that sincerly & diligently tendeth towards perfection of the next life. And this God here commanded to Abraham & Christ to all Christians. Math. 5. S. Aug. li. de perfect. cont. Caxleft.

See Gen 6.7.
and thy seede after thee: All the malekind of you " shall be circumcised; † and you shall circumcise the flesh of your prepuce, that it may be for a signe of the covenant between me and you. † An infant of eight days shall be circumcised among you, all malekind in your generations: as well the homebred shall be circumcised, as the bought seruant of whomsoever he is, not of your stocke: † and my covenant shall be in your flesh for a perpetual covenant. † The male, whose flesh of his prepuce shall not be circumcised, that soule shall be destroyed out of his people: because he hath broken my covenant. † God saith also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara. † And I will bless her, and of her I will give thee a sonne, whom I will bless, and he shall be into nations, and kings of peoples shall spring of him. † Abraham fell upon his face, & laughed, saying in his heart: Shal trowest thou to him that is an hundred yeare old a sonne be borne? and Sara that is nyntie yeares old shall she beare? † And he said to God: I would that Israel may liue before thee. † And God said to Abraham: Sara thy wife shall beare thee a sonne, 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. † Concerning Isaac 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. † But my covenant I will establish with Isaac, whom Sara shall bring forth to thee at this time an other yeare. † And when he had least of spea- king with him, God ascended from Abraham. † And A- braham tooke Ismael his sonne, and all the homebred of his house: and al whom he had bought, al the males of al the men of his house: and he circumcised the flesh of their prepuce forthwith the very same day, as God had commanded him. † Abraham was nyntie and nyne yeares old, when he circumcised the flesh of his prepuce. † And Ismael his sonne was full thirteene yeares old at the time of his circumcision. † The selfsame day was Abraham circumcised and Ismael his sonne. † And: all the men of his house, as well the homebred, as the bought servantes and strangers were circumcised togetheer.

anno-
ANNOTATIONS.

CAP. XVII.

5. 

Mane nations] Abram signifying high or noble father, changed into Changing of Abraham, which signifieth father of mans (nations) and Sarai signifying my names is my princess, changed into Sara, which absolutely signifieth princess, importe great stical. S. Aug. Mysteries intended by God. For by this changing of names was declared and l. 16 c. 18 & 39, confirmed, that Abraham by the iftie that he should have of Sara, should be ciuit. S. He- the father of manie nations, which S. Paul expressly applieth to his spiritual Rom. Tradit. children, those especially that should beleue in Christ, of the Gentiles prefig- gurated by Israell one of the freewoman, by the promise, as the Jewes were prefigu- nated by Ismael borne of the bond woman according to the flesh, concluding with the prophet Esai, that Manue are the children of the desolate, that before was barren. For- albeit Abraham was natural father of four nations, The Ismaelites, Madiamite- tes, Idumeans, and the Israelites, yet he was spiritual father of mane more, to wit, of nations that beleue in Christ from his owne time to the end of the world, of which some are Jewes, but the greatest part Gentiles, as the same A postile sheweth Rom. 4. Cal. 6. Ephes. 3. Collos. 1. and in other places; whereas is cleere, that the Church of Christ doth alwayes consist of manie nations, not as Donatistes and Protestantts absurdely say, sometimmes of few unstable or unknowen persons, for so Abraham should sometimes be father of few or no nations, which derogateth either from Gods omnipotencie if he could not, or from his fideltie if he should not mainaine his promisle made to Abraham for ever.

10. shall be circumcised] The Sacrament of Circumcision here first instituted, about 400. yeares before the Law of Moeyses, is a perfect figure of Baptisme, resembling it in foure things. First by both these Sacraments the faith- ful are distinguished from infidels. Secondly profection 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 infidels. 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 submission to the jurisdiction, and laws of the Church. But Baptisme doth farre exceed Circumcision in that it is more easie, or lese painfull, more vnuerful, for it pertinent to all nations, and both sexes; and especially in vertue and efficacie, for Baptisme is an instrumentall cause remitteth sinne and justifieth, Circumcision was only a signe that grace was geuen, & sinne remittid. Againe Baptisme imprin- teh a character in the soule, the other leaueth a mark only in the flesh. Finallly Baptisme openeth the gate of elect, in vertue of Christs passion now past, which circumcision could not before Christ suffered death. Of which both resemblance and difference S. Augustin treateth in manie places, especially li. 3. de doct. christ. c. 9. Epist. 118. and lampionium. li. 19. c. 13. cont. Faunt & in Psal. 73, where he also maketh like comparison between other Sacraments of the old and new Testament.

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

Circumcision a figure of Baptisme.

Baptisme excelleth Circumcision.
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 God's command. 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 favours this sense, for whereas according to the Latin we read, *of the flesh of his prepuce is not circumcised*, The Hebrew and Greek may be translated, *the male that doth not circumcise the flesh of his prepuce*, which cannot be meant of an infant of eight days old. This exposition is likewise confirmed by example, Exod. 4, where Moses was in danger to be slain by an Angel, because his sonne was not circumcised. Neuertheles S. Auguflin (li. 3. c. 18. cont. Iulian. li. 16. c. 17. ciuit. and in other places) proueth that this comination pertained also to infants. whose judgement is confirmed by the 70. Interpreters adding for explication these wordes, the eight day, which necessarily include infants, as subject to this punishment, not for that they could transgress this precept, or commit a new sinne, but for lack of circumcission. The reason whereof is, for that God now determined this only remedie for original sinne, in the male sex of Abrahams seede, in place of sacrifice, or other profession of faith vied before, and that in case it could conveniency be applied for otherwise the other remedies were still available.

Concerning the other difficulties manie ancient fathers expound these wordes, shal be destroyed out of his people, of only temporal punishment; either death, as the like phrase signifies, Exod. 11. v'thojouer shall eate 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, shal perish out of Israel. But S. Auguflin (li. 3. c. 18. cont. Iulian li. 5. hypog. & alibi) S. Gregorio (li. 4. Moral. c. 2. & 3.) S. Prosper (li. de promiss. Dei p. t. c. 14.) S. Beda (li. 2. in Lucam. c. 8 ) and S. Bernard (ser. 3. de circum) under stand this threatening not only of temporal punishment, but also of eternal separation from God, and the sordidness of Saints. And that also infants are so seclud but for lack of this remedie, as now children which dye without Baptisme, committing no new fault are depriving of the vision of God, for their original sinne, not remitted. Whereupon it is gathered that albeit Circumcision was principally instituted to distinguish the people of God, which should come of Abrahams seede, from other nations, yet it was also for remission of original sinne: not in all, but in those to whom God appointed this particular remedie.

Chap. XVIII.

Angels entertained as hosts by Abraham 10. tel when Sara shal beare a sonne, where she laughing, they conforme that they had said. 16. They also sortel the destruction of Sodom. 22. for which Abraham prayed six times.

And God appeared to him in the vale of mambre as he sat in the dore of his tent, in the verie heat of the day. And when he had lifted vp his eyes, there appeared to him three men standing nere vnto him: whom after he had seene, he re-
he ranne to meete them from the dore of his tent, and adored to the ground. † And He said: "Lord, if I have found grace in thy sight, see not servanct: † but I wil fetch a little water, and wash ye your feete, and rest ye under the tree. † And I wil set a morsel of bread, and strengthen your hart, afterward you shall passe: for theryfore are you come aside to your servanct. Who said: Do as thou hast spoken: Abraham made haft into the tent to Sara, and said to her: Make haft, temper togeither three measures of floure, and make harth cakes. † But him selfe ranne to the heard, and tooke from thence a calfe verie tender and verie good, and gave it to a young man: who made haft and boiled it. † He tooke also butter and mylke, and the calfe which he had boiled, and set before them: but him selfe did stand beside them under the tree. † And when they had eaten, they said to him: Where is Sara thy wife? He answered: Loe she is in the tent. † To whom he said: Returning I will come to thee at this time, life accompanying, and Sara thy wife shall have a sonne. Which when Sara heard, she laughed behind the dore of the tent. † And they were both aged, and farre entred in yeares, and it ceased to be with Sara after the maner of women. † Who laughed secretly saying: After I am waxen old, & my Lord is an old one, that I geue my selfe to pleasure? † And our Lord said to Abraham: Why did Sara laugh, saying: Shall I an old woman beare a child in deed? † Is there any thing hard to God? According to appointment I will returne to thee this verie selfe same time, life accompanying, and Sara shall have a sonne. † Sara denied, saying: I laughed not: being much afraid. But our Lord: "It is not so, faith he: but thou didst laugh. † When the men therefore were risen vp from thence, when they turned their eyes against Sodome: and Abraham did goe with them, bringing them on the way. † And our Lord said: Can I conceale from A. braham the things which I wil doe: † wheras he shall be into a nation great, and verie strong, and in him are to be blessed al the nations of the earth? † For I know that he wil commande his children, and his house after him that they kepe the way of the Lord, and doe judgement and iustice: that for Abrahams sake the Lord may bring to effect al the things that he hath spoken vnto him.

Therefore said our Lord. † The ceye of Sodome, and Gomorrhe
Genesis.

Gomorrhe is multiplied, and their sinne is aggravated exceedingly. † I will descend, and see whether they haue in acte 21 accomplished the crye that is come to me: or whether it be not so, that I may know. † And they turned them selues 22 from thence, and went their way to Sodome: but Abraham as yet stood before our Lord. † And approching he said: 23 what wilt thou destroy the iust with the wicked? † If there 24 shalbe fiftie iust persons in the citie, hal they perish withal? and wilt thou spare that place for fiftie iust, if they be therin? † Be it farre from thee, that thou doe this thing, and that 25 thou kil the iust with the wicked, and that the iust be in like case as the wicked, this is not beseeming thee: which 26 judgeth the earth, no thou wilt not do this judgement. † And our Lord said to him: If I shal find in Sodome fiftie 26 iust persons within the citie, I will spare the whole place for their sake. † And Abraham answered, and said: Because I 27 haue once begunne, I will speake to my Lord, whereas I am duft and ashes. † What if there shall be fute leffe then fiftie 28 iust persons? wilt thou for forteie fute destroy the whole citie? And he said: I will not destroy it, if I shal finde fute and fouteir. † And againe he said vnto him: But if 29 fouteir shall be found there, what wilt thou doe? He said: I 30 will not strike it for fouteiries sake. † Lord, faith he, be not 30 angrie I beseech thee, if I speake: what if thirtie shall be founde there? He answered: I will not doe it, if I shal find thirtie there. † Because, faith he, I haue once begunne, I 31 will speake to my Lord: what if twentye shall be found there? He said: I will not destroy it for twentyes sake. † I beseech thee, faith he, be not angrie Lord, if I speake yet once more: what if tenne shall be found there? And he said: I will not destroy it for tennes sake. † And our Lord departed after 33: that he ceased to speake vnto Abraham: and Abraham returned into his place.

Chap. XIX.

Lot receiving Angels in his house, is abused by the Sodomites. 12. He with his wife (25. who for looking back is turned into a statue of salt) and his two daughters are delivered. 24. Sodome and Gomorrhe are burned. 31. Lot witheth marrying with both his daughters, begot of them Moab and Ammon, of whom came the Moabites and Ammonites.

And
And the two angels came to Sodome at even; and Lot sitting in the gates of the citie, when he had seen them, rose up and went to meete them: and adored prostrate vnto the ground, † and said: I befech you, my Lords, turne into the house of your servant, and lodge there: wash your feet, and in the morning you shal go forth on your way.

Who said: No, but we wil abide in the street. † He compellled them earneffly to turne in vnto him: and when they were entered into his house, he made them a banquet, and baked unleavened bread, and they did eate. † And before they went to bed, the men of the citie beset the house from young to old, al the people togeather. † 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.

† Lot going forth to them, and shuting the dore after him, fail: † Doe not so, I befech you, my brethren, doe not commit this euil. † I haue two daughters, which as yet haue not knownen man: I wil bring them forth to you, and abuse you them as it shall please you, so that you do no euil to these men, because they are entred under the shadowe of my roost.

† But they said: Get thee backe thither. And agayne: Thou camest in, said they, as a stranger, what to be a judge? Thy selfe therefore we wil afflict more then these. And they did violence to Lot exceedingely: and it was euën nowe at the point that they would break the dore. † And behold the men put forth their hand, and drew in Lot vnto them, and shut the dore: † and them, that were without, they stroke with blyndnes from the least to the greatest, so that they could not find the dore. † And they said to Lot: Halt thou here anie of thine? sonne in lawe, or sonnes, or daughters,

al that are thine, bring them out of this citie: † for we wil destroy this place, for that †: their crye is waxen lowde before our Lord, who hath sent vs to destroy them: † Therefore Lot went forth, and spake to his sonnes in lawe that were to take his daughters, and said: Arise: get you forth out of this place, because our Lord wil destroy this citie. And he semed vnto them to speake as it were in jest. † And when it was morning, the angels urgeed him, saying: Arise, take thy wife, and the two daughters which thou haft: least thou also perish withal in the wickednes of the citie. † He lingiring, they tooke his hand, and the hand of his wife, and of his two

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"This sinne crieth to heaven for recreation."
daughters, because our Lord spared him. † And they led 17 him forth, and set him without the citie: and there they spake to him, saying: Save thy life: looke not backe, nei- ther say thou in all the countrie about: but save thy selfe in the mountaine, lest thou also perish withal. † And Lot said 18 to them: I beseech thee my Lord, † because thy servant hath 19 found grace before thee, and thou hast magnified thy mercie, which thou hast wrought with me, in that thou wouldest save my life, and save I can not be in the mountaine, lest perhaps the euil catch me, and I dye. † There is this citie hereby 20 at hand, wherunto I may flee, a little one, and I shall be safe in it: is it not a little one, and my life shall be saved? † And he said to him: Behold also in this point I have heard thy prayers, not to overthrow the citie for which thou hast spoken. † Make haste, and be saved there: because I can not doe any 22 thing til thou enter in thither. Therefore the name of that citie was called Segor. † The sunne was risen upon the earth, & Lot entred into Segor. † Therefore our Lord rained 24 upon Sodome and Gomorre brimstone & fire from our Lord out of heauen: † and he subuered these cities, and all the countrie about, al the inhabitants of the cities, and all things that spring of the earth. † And his wife: * looking behind her, was turned into a statua of salt. † And Abraham getting vp 27 early in the morning, there where before he had stood with our Lord, † beheld Sodome & Gomorre, and the whole land of that countrie: and he saw the cinders rise vp from the earth as it were the smoke of a fornace. † For when God subuered the citties of that countrie, he: * remembring Abraham, deliuered Lot out of the subuersion of the cities wherein he had dwelt. † And Lot ascended out of Segor, 30 and abode in the mountaine, his two daughters also with him (for he was afraid to abide in Segor) and he abode in a cave him selfe, and his two daughters with him. † And the elder 31 said to the younger: Our father is old, and there is no man left on the earth, that may companie with vs after the ma-
ner of the whole earth. † Come, let vs make him drunke with wine, and let vs lie with him, that we may preserve seed of our father. † They therefore made their father to drinke wine that night: and the elder went in, and lay with her father: but he perceaued not, neither when his daughter lay downe, nor when she rose vp. † The next day also the elder said to

:: Lots wife turned into salt, admonished the servants of God to procede in vertue, & not to looke back to vice. Luc. 17. S. Aug. li. 36. c.30. cuit.

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

Genesis.

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

Chap. XX.

Abraham seiorning in Gerara, his wife is taken into King Abimelechs
house, but by Gods commandement is restored untouched, 14. With great
gistes,17. and Abraham praying Abimelechs house is cured.

ABRAHAM removed from thence into the south
countrie, and dwelt betweene Cades, and Sur: and
he liued as a pilgrime in Gerara. † And he said of Sara his
wife: She is my sister. Abimelech thersore the king of Ge-
tara sent, and tooke her. † And God came to Abimelech in
a dreame by night, and said to him: Loe thou shalt dye for the
woman that thou hast taken: for she hath a husband. † But
Abimelech had not touched her, and he said: Lord wilt
thou kill a nation that is ignorant and iust? † Did not he say
to me: She is my sister: and she say, He is my brother: in
simplicitie of my hart, and cleanenes of my hands haue I
done this. † And God said to him: And I do know that thou
didest it with a sincere hart: and therefor I kept thee that
thou shouldest not sinne against me, and I permitted not that
thou shouldest touch her. † Now therefore restore the wife
to her husband, because he is a prophet: and he shal pray for
thee, and thou shalt liue: but if thou wilt not restore her,
know thou that dying thou shalt dye, thou and all things that
are thine. † And Abimelech forthwith rising vp in the night,
called al his servautes: and he spake al these words to their
cares, and al the men were sore afraid. † And Abimelech called
called also for Abraham, and said to him: What hast thou done to vs? what haue we offended against thee, that thou haist brought upon me and upon my kingdom a great sinne? that which thou oughtest not to doe, thou haist done to vs. ♠ And again expostulating, he said: What sawest thou, that thou diddest this? ♠ Abraham answered: I thought with my self, It saying: Perhaps there is not the feare of God in this place: and they will kill me for my wife: ♠ howbeit otherwise also in verie deed the is my sister, the daughter of my father, and not the daughter of my mother, and I tooke her to wife. ♠ And after that God brought me out of my fathers house, I said to her: This mercie thou shalt doe with me: In euerie place, which we shall come vnto, thou shalt say that I am thy brother. ♠ Therfore Abimelech tooke shepe & oxen, and servants, and handmaids, and gave to Abraham: and restored to him Sara his wife, ♠ and said: The land is before you, dwell wheretoeuer it shall please thee. ♠ And to Sara he said: Behold I haue geuen thy brother a thousand pieces of silver, this shall serve thee for a veil of rhine eyes to al that are with thee, and whither soever thou shalt goe, remember also thou wast taken. ♠ And Abraham praying, God healed Abimelech and his wife, and his handmaids, and they bare children: for our Lord had closed vp euerie matrice of the house of Abimelech for Sara Abrahams wife.

Chap. XXI.

The first part of this booke.

Of the progene & other Blessings of Abraham, Isaac, and Jacob.

And our Lord visited Sara, as he had promised: and fulfilled the things which he spake. ♠ And she conceived and bare a sonne in her old age, at the time that God had foretold her. ♠ And Abraham called the name of his sonne, which Sara bare him, Isaac: ♠ and he circumcised him the eighth day, as God had commanded him, ♠ when he was an hundred yeares old: for at this age of his father, was Isaac born. ♠ And Sara said: Laughter God hath made
made to me: whosoever shal heare of it, wil laugh with promise of
me. † And again she said: Who that shal heare of it would beleue Abraham, that Sara gaue sucke to a sonne, which
she bare him now being an old man: † The child therefore grewe, and was weined: and Abraham made a great feast in
the day of his weining. † And when Sara had sonne the sonne of Agar the Egyptian playing with Isaac her sonne,
she said to Abraham: † Call out this handmaid, and her sonne: for the sonne of the handmaid shal not be heire
with my sonne Isaac. † Abraham tooke this gresuously for his sonne. † To whom God said: ‘‘ Let it not gresuous to thee for the boy, and for thy handmaid: al things that Sara shal say to thee, heare her voice: because in Isaac shall
seed be called to thee. † But the sonne also of the handmaid I wil make into a great nation, because he is thy seede.
† Abraham therefor rose vp in the morning, and taking bread and a bottle of water, put it upon her shouder, and
delivered the boy and dismist her. Who went away, and
wandered in the wildernesse of Berzabee. † And when the water in the bottle was spent, she cast the boy vnder one
of the trees, that were there, † And she went her way, and
satte ouer against a great way of as farre as a bowe can cast.
for she saide: I wil no see the child dying: and sitting ouer
against, she lifted vp her voice and wept. † And God heard
the voice of the boy: and an angel of God called Agar from
heauen, sayeing: What doest thou Agar? feare not: for God
hath heard the voice of the boy, from the place wherin he is. † Arise, take vp the boy, and hold his hand: for into
a great nation wil I make him. † And God opened her eyes: who seing a wel of water, went, and filled the bottle, and
gaued the boy to drinke. † And God was with him: who
grew, and abode in the wildernes, and became a young man
archer. † And he dwelt in the wildernes of Pharaz, and
his mother tooke a wiffe for him out of the land of Egypt.
† The same time said Abimelech, and Phicol the general
of his armie to Abraham: God is with thee in all things
which thou doest. † Swear therefore by God, not to hurt me, and my possetrie, and my stocke: but according to the
mercie, that I have done thee, thou shalt doe to me, and to
the land wherin thou hast liued a stranger. † And Abraham
said: I wil swear. † And he rebuked Abimelech for the
wel
wel of water, which his servants had taken away by force. 
† And Abimelech answered: I knew not who did this thing: 16 
yea and thy selke didst not tell me, and I heard not of it but to day. † Abraham therefore tooke sheepe and oxen, and 27 
gave to Abimelech: and both of them made a league. † And 28 
Abraham set seven ewe lambs of the flocke apart. † To 29 
whom Abimelech said: What meane these seven ewe lambs, 
which thou hast made to stand apart? † But he said: Seven 30 
ewe lambs shalt thou take at my hand: that they may be a 
testimonic for me, that I digged this wel. † Therefor was 31 
that place called * Berfabe: because there both did sware. 
† And they made a league for the wele of oath. † And Abi-
melech arose, and Phicol the general of his armie, and they 
returned to the land of the Palestines. But Abraham planted 
a grove in Berfabe, and called therupon the name of our 
Lord God eternal. † And he was a scioner in the land of the 34 
Palestines manie dayes.

ANNOTATIONS.
CHAP. XXI.

12. * Let it not: It seemed so hard, inhumaine, and vniust to cast Agar and Is- 
mael out of the house, that Abraham would not have done it, onles God had 
commanded him in this to heare the voice of Sara. But when he knew Gods 
willtherin, not respecting death and bloud, nor disputing further of the law-
fulnes of the fact, sent them both away, commending them to Gods pro-
tection: and so by this separation the familie was made quiet. It represented also 
a notable Mysterie of the Synagog of the Iews & Church of Christ. As S. Au-
gustine doth excellently expound the same, according to S. Paul (Gal. 4.) That 
Ismaels playing with Isaac was perpetuation, because it tended to peruerse him, 
shewing it to be a greater iniurie, to delude and deceiue anie: in drawing 
ythem to new and particular companies, then corporally to persecute them: and 
that the Church, and Catholique Princes punish heretikes for their good, to 
makethem returne to the truth, or finally to cease from seducing others. Ecce 
liberae: afferit annillam, & non ilam vocat persequens ejus, & non idem 
dominum, & persequatur vocat. Assicillo is, non vocatur persequens, & lusit illam voca-
tur persequi. Behold the free-woman 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. Againe, he byeth of Sara, illutionem vidit in illo luctu, animaduerit 
sermum superbiem, stuporuit illi, eccies saras. She saw foule play in that play, she noted 
the servants pride, it displeased her, she cast him forth of the door. S. Hiero-
mon also teacheth that the spiritual neuer persecuteth the carnall: but spareth him 
as his rustical brother, knowing that he may in time be profitable.

1
CHAP. XXII.

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

Which things being done, God " tempted Abraham, and said to him: Abraham, Abraham. But he answered: Here I am. † He said to him: Take thy only begotten sonne, whom thou louest, 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 shew thee.

† Therefore Abraham rising vp in the night, sadded his ass, taking with him two young men, and Isaac his sonne; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. † And the third day, lifting vp his eyes, he saw the place afar of: † and he said to his young men: Take ye here with the ass: I and the boy going with speed as farre as yonder, after we haue adored, wil returne to you. † He tooke also the wood of the holocaust, and laid it vp on Isaac his sonne: and him selues caried in his hands fire and a sword. And as they went on together, † Isaac said to his father: My father. And he answered: What wilt thou sonne? Behold, faith he, fire and wood: where is the victime of the holocaust? † And Abraham said: God wil prouide vnto him selues the victime of the holocaust, my sonne. They went on therselfe together: † and they came to the place which God had shewed him, wherein he builded an altar, and laid the wood in order vpon it: and when he had bound Isaac his sonne, he laid him on the altar vpon the pile of wood. † And he stretched forth his hand, and caught the sword, for to sacrifice his sonne. † And behold an angel of our Lord from heaven cried, saying: Abraham, Abraham. Who answered: Here I am. † And he said to him: Stretch not forth thy hand vpon the boy, neither doe thou any thing to him: now haue I knownen that thou fearest God, and haft not spared this one, he begotten sonne for my sake. † Abraham lifted vp his eyes, and saw behind his backe a ramme amongst the briers.
Sticking fast by the horns, which he tooke and offered an 
holocaust in stede of his sonne. ♠ And he called the name of 
that place, ♦ Our Lord seeth. Wherupon even to this day it is 
said, In the mountaine our Lord will see. ♦ And the angel of 
our Lord called Abraham the second time from heauen, 
saying: ♦ By my owne selfe haue I sworne, faith the Lord: 16 
because thou haft done this thing, and haft not spared thine 
onlie begotten sonne for my sake: ♦ I will bleffe thee, and I will 
multiplye thy stede as the starrs of heauen, and as the sand 
that is by the sea shore: thy stede shall possesse the gates 
of his enemies, ♦ and in thy stede shall be blessed al 18 
the nations of the earth, because thou haft obeyed my voice. 
♦ Abraham returned to his young men; and they went to 19 
Bersabee together, and he dwelt there. ♦ These things so being 
done, it was ♦ told Abraham that Melca also had borne 
children to Nachor his brother, ♦ Has the first begotten, & 21 
Buz his brother, and Camuel the father of the Sirians, ♦ and 
Cased, and Azau. Pheldas also & Iedlaph, ♦ and Bathuel, of 23 
whom was borne Rebecca: these eight did Melca beare, 
to Nachor Abraams brother. ♦ And his concubine, named 24 
Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

ANNOTATIONS.

CHAP. XXII.

God tempteth not to evil, but by experience maketh known what virtue is in men.
Isaac figured Christ's divinitie, the Rame
his humanitarian.
Abraham, in the land of Chanaan: And Abraham came to
mourne, and weepe for her. 
And after that he was risen
up from the funeral obsequies, he spake to the children
of Heth, saying: 
I am a stranger and pilgrime among you;
give me the right of a sepulchre with you, that I
may bury my dead. 
The children of Heth answered,
saying: 
My lord heare vs, thou art a prince of God am-
ong vs: in our principal sepulchres bury thou thy dead:
and no man can let thee but that in his owne monument
thou mayest bury thy dead. 
Abraham rose vp, and ad-
ored the people of the land, to wit the children of Heth:
and he laid to them: If it please your soule that I bury
my dead, heare me, and be intercessors for me to Ephron
the sonne of Seor: 
that he gave me the double caue,
which he hath in the uttermost part of his field: for money
to the worth thereof let him deliuer it to me before you
for possession of a sepulchre. 
And Ephron dwelt in the midst of the children of Heth. And Ephron made answer
to Abraham in the hearing of al that went in at the gate
of the citie, saying: 
No, it shal not be so, my lord, but
thou rather harken to that which I doe say: The field I
deliuer to thee, and the caue that is therein, in the presence
of the children of my people, bury thy dead. 
Abra-
ham adored before the people of the land. 
And he
spoke to Ephron, his people standing round about: I beseech thee to heare me: I will gue money for the field: take it,
and so I wil bury my dead in it. 
And Ephron answered:
My lord, heare me. The ground which thou desirlest, is
worth foure hundred sicles of siluer: this is the price
betwen me and thee; but how much is this? bury thy dead.

Which when Abraham had heard, he weym the money,
that Ephron had asked, in the hearing of the children of
Heth, foure hundred sicles of siluer of common current
money. 
And the field that before time was Ephrons,
wherin was the double caue, looking towards Mambre,
\&c, is the caue, and al the trees therof in al the lynits
therof round about: 
was made sure to Abraham for a possession, in the sight of the children of Heth, and of al
that went in at the gate of his citie. 
And so Abraham buried
Sara his wife in the double caue of the field, that looked
wards Mambre, this is Hebron in the land of Chanaan.

K 3
Genes. Abraha
† And the field was made sure to Abraham, and the cause, 20 that was in it, for a possession to bury in, of the Children of Heth.

Chap. XXIII

Abrahams servant adiured and sent by him into Mesopotamia, to seke a wife for Isaac, 12. prayeth to God for a signe, finding Rebecca, 34. and demanding her for this purpose, 50. with her parents, 58. and her owne consent, she goeth with him, 67. is maried to Isaac: who thereby is comforted for the death of his mother.

ANd Abraham was old, and of manie dayes: and our Lord had blessed him in al things. † And he said to the elder servant of his house, which was ruler ouer al that he had: Put thy hand vnder my thighe, † that I may adito thee by our Lord, God of heauen and earth, that thou take not a wife for my sonne, of the daughters of the Cananites, among whom I dwel: † but that thou goe vnto myne owne countrie and kindred, and thence take a wife for my sonne Isaac. † The servant answered: If the woman wil not come with me into this land, whether must I bring thy sonne backe againe to the place, from whence thou didest come forth? † And Abraham said: Beware thou never bring my sonne backe againe thither. † Our Lord God of heauen, which tooke me out of my fathers house, and out of my nativitie countrie, which spake to me, and sware to me, saying: To thys seide wil I geue this land: he shal send his angel before thee, and thou shalt take from thence a wife for my sonne: † but if the woman wil not follow thee, thou shalt not be bound by the oath: only bring not my sonne thither againe. † The servant therefore put his hand vnder the thigh of Abraham his lord, and sware to him vpon this wordes. † And he tooke tenne camels of his lords heard, and departed, of al his goods carrying something with him; and setting forward went on into Mesopotamia to the citie of Nachor. † And when he had made the camels lye downe without the towne beside a wel of water at even, at the time when women are wont to come forth to drawe water, he said: † O Lord God of my lord Abraham, mete me to day, 12 I beseech
I beseech thee, and doe mercifully with my maister Abraham. 

† Behold I stand nigh to the fountaine of water, and the daughters of the inhabitants of this citie, wil come forth
to drawe water. † Therefore " the maid, to whom I shal say:
Bowen downe thy tankard that I may drinke: and she shal answere, Drinke, yea to thy camels also wil I give drinke:
she it is, whom thou haft provided for thy servaunt Isaac:
and by this I shal understand, that thou haft dealt mercifully
with my maister. † Nyther had he yet ended these wordes
within him selfe, & behold Rebecca came forth, the daugh-
ter of Bathuel, the sonne of Melcha wife to Nachor the bro-
ther of Abraham, hauing a tankard on her shoulder: † a pas-
slig comely maide, & most beautiful virgin, & not known
to man: and she was gone downe to the fountaine, and had
filled her tankard, and came backe. † And the servaunt ranne
to mete her, and said: Give me a little water to drinke of thy
tankard. † Who answered: Drinke my lord. And quickly
she let downe the tankard upon her armes, and gave him
drinke. † And when he had druncke, she added: but for
thy camels also I wil drawe water, til al doe drinke. † And
pouring out the tankard into the troughes, she ranne
backe to the wele to drawe water: and being drawen gaued
it to al the camels. † But he musing beheld her with silence,
desirous to know whether our Lord had made his journey
prosperous, or not. † And after that the camels had druncke,
the man plucked forth golden carelets, weyng two sicles:
and as a manie bracelets of tenne sicles weight. † And he
said to her: whose daughter art thou? shew me: is there
a manie place in thy fathers house to lodge? † Who answered:
I am the daughter of Bathuel, the sonne of Melcha, whom
she bare to Nachor. † And she added, saying: Of strawe also
and hay we have good store, and a large place to lodge
in. † The man bowed him selfe, and adored our Lord,
saying: Blessed be the Lord God of my lord Abraham,
that hath not taken away his mercie & truth from my
lord, and hath brought me the straight way into the house
of my lords brother. † The maide therefore ranne, and re-
ported into: her mothers house al things that she had heard.
And Rebecca had a brother named Laban, who in al haft
went forth to the man, where the fountaine was. † And
when he had seene the carelets and bracelets in his sisters
hands,
hands, and had heard al her words reporting: These words spake the man vnto me: he came to the man which stooide beside the camels, and nighte to the fountaine of water: ¶ 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. ¶ And he brought him in into his lodging: and he unharnessed the camels, and gaue strawe and hay, and water to wash his feet, and of the men that were come with him. ¶ And bread was set before him. Who said: I will not eate, til I speake my message. He answered him: Speake. ¶ And he said: I am the seruant of Abraham: ¶ and our Lord hath blessed my lord wonderfully, and he is magnified: and he hath geuen him sheepe, and oxen, silleur and gold, men seruants and women seruants, camels, and asses. ¶ And Sara my lordes wife hath borne my lord a sonne in her old age, and he hath geuen him al things that he had. ¶ And my lord aduised me saying: Thou shalt not take a wife for my sonne of the Chananites, in whose land I dwel: ¶ but thou shalt goe to my fathers houste, and of mine owne kinred shalt thou take a wife for my sonne: ¶ but I answered my Lord: What if the woman wil not come with me? ¶ Our Lord, faith he, in whose sight I walke, wil send his angel with thee, and wil direct thy way: and thou shalt take a wife for my sonne of my owne kinred, and of my fathers houste. ¶ Thou shalt be innocent from my curse, when thou shalt come to my kinne, and they wil not geue her thee. ¶ I came therefore to day to the well of water, and said: O Lord God of my lord Abraham, if thou haft directed my way, wherein I now walke, ¶ behold I stand besides the well of water, and the virgin, that shal come forth to drawe water, when she shal heare me say: Geue me a little water to drinke of thy tankard: ¶ and she shal say to me: Drinke both thou and for thy camels I wil owne also: that is the woman, which our Lord hath prepared for my maisters sonne. ¶ And whilst I pondered these things secretly with my selfe, Rebecca appeared coming with a tankard, which she carried vpon her shoulder: and she went downe to the fountaine, & drew water. And I said to her: Geue me a little to drinke. ¶ Who speake: And let downe the tankard from her shoulder, and said to me: Drinke both thou, and to thy camels I wil geue drinke. I dranke,
Abraham.

47 I drank, and she watered the cammels. † And I asked her, and said: whose daughter art thou? who answered: I am the daughter of Bethuel, the sonne of Nachor, whom Melcha bare him. I hoong therefore caretlettes to adorn her face, and I put bracelets upon her hands. † And prostrate I adored our Lord, blessing the Lord God of my lord Abraham, who hath brought me the straight way to take the daughter of my lords brother for his sonne. † Wherefore if you doe according to mercie and truth with my lord, Hew me: but if it please you otherwise, that also tel me, that I may goe to the right hand, or to the left. † And Laban and Bethuel answered: From our Lord the word hath proceede: we can not speake any other thing with thee besides his pleasure. † Behold Rebecca is before thee, take her and goe thy waies, and let her be the wife of thy lords sonne, as our Lord hath spoken. † Which when Abrahams servant heard, falling downe he adored our Lord to the grounde. † And taking forth vettel of siluer, and gold, and garments, gave them to Rebecca for a present. To her brothers also, and to her mother he offered gifts.

54 † A banket was made, and eating and drinking togethuer they lodged there. And in the morning, the servant arose, and said: Dismiss me, that I may goe to my lord. † And: As children ought not to mary without their parents good liking: to the parties owne consent is most necessarie. S. Amb. Epist. 43.

55 † A banquet was made, and eating and drinking togethuer they lodged there. And in the morning, the servant arose, and said: Dismiss me, that I may goe to my lord. † And: As children ought not to marry without their parents good liking: to the parties owne consent is most necessarie. S. Amb. Epist. 43.

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58 † The servant arose, and said: Dismiss me, that I may goe to my lord. † And: As children ought not to marry without their parents good liking: to the parties owne consent is most necessarie. S. Amb. Epist. 43.

59 † The servant arose, and said: Dismiss me, that I may goe to my lord. † And: As children ought not to marry without their parents good liking: to the parties owne consent is most necessarie. S. Amb. Epist. 43.

60 † Wishing prosperitie to their sister, and saying: Thou art our sister, encrease thou into thousand thousands, and thy seed possesse the gates of their enemies. † Therefor Rebecca, and her maides being set vpon camels, followed the man: who with speed returned vnto his lord; and † the same time Isaac walked along the way, that leadeth to the wel of the Lining and the spring, so called: for he dwelt in the south country; † and he was gone forth to meditate in the field, the day nowe being well spent: and when he had cast vp his eyes, he saw camels coming a farre of. † Rebecca also,
also, when she saw Isaac, lighted of the camel, and said to the servant: Who is that man which cometh towards vs along the field? And he said to her. The same is my lord. But she quickly taking her cloake, couered her selfe. And the servant told Isaac of all things that he had done. 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 forrowe, which was chanced of his mothers death.

ANNOTATIONS.

CHAP. XXIII.

Ominous speeches sometimes superstitious.

Some times lawful.

Holie scripture and the Church are judges of doubtful observations.

Eliezer's prayer, for a particular signe, was lawful, devout, and discrete.

CHAP. XXV.

Abraham having mane children by his wife Ceture, died at the age of 175 yeares: 12. Ismael also having twelve sonses dukes, died. 19. Isare praying for his barren wife, she hath Esau and Jacob twinnings. 30. Esau selles to his first birth right to Jacob for a mase of potage.
Abraham had another wife named Keturah:

1. which bare him Zimran, and Jokshan, and Medan,
2. and Midian, and Ishbak, and Shuah. Jokshan also begat
3. Seba and Dedan. The Children of Dedan were Assurim,
4. and Ludim, and Ardaim, and Probos. But also of Midian
5. were born Ephah, and Epher, and Henoch, and Abida,
6. and Eldarah: all these were the children of Keturah. J And Abraham gave
7. to Isaac, and to the children of his concubines he gave gifts, and separated them from Isaac
8. his son, while he was still young, to the east country.

9. And the days of Abraham's life were a hundred and seventy-five
10. years: J And decaying dyed in a good old age,
11. and being full of days: and was gathered to his people. J And there buried him in
12. and Isaac his son in the double cave, which was situated in the field of Ephron the son of Shor, the Hethite,
13. over against Mamre, J which he had bought of the children
14. of Heth when he had died, and Sara his wife. J And after his death God blessed Isaac his son, who
15. dwelt in the vale of the_quickly Named. J These are the generations of Isaac the son of Abraham, whom
16. Agar the Egyptian bare him, Sara the servant: and these
17. are the names of his children according to their calling and
18. generations. The first begotten of Ishmael was Nabaioth, then
19. Cedar, and Adbeel, and Mibsam, J Masma also, and Dima,
20. and Maase, J Hadar, and Thaima, and Ithurer, and Naphis,
21. and Sheba. J These are the sons of Ishmael: and these
22. are their names by their castles and towns, twelve princes
23. of their tribes. J And the years of Ishmael's life came to an
24. hundred thirty years, and decaying died, and was put
25. into his people. J And he dwelt from Heura even to Sura,
26. which looketh towards Egypt, as they enter to the Affi-
27. rians, before the face of all his brethren died he. J These
28. also are the generations of Isaac the son of Abraham:
29. Abraham begat Isaac: J who when he was forty years old,
30. took to wife Rebecca the daughter of Bethuel the
31. Syrian of Mesopotamia, sister to Laban. J And Isaac be-
32. sought our Lord for his wife, because she was barren: who
33. heard him, and made Rebecca to conceive. J But the little ones struggled in her womb; who said: If it should be
34. so with me, what need was there to conceive? And she
35. went to...
Genesths.

S. Augustin: went to consult our Lord. 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. Now her time was come to be delivered, and behold twins were found in her womb. He that came forth first, was read, and all hearie in manner of a skinne: and his name was called Esau. Immediately the other coming forth, held his brothers plant in his hand: and thence he called him Jacob. Three score and six years old was Isaac, when the little ones were borne unto him. Who being grown vp, Esau became a man cunning in hunting, and a husband man: but Jacob: a plaine man dwelled in tents. Isaac loued Esau, because he did eate of his hunting: and Rebecca loued Jacob. And Jacob boiled broth: to whom Esau being come faynt out of the field, said: Give me of this read broth, because I am exceeding faint. For which cause his name was called Edom. To whom Jacob said: Sel me thy first-birth-right. He answered, Loe I dye, what will the first birth right availe me? Jacob said: Swear therefor to me. Esau swore to him, and sould his first-birth-right. And so taking bread and the rice broth, did eate, and drinke, and went his way; little esteeming that he had sold his first birth right.

Annotations.

Chap. XXV.

Why Agar & Cetura being lawful wives are called concubines. Their childe signified Pagonia & Heretikes.

To the children of his concubines] S. Augustin (li. 16. c. 34. de civit) sheweth 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 sonne was sole heire to his father, and the children of the others had only gifts (or mowlable goods) not attaying to the promised kingdom. And al this for mysterie sake. For Israel signified the carnal people before Christ, the children of Cetura prefigured Heretikes, who supposes themselfes to pertaine to the new Testament, but are separated no lese than the Jewses from Christs Kingdom. And albeit there was also an other particular reason, why Agar was called concubine, because she was a second wife, the first then living, yet this hered father faith, he did not see, why Cetura being maried after the death of Sara, should be called concubine, but only for this Mysterie.

Heard him] Notwithstanding Gods asur'd promise, that Isaac should have issue (Gen. 21. v. 12) yet he prayeth instantly for the same. And Moses here assesteth Rebecca's conceiving to Isaac's prayer, whereby we see that...
see that God forseing, predestinating, and promising exclude not, but in deed include Secundarie causes, and Ordinarie means, by which his eternal will and pleasure is fulfilled. For as God did forsee that Rebecca should have children, so he did foresee, that Isaac should pray for it, and obtayne it; and the one was as sure to come to passe as the other. And the same consequency is true concerning eternal life as S. Gregoric teacheth, t. 1. c. 8. Dialog. 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 fede, are declared to pertaine only to Isaac, and not to Ismael, nor to the other brothers: so the same belong not to Elau, the elder, but only to Iacob the younger sonne of Isaac, the Holy Ghost saying, The elder shall serve the younger. And withal signifieth, (faith S. Augustin) that the elder people of the Iewes shal serue the younger Christian people. For although it may be understood literally to be fulfilled, in that the Iudaeans coming of Elau, were subdued by King David, coming of Iacob; yet it is more conveniently beleued, that this propheticc tended to a greater thing. And what is this, but that which is evidently fulfilled in the Iewes and Christians?

Another great document of grace S. Paul geathereth vpon this Mysterie: that the twinnes being not yet borne, nor having done anything good or evil, without anie good merites, the younger is elected, the elder reproube. For doubtes (faith S. Augustin) touching original sinne they were both equal, and concerning proper sinne, neither of them had anie at all. By which example he sheweth Gods mere mercie in eleeting anie, his justic to the reproube. as is more largely noted in the English New Testament, vpon the ninth chapter to the Romanses.

31. selmeth first birthright] Iacob instruied by his mother, that God had chosen him in place of his brother Elau (for to her God had reveale that the elder should serve the younger) did lawfully vse this opportunitie to get Elau's grant of the right pertaining to the first borne, but Elau in selling it sinned, shewing himselfe an intemperate prophane man. Heb. 12.

Gods mere mercie in eleeting anie, his justic to the reproube.

Iacob lawfully bought but Elau sinned in selling the first birthright.

CHAP. XXVI.

Isaac by reason of famine went into Gerara, 3. where God reneweth to him the promises made to Abraham. 9. King Abimelech blameeth him for calling his wife his sister. 15. the people envious his wealth, quarrel for his wells. 26. at last Abimelech makes his league with Isaac.

And when a famine was risen in the land, after that sterilitie, that had chancied in the days of Abraham, Isaac went to Abimelech king of the Palestines into Gerara.

† And our Lord appeared to him, and said: Go not downe into Egypt, but rest in the land which I shal tal thee. † And seiourne in it, and I will be with thee, and will bless thee: for to thee and to thy seed, I will geue all these countries, accomplishing the oath which I swere to Abraham thy father.
And I will multiply thy seed as the stars of heaven: and I will give unto thy seed all these countries, and in thy seed shall be blessed all the nations of the earth, for because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws. Therefore Isaac abode in Gerar. Who when he was asked by the men of that place, concerning his wife, answered: She is my sister. For he was afraid to confess that she was married to him, thinking lest peradventure they would kill him because of her beautie. 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 Rebeca his wife. And calling for him, he said: It is evident that she is thy wife: why didst thou faile her to be thy sister? He answered: I feared lest I should die for her. And Abimelech said: Why hast thou deceived us? Some man of the people might have lain with thy wife, & thou haddest brought upon us a great sinne. And he commanded all the people, saying: He that should touch this mans wife, dying shall dye. And Isaac sowed in that land, and he found that same yeare an hundred fold: and our Lord blessed him. And the man was made rich, and he went prospering and increasing, till he was made exceeding great: and he had also possessions of sheep and of heards, and a very great familie. For this the Palestines envying him, stopped at that time at the welles, that the servants of his father Abraham had digged; filling them vp with water: in so much that Abimelech himself said to Isaac: Depart from us, because thou art become mightier than we. A great deale. And departing, to come to the Torrent of Gerar, and to dwell there: againe he digged other welles, which the servants of his father Abraham had digged, and which, after his death, the Philistines had stopped vp of old: and he called them by the same names, which his father before had called them. And they digged in the Torrent, and found liuing water: but there also the pastors of Gerara made a brawle against the pastors of Isaac, saying: It is our water: for which cause he called the name of the wel, by occasion of that which had hapned, Calumyne. And they digged also another: & for that they brawled likewise, and he called the name of it, Enmitie. Going forward...
foreward from thence he digg'd an other well, for which they contended not: therefore he call'd the name thereof, Latitude, saying: Now hath our Lord dilated vs, and made vs to encrease upon the earth. And he went vp from that place vnto Berabbee, where our Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not feare, because I am with thee: I will bless thee, and multiply thy seed for my servant Abrahams sake.

† Therefore he builded there an altar: and hauing called upon the name of our Lord, he pitched his tent: and commanded his servants that they should digge a well. To the which place when there were come from Gerara Abimelech, and Ocozath his freind, and Phicole chiefe captain of his souldiers, † Isaac spake to them: Why are ye come to me a man whom you hated, and haue thrust our from you? † who answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between vs, and :: let vs make a league, † that thou do vs no harime, as we also haue touched nothing of thine, neither haue we done that which might hurt thee: but with peace haue we dismissed thee enclosed with the blessing of the Lord. † Therefore he made them a feast, and after they had eaten and drunken † arising in the morrow, they sware one to another: and Isaac dismissed them peaceably into their place. † And behold the same day came the servants of Isaac telling him of a well, which they had digg'd, and saying: We haue found water.

† Wherupon he called it Abundance: and the name of the citie was geuen Berabbee, euen vnto this present day.

† But Esau being fourtie yeares old married wives, Judith the daughter of Beerith the Hethite, and Basemath the daughter of Elon of the same place: † both which had :: offended the mind of Isaac and Rebecca.

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ANNOTATIONS.

CHAP. XXVI.

9. My ceremonies: These were not the same ceremonies and lawes which were afterwards prescribed by God, and deliuered by Moses, but other obseruations by which Abraham and other holie Patriarches before him, serued God with certaine external worship, differing from the rites of the Gentiles, especially from Enos time (Gen. 4.) and so forward.
Christians for
short term, more by
suffering, than
by forcible re-
fining.

CHAP. XXVII.

Jacob by his mothers counsel getteth his fathers blessing in place of Esau, 42.
And by her is advised (for avoiding Esau's wrath, who threatened to kill him) to flee to his uncle Laban, in Haran of Mesopotamia.

And Isaac was old, and his eyes were dimme, and he could not see: and he called Esau his elder sonne, and said to him: my sonne? who answered Here I am. To whom his father: Thou seest, quoth he, that I am old, and know not the day of my death. Take thy instruments, thy quicke, and bowe, and goe abroad: and when thou hast taken any thing by hunting, make me broth thereof, as thou knowest I like, and bring that I may eate: and my soule may bless thee before I dye. Which when Rebecca had heard, and he was gone into the field to fulfil his fathers commandement, she said to her sonne Jacob: I heard thy father talking with Esau thy brother, and saying to him: Bring me of thy hunting, and make me meates, that I may eate, and bless thee in the sight of our Lord before I dye. Now therefore my sonne, afeare to my counsel: and go thy way to the flocke, bring me two kiddes of the best, that I may make of them meat for thy father, such as he gladly eate: which when thou hast brought in, and he hath carent, he may bless thee before he dye. To whom he answered: Thou knowest that Esau my brother is an hearie man, and I am smooth: if my father that sealeth me, and perceauce it, I fear lest he will thinke I would have
haue deluded him, and I shal bring vpon me a curse for a
13 blessing. † To whom his mother said: This curse, my sonne,
light vpon me: only heare thou my voice, and go, fetch me
the things which I haue said. † He went, and brought,
and gave them to his mother. She dressed meats, euens as
she knew his father liked. † And the did on him the gar-
ments of Esau verie good, which she had at home with her:
16 † and the little skinnes of the kids she put about his hands,
17 and couered the bare of his necke. † And the gave him the
18 broth, and deliuered him bread that she had baked. † Which
when he had caried in, he said: My father? But he answered:
19 I heare, who art thou my sonne? † And Jacob said: "I am
thy first begotten Esau: I haue done as thou didest com-
mand me: arise, set, and eate of my hunting, that thy soule
may bless me. † And againe Isaac to his sonne: How
couldes thou, said he, find it so quickly, my sonne? who
answered: :: It was truly
20 came quickly in my way: † And Isaac said: Come hither,
that I may seele thee my sonne, and may proue whether thou
be my sonne Esau, or no. † He came nere to his father, and
when he had felt him, Isaac said: The voice verely, is the
voice of Jacob: but the hands, are the hands of Esau. † And
he " knew him not, because his heartie hands had made him
like vnto the elder. Blessing him thensore, † he said: Art
25 thou my sonne Esau? He answered: I am. † But he said:
Bring me the meats of thy hunting, my sonne, that my soule
may bless thee. Which when they were brought and he
had eatest, he offred him wine also, which after he had
drunke, † he said to him: Come nere me, and geue me a
27 kissee, my sonne. † He came nere, and kissed him. And imme-
diately as he felt the fragrant sauoure of his garments, blessing
him, he said: Behold the sauoure of my sonne is as the sau-
oures of a plentiful field, which our Lord hath blessed.
28 † God geue thee of the dew of heauen, and of the fames of
29 the earth abundance of corne and wine. † And let peoples
serve thee, and tribes adore thee: be thou lord of thy bre-
thren, and thy mothers children bowe they before thee.
He that haue cursed thee, be he cursed: and he that shall bless
thee, be he prouished with blessings. † Isaac had scarce
ended his wordes, and Jacob now gone forth abroad, but
31 Esau came, † and brought in to his father meats made
of his
of his hunting, saying: Arise my father, and eate of thy sonses hunting: that thy soule may blesse me. ¶ And Isaac said to him: Why! who arth thou? Who answered: I am thy first begotten sonne Esau. ¶ Isaac was amazed and astonied exceedingly: and marueling more then a man can beleue, said: Who is he then that euem now brought me venison that he had taken, and I did care of all things before thou camest? and I haue blessed him, ¶ and he shall be bles- sed. ¶ Esau hauing heard his fathers worde, roared out with a great crye; and being dismaied, said: Bless me also, my father. ¶ Who said: Thy brother came deceitfully and tooke thy blessing. ¶ But he said again: Rightly is his name called Jacob: for he hath supplant me loe the second time: my first-birth-right he tooke before, and now the second time he hath stollen my blessing. And againe to his father he said: Haft thou not reserued me also a blessing? ¶ Isaac answered: I haue appointed him thy Lord, and al his brethren I haue made subject to his service: with corne and wine I haue established him, and for thee, my sonne, what shall I doe more after this? ¶ To whom Esau said: Haft thou one only blessing, father? I beseech thee bless me also. And when he wept that he howled againe, ¶ Isaac being moued, said to him: In the fat of the earth, and in the dew of heaven from above ¶ shall thy blessing be. Thou shalt live by the word, and shalt serve thy brother: and when thou shalt shake of, and loose his yoke from thy necke. ¶ Esau therefore alwayes hated Jacob for the blessing wherewith his father had blessed him: and he said in his hart: The daies wil come of the mourning of my father, and I wil kill Jacob my brother. ¶ These things were told to Rebecca: who sending & calling Jacob her sonne, said to him: Behold Esau thy brother threateneth to kil thee. ¶ Now therefore, my sonne, heare my voice, and get thee vp and flye to Laban my brother into Haran: ¶ and thou shalt dwel with him a few daies, til the furie of thy brother be asswaged, ¶ and his indignation ceasse, and he forget those things, which thou haft done to him: afterward I wil send, and bring thee from thence hither. Why shal I be depreued of both sonnes in one day? ¶ And Rebecca said to Isaac: I am weare of my life for the daughters of Heth: if Jacob take a wife of the stocke of this land, I lift not like.
19. Iam they first begotten Esau.] Jacob was not by nature the first begotten; but by God's ordinance, & by covenant made with Esau, had right to the preeminence, and privileges belonging to the first borne. So he did not lie, but spake a truth, meaning that he was that sonne, to whom by divine election the first-birth-right was due, which his father supposed to pertain to Esau.

But because some scorners of Christian doctrine [like to the old Manichees] vif to say, that Catholique Doctors, and Schoolmen excuse, and condemn whom they hit by such glosses, let such reprovers vnderstand, that both moderne and ancient Catholique writers auow this defence of the holy Patriarch Iacob, not by private spirite, but by the most true and proper sense of holy scripture itselfe. Where it may appeare, if they wil examine the text, that Iacob in all this procurement of his fathers blessing, neither did anie thing vniustly, nor said anie thing falsly. First it was reueld to his mother (chap. 25. v. 13.) That the elder (of her twinnnes) should serve the younger. Secondly, holy Scripture testifieth in the same chapter (v. 27.) That Iacob was a plane (or sincere) man, void of vniust 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. 11.) lest he might give occasion of offence to his father, to whom this mysterie was not yet reueld. Fiftly Iacob perceiving at last God will, that Iacob should be preferred, was neither offended with him, nor reuoked his blessing, as unlawfully surprised, but condescending thereunto, ratified that he had done, saying (v. 31.) I have blessed him, and he shall be blessed. Sixthly, God himselfe from this time forwards often appeared to Iacob, and with great promises, and manie temporal and spiritual benefits, declared his singular love to him. Seuently, thefe three Patriarches Abraham, Iacab, and Iacob 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, Iacab, and Iacob. Moses praying instantly for Gods mercie and clemencie towards the people (Exodi. 32.) besought him to remember Abraham Iacab, and Iacob his servants: and so in both old and new Testament these three are oftentimes mentioned as chiefe Princes in the Kingdom of Heaven. Al which shew the great vertues and holy act of them.

And touching this fact of Iacob, where (if euer anywhere) might seem to become great saine. S. Augustin at large proueth that he did not herein sinne at all: that which Iacob did (faith he, li. cont. mendaciem c. 10.) by his mothers instruction to decease his father, if it be diligently considered, was no lie, but a mysterie, and therefore for the familiar counsel of the Holy Ghost, which his mother had received, he is excused from sinne. The same he confirmineth. q. 74. in Gen. li. 16. c. 37. de ciuit. & li. 22. c. 34 cont. Faust. The same also reach S. Christopher ho. 53 in Gen. S. Hierom Epist. 115. S. Theodoret. q. 79. & 80. in Gen. S. Gregorie, ho. 6. in Ezechiel. S. Bede, Isidorus, Innocentius. 3. Rupertus and others upon this place, al agreeing absolutely that euery lie is a sinne, declare that Iacob lied not, but spake al trie, confirming their exposition by other

He is proud innocent by the text.

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

The Fathers proue his innocencie in this fact.

Euerlie is a sinne.
like places of Scripture. As when our Saviour said of S. Jehu Baptiz. (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 sight of the first borne, by God's ordinance: Esau also having confided to him by covenant and oath. In that also he deceived his father, was no sinne. For it was a lawful and good deceit, such a one (faith S. Chrysostom) as Hieremias speaketh No. 6. of, Lord thou hast deceived me, and I am deceived, so Isaac was deceived, not as we ad Col. commonly call deceit, but to his owne and others good, by God's disposition. Hier. 10. 20. 

It was good that Isaac knew not Jacob when he blessed him.

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, 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 justification) to Esau, as he purposed, he had committed a noxious error in deed, by preferring a bloudy man, one that was ready, if he could, to have killed his brother. (v. 41.) omitting him, that was sincere and very vertuous, and had done his owne will, not God's will therein.

But why would not God reuel his will to Isaac (as he had commanded a farre greater thing to Abraham to sacrifice the same Isaac) that he might willingly have blessed Jacob by God's commandement? The Fathers do probably allenge 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. An other reason. S. Chrysostom and Theodoret do yeld, that by this strange maner of imparting this blessing, it might more manifestly appeare to be God's will and ordinance, and not to procede from man's affection, that Jacob should be preferred.

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**CHAP. XXVIII.**

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 mean time married a third wife, his uncle Ismaels daughter.) 11. Jacob seeth in shepe 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 awaying maketh a vow.

Isaac therefore called Jacob, and blessed him, and commanded him saying: Take not a wife of the stocke of Chanaan: but goe, 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. And God almighty bless thee, and make thee encrease.
encrease, and multiply thee: that thou maist be into multi-

tudes of peoples. † And give he thee the blessings of A-

braham, and to thy seed after thee: that thou mayest possess

the land of that perigrination, which he promised to thy

grandfather. † And when Isaac had dissivis him, taking

his journey he came to Mesopotamia of Syria to Laban, the

sonne of Bethuel the Syrian, brother to Rebcca, his mother.

† And Esau seeing that his father had blessed Jacob, and

had sent him into Mesopotamia of Syria, to marry a wise

thence; and that after the blessing he had commanded him,
saying: Thou shalt not take a wife of the daughters of Ca-

naan: † and that Jacob obeying his parents was gone into

Syria: † having tryal also that his father did not willingly

see the daughters of Canaan: † he went to Ismael, and

took to wife besides them, which he had before, Maheleth

the daughter of Ismael Abrahams sonne, sister to Nabaioth.

† Therefore Jacob being departed from Berseabe, went on

to Haran. † And when he was come to a certain place,

and would rest in it after sunne set, he "tooke one of the

stones that lay there, and putting it under his head, slept in

the same place. † And he saw in his sleepe "a ladder standing

upon the earth, and the top thereof touching heaven: the

angels also of God ascending and descending by it, † and

our Lord leyning 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 geue to thee, and to thy

seed. † And thy seed shall be as the dust of the earth: thou

shalt be dilated to the West, and to the East, & to the North,

and to the South: and in thee and thy seed al the tribes

of the earth shall be blessed. † And I will be thy

keeper whither so ever thou goest, and will bring thee backe

into this land: neither will I leave thee, til I shall haue ac-

complished all things which I have said. † And when Jacob

was awaked out of sleepe, he said: In deed our Lord is in

this place, and I wist not. † And trembling he said: How

terrible is this place! this is none other but the house of God,

and the gate of heauen. † And Jacob arising in the morn-

ing, tooke the stone, which he had laid vnder his head,

and erected it for a title, pouring oyle vpon the toppe.

† And he called the name of the cite * Bethel, which before

was called Luza. † And he " vowed a vowe, saying: If God

shall be.
Gen 49

To whom ynoough is not ynoough, to him nothing is ynoough Aulus Gell.

ANNOTATIONS.
CHAP. XXVIII.

Why Jacob traveled in poore state.

11. Tooke of the stones] Jacob traveling into a strange country went in such poor state, the better to hide his departure from Efraim, who otherwise might have killed him by the way. It was also thus disposed by God, that Jacob's faith and confidence might, to his greater merit, be exercised: and that God's providence might more manifestly appear, as it did in his return after twenty years, when with most grateful mind he recounted God's benefits saying (Gen. 32) 7 With my staffe I passed over this Jordan, and now with two troupes I do returne.

12. A ladder] He that was in temporal distresse, was marvellously comforted spiritually, by being a ladder that reached from the earth to heaven; Angels passing up and downe the same, and the Sonne 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 kepe and protect him wherefoere he went. How all this was performed is briefly rehearsed in the booke of wisdom chap. 10.

18. Erected, provingeyle] To erect a stone, and powre on poure upon it, was nowise superstitious in Iacob. Neither did he learn it of Idolaters: for he abhorred and detected all idolatrical observances. But as S. Iuustinus Martyr, S. Clement of Alexandria, Origen, Eusebius and others testifie, idolatrical superstition did rather imitate true religious ceremonies. For the diuell alwayes affecting that honour, which he seeth done to God, perwaded those whom he seduced, and blinded with errors, to serve him in such maner of external rites, as God was ferued, that therby he might either have like worship with God, as it happened among Praelims Idolaters: or els deprive God of this kind of honour, as now we see Protestants erect and pul downe consecrated Altars, pretending them to be superstitious. Wherin they shew most grosse ignorance, if in dede 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 action, & by the same difference of persons civil honour is also distingued, from both religious and superstitious. As he that kneelth to God, religiously honoreth God. Kneeling to the sunne, moonne, or other false Gods, superstitiously honoreth the diuell, & kneeling to the King, civilly honoreth the King. Iacob without doubt did al to Gods onlie honour. And that which he did in this place, is now vefed in the Catholique.
Genesis.

Catholique Church. For so Rabanus a diligent observer and writer of Ecclesiastical Rites, Ceremonies, and Customs touching the use of holy oyle witnessed (c. i. c. 45. Institut. cleric.) that the Altar being first sprinkled with water, is anointed with Chrisme, to the example of the Patriarch Jacob, who after that dreadful vision, erected a stone for a title (or monument) power of oyle thereon, and calling that place the house of God. S. Cyril, in his writing of Chrisme, mentioneth the two forces of holy oyle for holy oyle in the Church; one of simple oyle consecrated by a Bishop, which is used for Catechumes before Baptism, perfumes poled and perfumed, and the other is made of oyle and balme, also consecrated by a Bishop, and this is used in Baptism, Confirmation, and in consecrating Altars, Kings, and Priests.

20. Vowed.] It cannot be understood that Jacob here vowed, or promised only to serve God, as the Soueraigne Lord of all creatures, for to that he was bound, whether he Should prosper temporally or no; but that he vowed particular godlie works, to which he was not otherwise bound. As here he expresseth two things. First, Prefusing before all, that the Lord Omnipotent shall be his God, he adseth, first And this stone, which I have erected for a stone, that 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 thine to thee. And this Likwise was of free devotion. For tithes also in the law of nature were due to Priests, and by inferior Priests to the chief Priest, as Abraham gave tithes to Melchisedech. And so all his tithes were due to his father, and after his father himselfe was chief; yet he promised them to God, that is, to offer them in Sacrifice, and bestow them in other ways pertaining to Gods service.

Chap. XXIX.

Jacob entertained by Laban, 15. serveth him seven yeares 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 ACOB therefore going on his journey, came into the East
2 country. † And he saw a well in the field, and three flocks of sheepe lying beside it: for of it the beasts were watered, and the mouth thereof was closed with a great stone.
3 † And the maner was when al the sheepe were gathered together they did rowle of the stone, and after the sheepe were refreshed they put it on the mouth of the well again.
4 † And he said to the shepheardes: Brethren, Whence are you? Who answered: Of Haran. † And he asked them, saying: Know ye Laban the sonne of Nachor? They said:
5 We do knowe him. † Is he in health? quoth he: He is in health, say they: And behold Rachel his daughter cometh

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with his flocke. † And Jacob said: There is yet much day remaining, neither is it time to bring the flockes into the foulds againe: first geue the sheepes drinke, and so bring them backe to seede. † Who answered: We can not, til al the 8 cattel be gathered together: and we remove the stone from the wels mouth, that we may water the flockes. † They were yet speaking, and behold Rachel came with her fathers sheepe: for the fed the flocke. † Whom when Jacob had seene, and knew her to be his cousen germaine, and that they were the sheepe of Laban his uncle: he removed the stone, wherwith the wels was closed. † And having watered the flocke, he kissed her: and lifting vp his voice wept, † and he told her that he was her fathers brother, and the sonne of Rebecca: but she in haste went and told her father. † Who when he heard that Jacob his sisters sonne was come, he ranne forth to mete him: and embracing him, and harkely kissing him, brought him into his house. And when he had heard the causes of his journey, † he answered: Thou art my bone and my flesh. And after the dayes of one moneth were expired, † he said to him: because thou art my brother, shalt thou service me gratis? Tell me what wages wilt thou take. † He had in deed two daughters, the name of the elder was Lia: and the younger was called Rachel. † But Lia was bleare eyed: Rachel well fauoured, and of a biewtiful countenance. † Whom Jacob louing, said: I will serue thee for Rachel thy younger daughter, seaven yeares. † Laban answered: It is better that I geue her to thee then to another man, tarry with me. † Iacob therefore servued for Rachel seuen yeares: and they seemed a few dayes because of the greatnes of his love. † And he said to Laban: geue me 21 my wife: because now the time is compleat, that I may companie with her. † Who hauing bid a great number of his freinds to the feast, made the marriage. † And at night he brought in Lia his daughter to him, † geuing his daughter a handmaid, named Zelpha. With whom when Jacob had companied after the manner, when morning was come he saw Lia: † and he said to his father in lawe: what is it that thou didst meane to doe? did not I serue thee for Rachel? why haft thou deceived me? † Laban answered: 26 It is not the custome in this place, that we beffowe the younger in marriage first. † Make vp the wrecke of dayes of this
GENESIS.

of this match: and I will give thee this land also, for the
28 work that thou shalt serve me other seven years. He
yielded to his pleasure: and after the week was past, he
29 married Rachel to wife: to whom her father had delivered
30 Bala for to be her servant. 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
32 yeares. And our Lord seeing that he despised Lia, opned
her wombe, her sister remaining barren. Who conceived
and bare a sonne, and called his name Ruben, saying: Our
Lord saw mine affliction: now my husband will love me.
33 And againe she conceived and bare a sonne, and said: For
because our Lord heard that I was contemned, he hath
given this also to me: and she called his name Simeon.
34 And she conceived the third time, and bare another sonne:
and said: Now also my husband will be ioyned to me,
for because I have borne him three sons: and therefore
35 she called his name, Leui. The fourth time she conceived
and bare a sonne, and said: Now will I confess to our Lord.
And for this she called him Iuda: And she left bearing.

CHAP. XXX.

Rachel yet barren, delivered her handmaide to Jacob, who bareth two
36 sons. 9. Lia ceasing to bear, giveth her handmaid also, and she bareth
37 two more. Then Lia bareth other two sonses and one daughter. 22.
Rachel bareth Joseph. 25. Jacob desirous to returne home, is hyred to ply
for a certaine part of the flockes increase. 43, Wherby he becometh ex-
ceeding rich.

1 A No Rachel feigning she was unfruitful, enuied her sister, enuied her sister,
and said to her husband: Gue me children, otherwise
2 I shall dye. With whom Iacob being angrie answered:
Am I as God, who hath depraid thee of the fruit of thy
3 wombe? But she said: I have here my servant Bala: Com-
pachie with her, that she may bare upon my knees, and I
4 may have children of her. And she gaue him Bala vnto
5 marriage: who, when her husband had companied with
6 her, conceived and bare a sonne. And Rachel said: Our
Lord hath judged for me, and hath heard my voice, giving

N
me a sonne, and thersfore she called his name, Dan. 7 And againe Bala conceaung bare an other, for whom 8 Rachel said: God hath compared me with my sister, and I have prevailed: and she called him Nepthali. 9 Lia per-
ceeding that she had left bearing, delivered Zelpha her 
handmaid to her husband. 10 Who conceaung and bring-
ging forth a sonne, she said: Happely. And thersfore 
called his name Gad. 11 Zelpha also bare an other. 12 
And Lia said: This is for my blessednes: for women wil 
call me blessed. Therefore she called him, Aser. 13 And Ruben 14 
going forth in the time of wheat harvest into the field, found 
mandragores: which he brought to his mother Lia. And 
Rachel said: Geue me part of thy sonnes: mandragores. 15 
She answered: Doest thou thinke it a smal matter, that 
you hast taken my husband from me, unless thou take also 
my sonnes mandragores? Rachel said: For thy sonnes man-
dragores let him sleepe with thee this night. 16 And when 
Jacob returned at even from the field, Lia went out to 
meete him, and said: Companie with me, because with 
wages I have hired thee for my sonnes mandragores. And 
he slept with her that night. 17 And God heard her prayers: 
and she conceaung and bare the fift sonne, and said: God 18 
hath geuen me a reward, because I gaue my handmaid to 
my husband. And she called his name Issachar. 19 
Againe Lia conceaung, bare the sixt sonne, and said: God hath 20 
edgewd me with a good dowrie: this turne also my hus-
band will be with me, for because I have borne him six 
sonnes, and thersfore she called his name, Zabulon. 21 
After whom she bare a daughter, named Dina. 22 Our Lord also 22 
remembree Rachel, heard her, and opened her wombe. 23 
Who conceaung, and bare a sonne, saying: God hath taken 23 
away my reproch. 24 And she called his name, Ioseph, 24 
saying: Our Lord adde to me an other sonne. 25 And when 25 
Ioseph was borne, Jacob said to his father in lawe: Dismiss 
me that I may returne into my countrey, and to my land. 26 
Geue me my wives, and my children, for whom I haue 26 
served thee, that I may depart: thou knowest the service 
that I haue serve. 27 Laban said to him: Let me finde 27 
peace in thy sight: I haue learned by experience, that God 28 
hath blessed me for thy sake: appoint thee wages which 28 
I shall geue thee. 29 But he answered: Thou knowest how I 29 
haue
Jacob.

have serued thee, and how great thy possession hath bene in my hands. † Thou haddest a fimal thing before I came to thee, and now thou art made rich: and our Lord hath blessed thee at my comming in. It is reason thersore that once I provide alfo for mine owne house. † And Laban said: What shal I geue thee? But he said: I wil nothing: but if thou wilt doe that which I demande, I wil fefe, and kepe thy sheepe again. † Goe round about all thy flockes, and separate al the shepe of diuers colours, of speckled flyfe: and what foouer shal be ruflet and spotted, and of diuers colours, aswel in the shepe, as in the goates, shal be my wages. † And my iustice shal answer for me to morowe, before thee when the time of the bargaine shal come: and al that shal not be of diuers colours, and spotted, and ruflet, aswel in the shepe as in the goates, shal accuse me of theft.

† And Laban said: I like wel that thou demandest. † And he separated the same day the shee goates, and the shepe, and the he goates, and the rammes of diuers colours, and spotted: and al the flocke of one colour, that is of white and blacke flyfe, he deliuered in the hand of his sonnes. † And he put a space of three dayes journey betwixt him and his sonne in lawe, who fed the rest of his flocke. † Jacob thersore : taking greene roddes of the poplare, and of the almond, and of the plaine trees, in part pilled them: and when the barkes were taken of, in the parts that were pilled, there appeared whitnes: but the parts that were whole, remayned grene: and by this meanes the colour was made diuers. † And he put them in the troughes, where the water was poured out: that when the flockes should come to drinke, they might haue the roddes before their eyes, and in the sight of them conceaue. † And it came to passe that in the verie heate of the ramme, the shepe beheld the roddes, and brought forth spotted, and of diuers colours, and speckled. † And Jacob diuided the flocke, and put the roddes in the troughes before the eyes of the rammes: and all the white and the blacke were Labans: and the rest, Jacobs, when the flockes were separated one from the other. † Thersore when the ewes went to ramme, in the prime time, Jacob put the roddes in the troughes of water before the eyes of the rammes, and of the ewes, that in looking vpon them they might conceaue: † but when the N 2 later
later comming was, and the last conceaung, he did not put them. And those that were late warde, became Labans: and they of the prime time, Jacobs. And the man was enricshed beyond measure, and he had manie flockes, wemen servantes and men servants, camels and asses.

Chap. XXXI.

Jacob by Gods commandement parteth secretly with al be hath towards his father. 21. Laban pursueth him. 26. expostulating whych he went in secret manner. 30. especially chargeth him with stealing his goddes. 31. Jacob excuseth himselfe, not knowing that Rachel had taken away the Idols. 34. and she deludest his diligent searching for them. 36. Then Jacob expostu- latest with Laban for this be kindnes. 43. Finally they make a league and depart ech to his owne countrie.

After he heard the wordes of Labans sonnes saying:

1. Jacob hath taken all that was our fathers, and being enriched of his substance, is become great: 1t and per- ceauing also Labans countenance, that it was not towards him as yesterday and the other day, 1t especially our Lord faying to him: Returne into the land of thy fathers, and to thy kinted, and I will be with thee. 1t He sent, and called Rachel and Lia into the field, where he fed the flockes, 1t 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 bene with me. 1t And your 6 felues knowe that I haue servued your father to the uttermost of my power. 1t Yea your father also hath circum- vented me, and hath changed my wages tenne times: and yet God hath not suffered him to hurt me. 1t If at any time he said: They of diuers colours shal be thy wages: al the sheepe brought forth young of diuers colours, but when he said contrarie: Thou shalt take al the white ones for thy wages: al the flockes brought forth white ones. 1t And God hath taken your fathers substance, and geuen it to me. 1t For after the time came of the ewes conceaung, I lifted vp mine eyes, and sawe in my sheepe the males ascending upon the females of diuers colours, and the spotted, and the speckled. 1t And the angel of God said to me in sheepe.
12 Jacob. And I answered: Here I am. † Who said: Lyft vp thine eyes, and see all the males ascending upon the females; them of divers colours; the spotted and the speckled. For

13 I have seen all things that Laban hath done to thee. † I am the God of Bethel, where thou didst anoint the stone, and didst vow, the vow unto me. Now therefore arise; and go out of this land, returning into the land of thy nativ-

14 itie. † And Rachel and Lia answered: Have we any thing left in the goods, and heritage of our fathers house? † Hath he not reputed vs as strangers, and said vs, and eaten vp the price of vs? † But God hath taken our fathers riches, and delivered them to vs, and to our children: wherfore do all things, that God hath commanded thee. † Jacob therefore rose vp, and setting his children, and wives upon camels,

15 went his way. † And he took his substance, and flockes, and whatsoever he had gotten in Mesopotamia, and went forward to Isaac his father into the land of Chanaan. † At that time Laban was gone to shear his sheepe, and Rachel stole the "idols of her father". † And Jacob would not, confesse to his father in lawe that he fled: † And when he was gone afswel him selfe as all things that were his right; and having passed the riuer was marching on to Mount Galaad, † it was told Laban the third day that Jacob fled.

16 † Who, taking his brethren vp to him, pursued him seven dayes; and he overtook him in the Mount Galaad. † And he saw in his sleepe God saying vp to him: Take hede thou speake not roughly anie thing against Jacob. † And Jacob had now pitched his tent in the mountaine: and when he with his brethren had overtaken him, he pitched his tent in

17 the same Mount Galaad. † And he said to Jacob: Why didest thou so, that unwitting to me thou wouldest care away my daughters as captuies with the sword? † Why wouldnst thou flee without my knowledge, and not tel me, that I might have brought thee on the way with joy, and

18 songs, and timbrels, and cithernes? † Thou hast not suf-

19 fered me to kisse my sonnes and daughters: thou hast done foolishly: now also in dede, † my hand is able to require thee eniil: but the God of your father said vp to me yesterday: Take hede thou speake not any thing against Jacob roughly.

20 † Suppose, thou diddest desire to goe to thy freinds, and hadest a longing to thy fathers house: why didest thou steal my goddes?
my goods? † Jacob answered: In that I departed unwitting to thee, I feared lest thou wouldest take away thy daughters by force. † But whereas thou chargest me with theft: with whom soever thou shalt find thy goddes, let him be slain before our brethren. search, what soever of thy things thou shalt finde with me, and take away. Saying this, he knew not that Rachel had stolen the idols. † Laban therefore having gone into the tent of Jacob, and of Lia, and of both the hand-maides, found them not. And when he was entred into Rachels tent, † she in haste hid the idols under the camels litter, and sette therupon: and when he had sought all the tent, and found nothing, † she said: Let not my lord be angrie that I can not rise vp before thee, because according to the custome of women it is now chanced to me, so his carefulnes in seeking was deluded. † And Jacob being angrie said in chiding manner: For what fault of myne, and for what offence of my part hast thou so chaffed after me, † and searched all my household store? 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. † Haue I therefore bene with thee twentie yeares? thy ewes and goates were not barren, the wethers of thy flocke I did not eate: † neyther that which the beast had caught did I shew to thee, I made good all the damage: whatsoever perished by theft, thou diddest exact it of me: † day and night was I parched with heate, and with frost, and sleepe did flye from myne eyes. † And in this sorte haue I served thee in thy house twentie yeares, fourtene for thy daughters, and six for thy flockes: thou haft changed all my wages tenne times. † Vnles the God of my father Abraham, and the feare of Isaac had holpe me, peraduenture now thou haddest sent me away naked: God beheld my affliction and the laboure of my hands, and rebuked thee yesterday. † Laban answered him: The daughters are mine and the children, and thy flockes, and all things that thou seeft are mine: what can I do to my daughters, and nephews? † Come therefore, let vs enter in league: that it may be for a testimonie between me and thee. † Jacob therefore tooke a stone, and erected it for a title: † and he said to his brethren: Bring hither stones. Who gathering them together made a heape, and they did eate vpon it: † Which
Laban called The witness heape: and Jacob called The hill of testimonie, either of them according to the pro-
pretie of his language. † And Laban said: This heape shall be a witness between me and thee this day, and therefore the name thereof was called Galaad, that is, The witness heape.

† Our Lord behold and judge between us when we shall be departed one from the other, † if thou shalt afflicth my daughters, and if thou bring in other wives over them: none is witness of our talke but God, who is present and behol-
deth. † And he said againe to Jacob: Behold this heape, and the stone which I have errected between me and thee, shall be a witness: this heape, I say, and the stone be they for a testimonie, if either I shall passe beyond it going to-
towards thee, or thou shalt passe beyond it, thinking harme to me. † The God of Abraham, and the God of Nachor judge between us, the God of their father. Jacob therefore swearing by the feare of his father Isaac: † and after he had offered victims in the mountaine, he called his brethren to cate bread. Who when they had eaten, lodged there: † but Laban arising in the night, killed his sonses, and daughters, and blessed them: and returned into his place.

ANNOTATIONS.

CHAP. XXXI.

19. Idols.] Images of false goddes (as these were) are most properly called idols. And so the hebrew word teraphim is here rightly translated idols. which in other places signifies other things. As The flatua which Michol put in Dauids bed, couering the head thereof with a heare goates skinne, to deceiue Sauls seruants who sought Dauids death, is called Teraphim, and may there be translated a flatua, image, or similitude, but not an idol.

Againe. Ofte the Prophet fortellling the lamentable state of the Israelites, sayeth, they shall be long without King, prince, sacristie, altar, ephod, and Teraphim, which last word in the Proteftants English Bible remaineth untranslated. Where if they had translated Images (as here they doe) it would prove, that some images pertaine to true religion, the want whereof is lamented among other principal things.

These idols Rachel stole from her father, to withdraw him from idolatrie. as S. Basil (in lib. Proverb.) S. Gregorie Nazianzen. (orat. de Patate) and Theodoret. (q. 89. in Gen.) expound it. And in this, faith Theodoret, she was a right figure of the Catholique Church, which depreieth idolaters of their idols. It is probable also by her babes vinng of them, that she held them not for goddes, when she put them under the camels litter, and faste upon them. Finally that she refusd them, and did not call them away, nor burne, not Images of false goddes are idols. Some images are neither religious nor superstitious. Some are religious.

Rachel tooke away her fathers Idols, for his good.
Genesis

She kept them not busic them, argued that they were perhaps of precious metal, or other matter, which she might turne to profite: and that lawfully in part of recompence, that she and her father had no other dowrie, but rather were sold for Jacob. Who also had suffered much iniquity at their fathers handes.

Chapter XXXI.

Angels met Jacob by the way. 1. He sendeth messengers and giftes to pacifie his brother Esau. 2. Wrestling with an Angel is not overcome, unless the Angel be nummeth his thigh, blesseth him, and foretelleth that he shall be called Israel.

Jacob also went on his journey that he had begunne: and the Angels of God met him. 2. Whom when he had seene, he said: These are the Campes of God, and he called the name of that place Mahanaim, that is, Campes. 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 speake ye unto my lord Esau: This faith thy brother Jacob: I haue sojournd, and haue bene with Laban vntil this present day. 5. I haue oxen, and asses, and sheepe, and men seruants, and women seruants: and now I send a leagacie to my lord, that I may finde grace in thy sight. 6. And the messengers returned to Jacob, saying: We came to Esau thy brother, and behold he cometh with four hundred men. 7. Jacob feared exceedingly: & being sore afraid divided the people that was with him, the flockes also and the shepe and the oxen, and the camels, into two troupes. 8. Saying: If Esau come to one troup, and strike it, the other troup that remaineth, shall be saued. 9. And Jacob said: O God of my father Abraham, and God of my father Isaac: O Lord that didst say to me: Returne into thy land, and into the place of thy nativity, and I will doe thee good. 10. I am inferior to thy mercies, and thy truth that thou hast fulfilled to thy servant, with my father I passed ouer this Iordain: and now with two troupes I doe returne. 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 didst say that thou wouldest do good to me, and
and dilate my seed at the sand of the sea, which for multitude
13 cannot be numbered. † And when he had slept there that
night, he separated of those things which he had, gifts to
14 his brother Esau, † five goats two hundred, he goats
twentieth, ewes two hundred, and rams two twentieth, † thirtie
milch camels with their colts, fourtie kine, and twentie
bulles, twentie she alees, and their foles ten. † And he sent
by the handes of his servants, everie flocke by it selfe, and
he said to his servants: Goe before me, and let there be a
space between flocke and flocke. † And he commanded the
former, saying: If thou mete my brother Esau, and he ask
thee, whose art thou? or whither goest thou? or whose
18 are these that thou dost folowe? † thou shalt answere:
Jacobes thy servant, he hath sent them for gifts to my lord
19 Esau: himselfe also cometh after vs. † In like maner he
gave commandements to the second, and the third, and
to ali that followed the flocks, saying: with the selfe same
20 words speake ye to Esau, when you shall finde him. † And
ye shall adde: Iacob also thy servant himselfe foloweth on
after vs; for he said: I will pacifie him with the gifts that
go before, and afterward I will see him, perhaps he wil be
21 gracious unto me. † The gifts therefore went before him,
22 but himselfe lodged that night in the campe. † And when
he was risen early he tooke his two wines, and his hand-
maidsens maide, with his eleuen sonnes, and passed over
23 the ford Iacob. † And when he had set over all things that
24 appertained to him, † he tarried alone: and behold "a man
25 wrafold with him til morning. † Who when he saw that
he could not overcome him, he touched the sinewe of his
26 thighe, and forthwith it shranke. † And he said to him: Let
me goe for it is breake of day. He answered: I will not let
27 thee goe, vntill thou bleffe me. † He therefore said: What
28 is thy name? He answered: Iacob. † But he, no, thy name,
quoth he, † shall not be called Iacob, but Israel: for if thou
hast bene strong against God, how much more shalt thou pre
29uate against men? † Iacob asked him: Tel me by what name
art thou called? He answered: Why dost thou aske my name?
30 and blessed him in the same place. † And Iacob called the
name of the place Phanuel, saying: I haue seen God face to
31 face, and my soule was made safe. † And immediately the
sunne rose to him, after that he was past Phanuel: but he
halted
halted on his foot. For which cause the children of Israel eate not the sinowe, that shrunke in Iacob's thighe, vnto his present day: because he touched the sinowe of his thighe, and it shrunke.

ANNOTATIONS.
CHAP. XXXII.

Iacob's fear 7. Feared exceedingly.] Iustly may we meruel, why Iacob so often assured was iust, and by God's promises, confirmed by his manie blessings, protected in all former without fault. dangers, accompanied the night before with armes of Angels, indeed also with al vertues, and namely with perfect charitie (which expellethe fear) was for all this so vehemently feared? S. Augustine answereth, that he neither distrusted in God, nor did any unlawful thing: but did his owne endeavuor wisely and confidently, left by presuming or despairing he should rather have Gen.

The causes of tempted God, then trusted in him. The causes of his fear were in respect of his selfe and his brother. For considering God's former promises, benefices & protections were not to be presumed as absolute signes of his perpetual loue but conditional, if him selfe perfoureuer sincerly in God's service. And seing the just man [noveth not whether he be worthy of loue, or of hatred, he might doubt, left by his centy years conueration among Infidels in Mesopotamia, he had contracted some sines, for which God might suffer him to fall into calamity and affliction. And though he was in deed still more and more vertuous, and consequently in Gods more sinist and protection: yea so much the more, by how much leffle he presum'd of his owne good store and merites: 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 newes of his speedie coming towards him with foure hundred men, the natural situation of the place, where Efau might cleayly inuiit him, and (as he humbly thought) his owne vnworthines, he was possesed with natural fear (such as happeneth to constant men) and was forre afflicted for the tender care of his familie. But reflecting upon Gods goodnes, he prudently disposed of his people and flocke, and besought God to protect him and his, by prayer qualified with requisite conditions, to wit, with humilitie, not asking for his owne but for Abraham and Isaac sake, and for Gods owne promise, acknowledging himselfe to be left the Gods mercies towards him, with gratitude reconnting great benefits received, saying, With my staffe I passed over this Jordan, and now, with 1000 troops I do returne, with confidence in that God had said, he would dilate his soul, as the spring of the sea, and with meeknes in sending gifts and good vorder to Efau. Thus finally he pacified him, and to his owne fear was turned into ioy.

Efaus inclination & meanes to revenge.

Iacob's prayer qualified with Humilitie. Gratitude. Confidence. Meeknes.

Iacob wrestled with an Angel corporally & spiritually.

14. A man wrestled.] This wrestling with an Angel assumpteing a bodie in forme of a man was corporal, as the effect shewed in Iacobs shrunck vp, which made him to halt. v. 15 & 31. It was also spiritual, as appeareth by his earnest prayer, virging and at last obraying the Angels blessing. S. Dionys. c. 4. cit Hieric. S. Greg. prefat. in Job. Theodoret, q. 21. in Gen.
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:

† and he put both the handmaids & their children foremost: and Lia, and her children in the second place: and Rachel, and Joseph last. † And himselfe going forwarde adored prostrate to the ground seven times, until his brother came nere. † Esau therefore running to meet his brother, embraced him: and clasping him fast about the neck, and killing him wept. † And casting up his eyes, he saw the wemen and their little ones, and said: what meane these? And do they perteyne to thee? He answered: They are the little ones which God hath geuen to me thy servuant. † And the handmaids and their children coming nere, bowed themselues. † Lia also with her children came nere: and when they had adorende in like maner, last Joseph and Rachel adored. † And Esau said: what are the troupes that I did mete? He answered: That I might find grace before my lord.

† But he said: I haue plenty, my brother, be thy things to thy selfe. † And Jacob said: Do not so I beseech thee, but if I haue found grace in thin eyes, take a little present at my hands: for so haue I seene thy face, as if I should haue seene the countenance of God: be gracious to me, † and take the blessing, which I haue brought thee, and which God hath geuen me, who geueth al things. Scarfe at his brothers great instance, taking it, † he said: Let vs march on togeth, and I wil accompanie thee in thy journey. † And Jacob said: My lord thou knowest that I haue with me little ones, and sheepes, and kine with young: which if I cause to overlaboure themselues in going, in one day all the flockes wil die. † It may please my lord to goe before his servuants: and I wil folowe softly after him, as I shal se my little ones to be
to be able, until I come to my lord in Seir. *Esaun ansew: 15 red: I beseech thee, that of my people at the leaffwise, which is with me, there may remaine some to accompanie thee in the way. It is not needful, faide he, this only I haue neede of, that I may finde grace (my lord) in thy sight. *Esaun therefore returned that day the same way, that he came into Seir. *And Iacob cometh into Socoth: where having built a 17 house, and pitched his tent, he calleth the name of that place Socoth, that is, Tabernacles. *And he passed into 18 Salem a city of the Sichimites, which is in the land of Chanaan, after he returned from Mesopotamia of Siria: and he dwelt beside the towne. *And he bought that part of the field, wherein he had pitched his tents, of the children of Hemor, the father to Sichem for an hundred lambs. *And erecting an altar there, on it he called upon the 20 most mightie God of Israel.

CHAP. XXXIII.

For ravishing Dina, the Sichimites (being first circumcised) are slaine by Simeon and Leuis her brothers. 27. The rest of Iacob's sonnes spoile the citie.

30. Iacob blameth them, fearing harme may come by this fact.

O Dina (faith St. Bernard) what needest thou there to see women of a strange countrie? Tract. de gradibus humiliatis.

And Dina the daughter of Lia went forth to see the women of that countrie. *Whom when Sichem had seene the sonne of Hemor the Heuite, 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. *And his soule was saft kinde vnto her, and whereas she was sad, he comforted her with sweete worde. *And going to Hemor his father, he said: Take me this wench to be my wife. *Which when Iacob had heard, his sonnes being absent, and occupied in feeding of the cattle, he held his peace till they returned. *And when Hemor Sichem's father was come forth to speake vnto Iacob, *behold his soune came out of the field: and hearing what had passed, they were palling wrath, because he had done a foule thing in Israel, and committed an unlawfull act, in ravishing Iacob's daughter. *Hemor therefore spake to them: The soule of my sonne Sichem is fallen to your daughter; Geue her vnto him to wife.
GENESIS.

9. wife: † and let vs contract mariages one with an other:
10. genue vs your daughters, and take you our daughters. † And
dwel with vs: the land is at your commandement, tille, oc-
11. 'cupie, and possesse it. † Yea and Sichem also said to her
father and to her brethren: Let me finde grace in your sight:
12. and what soever you shal appointe I wil genue: † raise the
dowrie, and require giftes, and I wil gladly genue, what you
13. shal demande: only genue me this wench to wife. † Jacobs
sonnes answered Sichem & his father: in guile, being wrath
14. for the deflouring of their sister: † We can not doe that
which you demande, nor genue our sister to an uncircumcised
person: which with vs is an vnlawful & abominable thing.
15. † But in this order we may be confederate, if you wil be
like to vs, and al the man sex among you be circumcised:
16. † then wil we genue and take mutually your daughters, and
ours: and we wil dwel with you, and wil be one people:
17. † but if you wil not be circumcised, we wil take our daugh-
ter, and depart. † The offer pleased Hemor, and Sichem
19. his sonne: † neither did the young man make delay, but
forthwith fulfilled that which was demanded: for he loued
the wench exceedingly, and he was the greatest man in al
20. his fathers house. † And going into the gate of the citie,
21. they spake to the people: † These men are men of peace,
and are willing to dwel with vs: let them occupie in the land,
and tille, which being large and wide doth lacke men to tille
it: their daughters we shal take to wife, and ours we wil
genue to them. † One thing there is for the which so great
a good is diuerfed: If we circumcise our men sexe, following
23. the rite of the nation. † And their substance, and cattle,
and al things that they possesse, shal be ours: only in this let
vs condescend, and dwelling together, we shal make one
24. people. † And they al assented, and circumcised al the man
25. sexe. † And behold the third day, when the griece of the
woundes is most painefull: Jacobs two sonnes, Simeon and
26. Levi the brothers of Dina, taking their swords, entred into
the citie boldly: and killing al the man sexe, † murdered withal
Hemor and Sichem, taking away Dina their sister out of
27. Sichems house. † When they were gone forth, the other
sonnes of Jacob ranne in vpon them that were slaine: and
28. spoold the citie in revenge of the rape. † And waitting al
things that were in their houses, and fildes, their sheep and
heades
heardes, and asses, † their little ones also, and their wives 29 they led away captive. † Which things when they had 30 boldly atcheiued, Iacob said to Simeon and Leui: You have trubled me, and made me odious to the Chananites, 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. † They answered: What should they 31 abuse our sister as a strumpet?

Chap. XXXV.

Iacob purging his whole familie of idols, goeth by Gods commandment into Bethel, 7. There buildeth an Altar. 8. Debora dierb. 9. God appearing againe to Iacob blessed him, and changeth his name into Israel. 16. Rachel bearing Benjamin dierb, and is buried in Bethleem. 22. Ruben lyceth with Bala. 23. Israel's twelve sones are recited. 28. Isaac dierb at the age of 180. yeares, and his sones Esau and Iacob burieth him.

In the meane time God spake to Iacob: Arise, and goe vp to Bethel, and dwel there, and make an altar to God that appeared to thee when thou diddest flie from Esau thy brother. † And Iacob having called together al his house, said: "Cast away the strange goddes that are among you, and be clensed and change your garments. † Arise, and let vs goe vp into Bethel, that we may make there an altar vnto God: who heard me in the day of my tribulation, and accompanied me in my journey. † They gae to him therefore at the strange goddes that they had, and the earelets which were in their eares; but he buried them vnder the serebinth, that is behind the citie of Sichem. † And when they were departed, the terror of God enuaded al the cities round about, and they durst not pursue them going away. † And Iacob came to Luza, which is in the land of Chanaan, tur-named Bethel: he and al the people that was with him. † 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. † The same time died Debora the nurse of Rebecca, and was buried at the foote of Bethel vnder an oke: and the name of that place was called, The oke of weeping. † And God appeared again to Ia-
to Iacob after he returned from Mesopotamia of Siria, and
he blessed him, † saying: Thou shalt not be called any more
Iacob, but Israel shall be thy name. And he called him
Israel, † and said to him: I am God almighty, encrease thou
and multiply: Of thee shall be nations and peoples of na-
tions, kings shall come forth of thy loynes. † And the land
which I gave to Abraham and Isaac, I will give to thee, and
to thy seede after thee. † And he departed from him.
† But he erected a title of stone, in the place where God had
spoken vnto him: offering uppon it liquide offeringes, and
powring oile on it; † and calling the name of that place,
Bethel. † And being gone forth from thence, he came in the
spring time to the land which leadeth to Ephrata:
wherin when Rachel was in travaile, † because of diffi-
cultie in her travaile, she beganne to be in danger, and the
midwife said vnto her: Feare not, for thou shalt have also
this a sonne. † And her soule departing for paine, and death
now at hand, she called the name of her sonne Benoni, that
is the sonne of my paine: but his father called him Beniamin,
that is the sonne of the right hand. † Rachel therefore died,
and was buried in the way that leadeth to Ephrata, this
same is Bethlehem. † And Iacob erected a title over her sep-
ulchre: This is the litle of Rachels monument, vntil this
present day. † Departing thence, he pitched his tent
beyond the Flocke tower. † And when he dwelt in that
countrie: Ruben went, and slept with Bala his fathers con-
cubine: which thing he was not ignorant of. And the sonnes
of Iacob were twelve. † The sonnes of Lia: Ruben the
first begotten, and Simeon, and Leui, and Judas, and Issachar,
and Zabulon. † The sonnes of Rachel: Joseph and Ben-
jamin. † The sonnes of Bala Rachels handmaid: Dan and
Nepthali. † The sonnes of Zelpha Lias handmaid: Gad and
Aser: these are the sonnes of Iacob, that were borne to him
in Mesopotamia of Siria. † He came also to Isaac his father
in Mambre, the citie of Arbee, this is Hebron: wherein
Abraham and Isaac sojourned. † And the dayes of Isaac
were complete an hundred eyghtie yeares. † And spent
with age he died, and was put to his people, being old and
full of dayes: and Esau and Iacob his sonnes buryed him.

ANO-
ANNOTATIONS.
CHAP. XXXV.

2. Cast away the strange gods: Jacob preparing to perform his vow of building a house & altar to God, first expateth idolatry from amongst his people; and then by sacrifice appeareth God's wrath pronounced how fierce and specially by Simeon and Levi killing the Sichemites. Duly considering that what people or person deserveth God's protection & blessings, must first be pure in Religion, and cleazed from sinnes: Quis est nunc a nobis aderet; nisi nactus et dominius iniquitas: because no adorer & friend, hurt him, if no iniquity have dominion over him. Orat. fer. 6. post cineres.

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 esteemeth and contemptuateth God, as most ancient writers expound it. Also A prince, or valiant with God, as S. Hierom Sheweth Tradit. Heb. For Is a in Hebrew signifies to dominion, or rule over, and El signifies God. And so this name giveth to him itself that he, by God's 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 S. Hierom both here, and in his commentaries in 44. Isai. Al do importe a great excellency in this Patriarch. And the success of things confirmeth the same. Particularly in that not onlie some one of his sons (as in the issue of Abraham and Isaac, the rest being excluded) but his whole progenie 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 elected people of God, called by the name and title of the children of Israel. Of whom not only Moses, but all the old Testament most specially treateth, and of whom and in whom the promised Messias, the Redeemer of mankind should be borne.

CHAP. XXXVI.

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

And these are the generations of Esau, the same is Edom. Esau took his wives of the daughters of Canaan: Ada the daughter of Elon the Hethite, and Oliba the daughter of Anam, daughter of Seboth the Hethite: Basemath also the daughter of Ismael sister of Nabaioth; And Ada bare Eliphaz: Basemath bare Reuel: Ooli.
5 † Oolibama bare Iehus and Ihelon and Coree. these are the
sonnes of Esau, that were borne to him in the land of Cha-
naan. † And Esau tooke his wiues and sonnes and daugh-
ters, and euerie soule of his house, and his substance, and
cattle, and all that he could have in the land of Chanaan: and
he went into an other countrie, and departed from his
brother Iacob. † For they were exceeding rich, and could
not dwel together: neither was the land of their peregrina-
tion able to beeare them, for the multitude of flockes.

8 9 † And Esau dwelt in Mount Seir, he is Edom. † And these
are the generations of Esau the father of Edom in mount
Seir, † and these are the names of his sonnes: Eliphaz the
sonne of Ada the wife of Esau: Rahuel also the sonne of
Balemath his wife. † And Eliphas had sonnes: Themman,
Omar, Sepho, and Gathan, and Cenes. † And Thamna was
the concubine of Eliphaz the sonne of Esau: which bare to
him Amalech. these are the sonnes of Ada the wife of
Esau. † And the sonnes of Rahuel were Nahath & Zara, Samma
and Meza. these were the sonnes of Basemath the wife of
Esau. † These also were the sonnes of Oolibama, the daugh-
ter of Ana, the daughter of Sebeon, the wife of Esau, which
bare to him, Iehus, and Ihelon., and Coree. † These
were dukes of the sonnes of Esau: the sonnes of Eliphaz
the first-begotten of Esau: duke Themman, duke Omar,
duke Sepho, duke Cenes, † duke Coree, duke Gatham,
duke Amalech, these are the sonnes of Eliphaz in the
land of Edom, and these are the sonnes of Ada. † These
also were the sonnes of Rahuel, the sonne of Esau: duke
Nahath, duke Zara, duke Zamma, duke Meza. and these
are the dukes of Rahuel, in the Land of Edom: these
be the sonnes of Basemath the wife of Esau. † And these
were the sonnes of Oolibama the wife of Esau: duke Iehus,
duke Ihelon, euke Coree. these be the dukes of Ooli-
bara, the daughter of Ana, and wife of Esau. † These are
the sonnes of Esau, and these are the dukes of them:
the same is Edom. † These are the sonnes of Seir the hor-
reite, the inhabiteres of the land: Lotan, and Sobal, and
Sebeon, and Ana, † and Difon, and Eser, and Difan. These
are dukes of the Horreite, the sonnes of Seir in the Land
of Edom. † And Lotan had sonnes: Hori and Heman. and
the sister of Lotan, was Thamna. † And these were the
sonnes
Genesis.

sonnes of Sobal: Aluan and Manah, and Ebal, and Sepho and Onam. † And these were the sonnes of Sebeon: 24 Aia and Ana. This is Ana that found the hot waters in the wildernes, when he fed the sheepe of Sebeon his father: † and 25 he had a sonne Dison, and a daughter Oolibama. † And 26 these were the sonnes of Dison: Hamdan, and Eseban, and Iethram, and Charan. † These also were the sonnes of Eser: 27 Balaan, and Zaan, and Acan. † And Disan had sonnes: 28 Hus, and Atam. † These were dukes of the Horreites: duke 29 Lotan, duke Sobal, duke Sebeon, duke Ana, † duke 30 Dison, duke Eser, duke Disan: these were dukes of the Horreites that ruled in the Land Seir. † And the Kings that 31 ruled in the land of Edom, before that the children of Israel had a king, were these: † Bela the sonne of Beor, and the name of his citie Denaba. † And Bela died, and † Iobab the sonne of Zara of Bosra reigned in his stead. † And when 34 Iobab was dead, Husam of the land of the Themans reigned in his stead. † He also being dead, there reigned in his stead 35 Adad the sonne of Badad, that stroke Madian in the country of Moab: and the name of his citie was Aith. † And 36 when Adad was dead, there reigned for him Semla of Maf- reca. † He also being dead, Saul of the riuerc Roboth, 37 reigned in his stead. † And when he also was dead, Balanan 38 the sonne of Achobor succeeded into the kingdome. † This man also being dead Adar reigned in his place, and the name of his citie was Phau: and his wife was called Mee- tabel, the daughter of Mattred, daughter of Mezaab. † These 40 therefore be the names of the dukes of Esau in their kinreds, and places, and callings: duke Thamna, duke Alua, duke Ietheth, † duke Oolibama, duke Ete, duke Phion, † duke Cenez, duke Themana, duke Maber, 42 † duke Magdias, duke Hiram: these are the dukes of Edom 43 dwelling in the land of their empire, the same is Esau the father of the Idumeians.

ANNOTATIONS.

CHAP. XXXVI.

1. The generations of Esau ] As before Moses described the genealogies of Cain, of Lapheth and Cham, of Nachor, of Israel, and other sonnes of Abraham, so here he recorde the other collateral progenie of Esau, that the difference
difference and distinction of them, the selected people of God might be
more conspicuous, because contraries opposed are seen more clearly. And
so the Churches succession and perpetual light, compared with the inter-
terrupted and obscure companies, ilhich the brighter. Foralbeit in those other
generations there might be none faithful and just persons, among the in-
Heads and wicked, of some we are assured (as ofLotand 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 sonnes
were fathers and beginners of twelve Tribes, and in them the same true Rel-
igion was till conformed and publiquly profess'd, as in the only knowne
visible Church, till the coming of Christ. As S. Augustin clearly sheweth in his
excellent worke of the Civile of God: especially in the 15. and 16. bookes, in
manie chapters.

2. Ada the daughter of Elon.] In the 16. chap. (v. 14.) Elauus two wives,
which he tooke in Chanaan are called Iudith the daughter of Beeri the
Hethite, and Basmath 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 Sebcon the Hecuate. Which neither agree in	names nor countrie. Against his third wife Ismaels daughter, here named
Basmath, in 18. chap. (v. 9.) is called Maheleth. For reconciliation of which
and other like difficulties, or seeming contradictions, albeit he lerned ex-
positors say, that either these persons had divers names, or one was true and
natural father, an other legal, or adoptive, for these were such also before
the law of Moses, as appeareth in the historie of Thamar: yet it were hard to
give a determinate solution of this difficultie. Which example, with manie
others (by vs omitted in these brieue annotations) convince the Protestants
presumptuous error, holding that Scriptures are easie to be vnderstood.

6. Departed from his broth. 8. Dwelte in Mount Seir.] Here is another diffi-
cultie (though not so intricate as the former) how Elau now parted into
Mount Seir, being he dwelled there, when his brother Jacob came from Me-
sopotamia. chap. 12. v. 3. Which S. Augustin (q. 119. in Gen.) solueth saying:
Elau first dwelt in Seir after he was disappointed of his fathers bleuing, but
dwelt againe with his father, after Jacobs returne from Mesopotamia, and
now went to Seir againe after his fathers death.

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CHAP. XXXVII.

Joseph informing his father of his brethrens faults. 5. and telling his dreams,
Isby them more hated. 13. being sent to visite them, 18. they first thinke
to kil him, 16. but by Juda counselled him to the Ismaelites. 19. writting
to Ruben. 33. his father lamenteth supposing him to be slaine by some wild
beast. 36. He is sold againe to Potiphar in Egypt.

No Jacob dwelt in the land of Chanaan, wherein his
father sojourne. And these are his generations:
Joseph when he was sixteen yeares old, fed the flock with
his

The seuenth
part of this
book.

How Joseph
was sold into
Egypt, and
there aduan-
ced.

:: These things
following hap-
ned to Jacob,
his brethren being yet a boy: and he was with the sons of Bala and Zelpha his fathers' wives: and he accuss'd his brethren to his father of a most wicked crime. † And Israel lov'd Joseph above all his sons, because he had begotten him in his old age: and he made him a coat of divers colours. † And his brethren seeing that he was loved of his father, more then all his sons, they hated him, neither could they speake any thing to him peaceable. † It chance'd also that he reported to his brethren a dream, that he had seen, which occasion was the seed of greater hatred. † And he said to them: Heare my dream which I have seen: † I thought we bounde sheeaces in the field: and my sheafe arose as it were, and stood, and your sheeaces standing about did adore my sheafe. † His brethren answered: What shall we do our king? or shall we be subject to thy dominion? This occasion of his dreams and words ministered nourishment to the enui and hatred. † He saw also an other dream, which helping his brethren, he said: If I saw in a dream, as it were the sunne, and the moon, and eleven stars adore me. † 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? † His brethren therefore envied him: but ‡ his father considered the thing with himself. † And when his brethren abode in Sichem, feeding their fathers' flockes, † Israel said to him: Thy brethren feed sheepe in Sichem: come, I will send thee to them. Who answering, † I am ready; he said to him: Go and see if all things be well with thy brethren, and the sheepe: and bring me word again what they doe. Being sent thence from the Vale of Hebron, he came to Sichem: † and a man found him there wandering in the field, and asked what he sought. † But he answered: I seeke my brethren, shew me where they feed the flockes. † And the man said to him: They are departed from this place: for I heard them say: Let us goe into Dothan. Joseph therefore went forward after his brethren, and found them in Dothan. † Who when they had seen him a farre off, before he came night them, they devis'd to kill him: † and spake among them selues: Behold the dreamer commeth, † come, let us kill him, and cast him into an old easterne:
cesterne: and we wil say A naughtie wild beast hath deuoured him: and then it shal appeare what his dreames doe profite him. And Ruben hearing this, endeuored to deliuer him out of their hands, and said: Do not take away his life, neyther shed ye blood: but cast him into this cesterne, that is in the wildernesse, and keepe your handes harmeles: and he said this, desirous to deliuer him out of their handes, and to restore him to his father. As soone thercfoare as he came vnto his brethren, forthwith they stripped him out of his side coate, and of divers colours.

And cast him into the old cesterne, that had not water. And sittting to eate bread, they saw Ismaelites wayfaring men coming from Galaad, and their camels carrying spices, and rosen, and mirth into Egypt. Iudas thercfoare said to his breuther: what availeth it vs if we kil our brother, and conceale his bloode? It is better that he be sold to the Ismaelites, and that our handes be not polluted: for he is our brother and our flesh. His brethren assent to his wordes. And when the Madianite marchants passed by, they drawing him out of the cesterne, sold him to the Ismaelites, for ✿ twentie pceces of siluer, who brought him into Egypt. And Ruben returning to the cesterne, findeth not the boy: and renting his garments went to his brethren, and said: The boy doth not appeare, and whither shal I goe? And they tooke his coate, and dipped it in the blood of a kidde, which they had killed: and senting some that should carie it to their father, and should say:

This we haue founde: see whether it be thy sonnes coate, or no. Which when the father acknowledged, he said:

It is my sonnes coate, a naughtie wild beast hath eaten him, a beast hath deuoured Ioseph. And rearing his garments, did on sackcloth, mourning his sonne a great time.

And al his children being gathered together to allwage their fathers sorowe, he would not take comforte, but said: I wyl descend vnto my sonne " into hel, mourning. And whilst he persevered in weeping, the Madianites sold Ioseph in Egypt to Phutiphar an Eunuch of Pharoes maister of the souldiers.

P 3

ANNO-
Annotations.

Chap. XXXVII.

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 cleven (for Benjamin the twelfth was yet an infant) it is alleged in holy Scripture (faith S. Chrysostom Epist. ad Olympianum) 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 vertues, and mature judgement; for which God also preferred him above them all, and now shewed to the same by visions in sleepe. Which they enuying and meaning to prevent, did in deed vnwittingly cooperate thereto, Gods providence turning their evil works to infinite good. As the same holy Joseph truly interpreteth it to them, after their fathers death, when they unjustly feared revenge, for so great and inhuman injuries done unto him. chap. 50. v. 20.

35. into bel mourning.] Protestants denying more places for soules after this life, then Heauen for the just, and Hel for the wicked; translate the hebrew word shaw, graue for hel. Because if they should grant that Jacob, or other holy fathers of the Old Testament descended into hel, they must confess some other hel, then where the damned are tormentted, 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 speake, according to their erroneous opinion, as they thinke. But knowing as some of them doe, that Hel is the true word of the text, there is no sinceritie nor mortal honeystie in putting Graue, in place thereof. And that they know it, the second table of the Bible, printed at London 1602. witnesseth, noting for a common place, that in the 37. chap. of Genesis. v. 35. hel is taken for graue, therby confessing, that the true English word of the holy Scripture in that place is hel, but that they would have it to signifie graue. Whereupon anie reasonable man would thinke to finde the word Hel in the text, with some gloss, that graue were to be understood. But in all their Editions, also in that which was printed the yeare next following, 1603. whereto the same table is adioyned, they read Graue, and not Hel in that place, though in some other places, they much disagree in translating the same word.

As for the sense, it can not be that Jacob ment the graue: for when he said he would goo to his sonne, he supposed him to be devoured by a wild beast, and not buried in a graue. And therefore must necessarily meane, that he would goo where he thought the soule of his sonne to be. Which was neither in heauen, for then he would rather have ascended thither joyfull, then descended to antie place mourning; neither did he meane the hel of the damned, for that had bene desperation: but to a lowe place, where the iust soules then remained in rest, which was called Limbus Patrum, or Abrahams boosome. That is, faith S. Augustin, in his answere to BisHop Euodius (Epist. 99.) secretum esse limbo quietis habitation. The habitation of a certaine secret rest.
Joséph.

Chap. XXXVIII

Judah, having three sons by a Chanaanite, called Hiras. 6. marrieth the first, and after his death, the second to Tamar. 10. Who also dying, be deseth to match the third with her. 15. But himself begeth of her (taking her for a harlot) two sons to shew Phares and Zara.

1 The same time Judah goes downe from his brethren, so Moses in this historie, becaus Christ should be borne of the genealogie of Judas & Phares. Mat. 1.

2 turned in to a man an Odollamite, named Hiras. 7. And he sawe there the daughter of a man of Chanaan, called Sue: and taking her to wife, he did companie with her.

3 & who conceaunted, and bare a sonne, and called his name Her. 8. And conceaunting a childe againe, she called her sonne after he was borne, Onan. 9. She bare also the third: whom the called Sela. after whose birth, she ceased to beare any more. 10. And Judah gave a wife to Her his first begotten, named Thamar. 11. Also Her the first begotten of Judas, was wick'd in the sight of our Lord: and was slaine of him.

8. Judah therefore laid to Onan his sonne: companie with thy brothers wife, and be joynd to her, that thou mayest raise seed to thy brother. 7. He knowing that the children should not be borne to himselfe, companynge with his brothers wife, used his seede upon the ground, lest children might be borne in his brothers name. 12. And therfore our Lord stroke him, because he did a detestable thing. 13. For the which cause Judah said to Thamar his daughter in lawe: Be a widow in thy fathers house, till Sela my sonne grew vp: for he feared lest he also might dye, as his brethren. Who went her way and dwelt in her fathers house. 14. And after many days were come and gone: the daughter of Sue the wife of Judah died: who after his mourning having received consolation, went vp to the shearers of his sheape, himselfe and Hiras his shephered of his flocke, the Odollamite, into Thamnas. 15. And it was told: Thamar that her father in law came vp into Thamnas to sheare his sheape.

14. Who putting of the garments of her widowhood, tooke a veile: and changing her habite, sate in the crosse way, that leadeth to Thamnas: because Sela was grewne, and she had not taken him to her husband. 15. Whom when Judas had seen, /
scene, he supposed her to be an harlot: for she had covered her face, lest she should be known. ¶ And going unto 16 her, he said: Suffer me to lye with thee: for he knew her not to be his daughter in law. Who answering: What wilt thou geue me that thou maist enjoy my company? ¶ He 17 said: I wil send thee a kid out of the flockes. And when the said againe: I wil suffer that thou wilt, if thou geue me a pledge, til thou send that which thou doest promise; ¶ Judas said: What wilt thou to be geuen thee for a pledge? 18 She answered: Thy ring, and bracelet, and staffe which thou holdest in thy hand. The woman therefore by once companying conceaues a, and rising the went her way: and 19 putting of the apparel which she had taken, put on the garments of her widowhood. ¶ And Judas sent a kid by his shepheard the Odolamine, that he might receive the pledge againe, which he had geuen to the woman: who when he had not found her, ¶ he asked the men of that place: Where is the woman that sate in the crosse way? At making answerte: There was no harlot in this place. ¶ He returned to Judas, 22 and said to him: I haue not found her: yea the men also of that place said vnto me, that there never sate harlot there. ¶ Judas said: Let her take it to her, surely she can not charge 23 vs with a lye, I sent the kid which I promised: and thou didest not find her. ¶ And behold after three moneths they told Judas, saying: Thamar thy daughter in law hath played the harlot, and her bellie semeth to swell. And Judas said: Bring her forth: that she may be burnt. ¶ Who when she was led to execution, she sent to her father in law, saying: By that man, whose these things are, haue I conceaued: looke whose the ring is, and the bracelet, and the staffe. ¶ Who acknowledging the gifts, said: She is iustier then I: because I did not geue her to Sela my sonne. But he knew her no more. ¶ And when she was ready to be brought to bed, 27 there appeared twinnes in her bellie: and in the very delivery of the infants, one put forth the hand, wherein the midwife tyed a scarlet string, saying: ¶ This shall come forth the former. ¶ But he drawing backe 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. ¶ Afterward his brother came forth, in whose hand was the scarlet string: whom she called Zara.
Joseph being in great credite with his master, hath the whole charge of his house. 7. Contemning his mistress's solicitation to inconstancy, he is falsely accused by her to his master. 20. and cast into prison. 21. Where again he gateth credite, and hath the charge of all the prisoners.

Therefore Joseph was brought into Egypt, and Putiphar an Eunuch of Pharaoh, prince of his armie, a man of Egypt bought him, at the hand of the Ishmaelites, by whom he was brought. And our Lord was with him, and he was a man, that in all things did prosperously: and dwelt in his master's house, who knewe very well that our Lord was with him, and that all things which he did, were directed by him in his hand. And Joseph found grace before his master, and ministered to him: by whom being made ruler over all things, he governed the house committed to him, and all things that were delivered unto him: and our Lord blessed the house of the Egyptian for Josephes sake, and multiplied as well in houses as in landes all his substance. Neither knew he any other thing, but the bread which he did eate. And Joseph was of beautiful countenance, and comely favoured to behold.

After many days therefore his mistress cast her eyes on Joseph, and said: Sleepe with me. Who in no wise affenting to that wicked act, said to her: Behold, my master having delivered all things vnto me, knoweth not what he hath in his owne house: neither is there any thing which

How a man might make his brothers wife in the law of nature. The Churches decree is now our rule.
which is not in my power, or that he hath not delivered me, beside thee, that art his wife: how therefore can I do this wicked thing, and sinne against my God? With these two kinds of words: day by day both the woman was importunate upon the young man; and he refused the aduoutrice. And it chanced on a certain day, that Joseph went into the house, and did some businesse without another man with him; and he catching the skirt of his garment, said: Sleep with me, who: leaving the cloke in her hand, fled, and went forth abroad. And when the woman saw the garment in her handes, and her selfe to be condemne, the called to her the men of her house, and said to them: See he hath brought in an Hebrew, to delude vs: he came upon me, for to lie with me: and when I had cried out, and he heard my voice, he left the cloke that I held, and fled forth. For an argument therfore of her credite, he reserved the cloake, and threw it to her husband returning home, and said: There came unto me the Hebrew servant, whom thou didst bring hither, for to delude me: and when he heard me cry, he left the cloke which I held, and fled forth. His master hearing these things, and going over light credite to his wifes wordes, was very wrath: and delivered Joseph into prison, where the kings prisoners were kept, and he was there that vp. And our Lord was with Joseph, and having mercie vpon him gave him grace in the sight of the chief of the prison. Who delivered in his hand all the prisoners that were kept in custodie; and whatsoever was done, was vnder him. Neither did himselfe knowe any thing, having committed all things to him: for our Lord was with him, and directed all his worke.

CHAP. XL.

Joseph interpreth the dreams of two Eunuches prisoners 11. that the one should be restored to his office, 16. the other be hanged, 20. The third day the event declares the interpretations to be true, but Joseph is forgotten.

These thinges being so done, it chanced that two 1 Eunuches, the cupbearer of the king of Egypt, and his baker, offended against their lord. And Pharaoh being 2 wrath.
wrath against them (for the one was chiefe of the cupbearers, the other chiefe baker) † he sent them into the prison of the capitaine of the souldiers, in which Joseph also was prisioner. † But the keeper of the prison deliuered them to Joseph, who also ministrled to them: some little time was passed, and they were kept in custodie. † And they saw each of them both a dreame in one night, according to an interpretation agreeing to them selues: † to whom when Joseph was entred in the morning, and saue them sad, † he asked them, saying: Why is your countenance sadder to day then it was wont? † Who answered: We have seen a dreame, & there is no bodie to interprete it to vs. And Joseph said to them: Why "doth not interpretation belong to God? Tel me what you haue seen. † The chiefe of the cupbearers first told his dreame: I saw before me a vine,

† wherein were three branches, growing by little and little into buddes, and after the blossomes the grapes waxed ripe:
† and the cup of Pharao in my hand: and I tooke the grapes, and wrong them into the cup which I held, and I gave the cup to Pharao. † Joseph answered: This is the interpretation of the dreame: The three branches, are yet three dayes: † after the which Pharao will remember thy seruice, and will restore thee to thy old degree; and thou shalt geue him the cup according to thyne office, as before thou haddest wont to doe. † Only remember me, when it shall be wel with thee, and doe me this mercie: to put Pharao in mind that he take me out of this prison: † because I was taken away by stealth, out of the land of the hebrewes, and here an innocent was I cast into the lake. † The maister of the bakers seing that he had wisely resolved the dreame, he said: And I also saw a dreame, That I had three baskettes of meale upon my head: † and that in one basket that was the higher, I caried al meates that are made by the art of baking.

† and that the birds did eate out of it. † Joseph answered: This is the interpretation of the dreame: The three baskettes, are yet three dayes: † after the which Pharao will take thy head from thee, and hang thee: † on the croffe, and the soules shall teare thy flesh. † The third day after this was the birth day of Pharao: who making a great feast to his seruantes, at the banke he remembred the maister of the cupbearers, and the chiefe of the bakers. † And he restored the one into
his place, to reach him the cuppe, † the other he hanged on a gibbet, that the truth of the interpreter might be approved. † And yet notwithstanding the chiefe of the cupbearers, prosperous things succeeding, forgot his interpreter.

ANNOTATIONS.

Some drea-

mes are natu-

ral.

Some are illu-

sions of evil

spirites.

Some are from

God.

Holie Scrip-

ture and the

Church are

judges of
doubtful

dreames.

8. Dost not interpretation belong to God? i dreames do come of divers causes. Some of natural complexion, or disposition, whethr by Philosophers or Phisitians may probably judge of the state of mans bodie. Some are rather effects of things past, then signes of anie thing to come. Of which loristhe wife man faith: dreames do follow many cares. (Ecles. 5.) Some are suggested by evil spirites, eitherto flatter woulings with great pretences, or terrifie weak minde with dangers and affections, or to vexe and trouble those in sleepe, whom they cannot easilly mouwe waking, as S. Gregorie distourieth (li. 8. Moral in cap. Iob.) Some dreames are of God, as in Jacob, Joseph, those Eunuches, Pharaon, Nabuchodonosor, and others both good and evil men. But to discern, and assuredly to judge of ioni dreames, whether they be from God, by holie Angels, or illusions of evil spirites, is a special gift of God, as also the interpretation thereof belongs to God, as Joseph here testifieth. Whoseover therefore will be secure must relie either upon express Scripture, or judgement of the Church, as in ominous speeches was noted before (chap. 14.) Otherwise the general rule is, not to obserue dreames.

Deut. 18. 15. & 20. 18. 23. & 25.

Chap. XL.

Pharao dreaming of fat & leane kine. 5. alfo of ful and thinnesse of corne, 8. no other being able to interpreteth, 9. Joseph is remembered. 25. who interpreting the same, 8. is set over ater all Eypus. 50. matter, and both two sones, Manes, and Ephraim.

After two yeares: Pharaon saw a dreame. He thought he stood upon a river, † out of which came vp seuen kine, faire and fat exceedingly: and they fed in marish places. † Other seuen also came vp out of the river, foule, and euan leane: and they fed on the very banke of the river, in greene places: † and they devoured them, that had the increasious beautie and good state of bodies. Pharaon after he was wake, † slept againe, and saw another dreame: †

Secon
Seuen ears of corne grew forth vpon one stalke ful and faire: † there sprang also other ears as many, thynne and blated with audtous, † deuouring al the beautie of the former. Pharaoh awaking vp after his rest, † and when morning was come, being lighted with feare, he sent to all the interpreters of Egypt, and tolde them his dreame, neither was there anie that could interprete it. † Then at length the master of the cupbearers remembering himselfe, saide: I confesse my name: The king being angrie with his servantes, commanded me and the chiete of the bakers to be cast into the prison of the capitaine of the soldierys: † where in one night both of vs saw a dreame portending things to come. † There was there a young man an hebrew, servanta to the same capitaine of the soldierys: to whom telling our dreames, † we heard whatsoever afterward the event of the thing proved to be so. for I was restored to my office: and he was hanged vpon a gibbet. † Forthwith at the kinges commandment, : Ioseph being brought out of the prison they polled him: and changing his apparel, brought him vnto him. † To whom he saide: I have seene dreames, and there is not anie that can expound them: which I haue heard, thou dost most wisely interprete. † Ioseph answered: Without me, God shal answere prosperous things to Pharaoh. † Pharaoh therefore tolde that he had seene: Me thought I stooide vpon the banke of the riuer, † and seuen kine came vp out of the banke of the riuer, exceeding fayre, and ful of flesh: which grazed on greene places in a mariue pasture. † And behold, there followed these, other seuen kine, so passing ill fawored and lean. that I never saw the like in the land of Egypt, † which hauing deuoured and consumed the form was, † gau no token of their fulnes: but with the like leanenes and deformitie, looked heauenlie. Awaking: and fallen againe into a deepe sleepe, † I sawe a dreame: Seuen ears of corne grew forth vpon one stalke, ful and verie faire. † Other seuen also thynne and blasted, with aduersion, sprang of the stalke: † which deuoured the beautie of the former: I tolde the dreame to the coniccturs, and there is no man that can declare it. † Ioseph answered: These things the kinges dreame is one: God hath shewed to Pharaoh came to passe: the things that he wil doe. † The seuen faire kine, and by Gods par-
ticular provi-

dêce. Psalm. 4.

God called (or 
called) a fa-
mine upon the

and.


126  Genesis.

the seuen ful eares : be seuen yeeres of plentifullnes : and
both conteine the selfe same meaning of the dreame .
† Also the seuen leane and thinne kine , that came vp after 27
them , and the seuen thinne eares , and blasted with the
burning winde : are seuen yeares of famine to come . † Which 28
shall be fulfilled in this order . † Behold there shall come 29
seuen yeares of great fertilitie in the whole Land of Ægypt :
† after which shall folowe other seuen yeares of so great 30
sterilitie , that al the abundance before shall be forgotten : 31
for the famine shall consume all the land , † and the greatnes 32
of the scarstitie , shall destroy the greatnes of the plentie .
† And in that thou didst see the second time a dreame per-
taining to the same thing : it is a token of the certaintie , for 33
that the wordes of God shall come toppasse , and shall be fulfilled 34
speedely . † Now therefore let the king provide a wise man and
industrious , and make him ruler over the Land of Ægypt : 35
† that he may appointe overseers over all countries : and 36
getherto into barnes the fift part of the fruites , during the
seuen yeares of the fertilitie , † that now presently shall 37
ensewe : and let al the corne be laid vp , vnder Pharaohes
handes , and let it be refereued in the cities . † And let it be 38
in a readines , against the famine of seuen yeares to come ,
which shall oppresse Ægypt , and the land shall not be con-
sumed with scarstitie . † The counsel pleased Pharaoh , and al 39
his seruants : † and he spake to them : Can we find such an 40
other man , that is full of the spirite of God ? † He said ther-
fore to Ioseph : Because God hath shewed thee al things that
thou hast spoken , can I find a wiser and one like vnto thee ? 41
† Thou shalt be ouer my house , and at the commandment 42
of thy mouth al the people shall obey : only in the throne
of the kingdome I wil goe before thee . † And againe Pha-
rão said to Ioseph : Behold , I haue appointed thee ouer the
whole land of Ægypt . † And he tooke his ring from his 43
owne hand , and gave it into his hand ; and he put vpon him
a silke roabe , and put a chaine of gold about his necke .
† And he made him goe vp into his second chariote , the cryer
proclaiming that al should bowe their knee before him ,
and that they should know he was † made governour ouer
the whole Land of Ægypt . † And the king saide to Ioseph : 44
I am Pharaoh : without thy commandement no man shal moue
hand or foote in all the land of Ægypt . † And he turned his
name ,
name, and called him in the Egyptian tongue "the Saviour of the world. And he gave him to wife Aseneth the daughter of Putiphare priest of Heliopolis. Joseph therefore went forth to the land of Egypt (and he was thirtie yeaeres old when he stood in the light of King Pharaoh) and did circuite all the countries of Egypt. And the fertilitie of the seuen yeaeres came; and the corne being bound vp into sheaves was gathered together into the barnes of Egypt. At the abundance alfo of graine was laid vp in cuenic cities.

† And there was so great abundance of wheat, that it became equal to the land of the sea, and the plentie exceeded measure. And there were borne vnto Joseph two sones before the famine came: whom Aseneth the daughter of Putiphare priest of Heliopolis bare him. † And he called the name of the first begotten Manasses, saying: God made me to forget all my labours, & my fathers house. † The name also of the second he called Ephraim, saying: God hath made me to encrease in the land of my pouertrie. † Therefore when the seuen yeaeres of the plentifullnes, that had bene in Egypt were passed: † the seuen yeaeres of scarcitie beganne to come, which Joseph foretold: and in the whole world the famine prevailed, but in all the land of Egypt there was bread. † The which being in hunger, the people cried to Pharaoh, desiring food. To whom he answered: Go ye to Ioseph: and whatsoever he shall say to you, that doe ye.

† And the famine dayly increaseth in all the land: and Joseph opened al the barnes, and sold to the Egyptians: for them also the famine had oppressed. † And al provinces came into Egypt, to buy victualls, and to moderate the miserie of the scarcity.

ANNOTATIONS.

Chap. XLII.

43. Made gouvourner.] It is easie in the eyes of God, suddenly to enrich the Holie Joseph. For who would have thought (faith Philo) that in one day a bondman suddenly should be made a lord, a poore prifoner the chiefe of the nobilitie, an ynder unaced, gaoler the viceroy, or kings deputie, for a common prifon to have a kinglie court of his owne, from extreme ignominie, to ascends into so hiegh a room of dignitie!

45. Saviour of the world.] In the original text the new name and title gene
by Pharaoh to Joseph is expressed by these two words, saphath pahanaash: the former saphath in Hebrew signifies a secret or hidden thing, of saphan to hide: but the signification of the other word pahanaash, is more certain, being found nowhere in the holy Bible. The Rabbins do commonly interpret them both together, Thomasus to whom secrets are revealed, or, the revealer of secrets, and so this name agreeeth 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 manie, which, it is like, Pharaoh meant to express by this new name. And S. Hierom, who doubtles with great diligence, and no lese judgement, searched the true signification thereof, faith, that albeit this name in Hebrew findeth the finder out of secrets, yet seeing it was imposed by an Egyptian (who knew no Hebrew) the reason thereof must be had of the same tongue; and these two words in the Egyptian language are interpreted the Saviour of the world: for that he delivered the world from the imminent ruin of famine. Thus faith S. Hierom, and so most aptly the figure answereth to Christ, the true Saviour of the world.

CHAP. XLII.

Jacob sendeth tenne of his sonses to bye corne in Egypt. 7. where Joseph knowing them, they not knowing him, with hard speeches puttes them in prison. 18. At last Simeon remaining in custody, till Benjamin be brought, the rest are dismissed, 15. With their money, unknown to him, in their sacks.

And Jacob hearing, that victualls were sold in Egypt, 1 he said to his sonses: Why neglect ye? 1 I haue heard 2 that wheat is sold in Egypt: Go ye downe, and bye vs necessaries, that we may liue, and not be consumed with lacke. 4 Therefore the tenne brethren of Joseph going downe, to 5 bye corne in Egypt, 6 Benjamin being kept at home by 4 Iacob, who said to his brethren: Let perhaps he take any harme in the journey: 7 entred into the land of Egypt, 5 with others that went to bye. for the famine was in the land of Chanaan. 8 And Joseph was prince in the land of Egypt, 6 and at his pleasure corne was sold to the people. And when his brethren had adored him, 9 and he knewe 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 bye necessaries to liue. 8 And yet himselfe knowing his brethren, was not known of them. And remembering the dreames, which some times he had scene, he said to them: You are spies: to view the weaker
Joseph.

10 weaker parts of the land you are come. † Who said: It is not so, my lord, but thy seruantes are come to bye victuals. † We are all the fonnes of one man: we are come as men of peace, neither do thy seruantes goe about anie euil.

12 † To whom he answered: It is otherwise: you came to consider the vndesfenced partes of this land. † But they: We thy seruantes, say they, are twelve brethren, the fonnes of one man in the Land of Chanaan: the youngest is with our father, the other is not living. † This is it, quoth he, that I said: You are spies. † 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. † Send you one of you to bring him: and you that be in prison, til the things be proved which you have said, whether they be true or false:

17 †: otherwise by the health of Pharaoh you are spies. †: Then sore he put them in prison three dayes. †: And the third day bringing them out of prison, he said: Dost as I have said, and you shall live: for I feare God. †: If you be men of peace, let one of your brethren be bounde in prison: and goe ye your wayes, and carie the crone that you have bought, vnto your houses, †: 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, †: and they talked one to another: Worthely do we suffer these things, because we haue sinned against our brother, seeing the distresse of his soule, whilest he besought vs, and we heard not: therefore is this tribulation come vpon vs. †: Among whom Ruben one of them, said: Why, did not I say to you: Sinne not against the boy: and you heard me not? Lo! his blood is requerd. †: And they knew not: that Joseph understood:

24 because he spake to them by an interpreter. †: And he turned away himselfe a little while, and wept: and returning he spake to them. †: And taking Simeon, and binding him in their presence, he commanded his seruantes that they should fill vp their sackes with wheate, and put euerie mans money againe in their bagges, eueng them besides for to eat eate on the way: who did so. †: But they carrying their crone vpon their asles, tooke their journey. †: And one of them opening his sacke, to geue his beast prouender in the inne,

28 beholding the money in the sacke mouth, †: he said to his brethren: My money is geuen me againe, behold it is in the sacke,
sacke: And being astonied, and troubled amongst themselves, they said: What is this, that God hath done vnto vs? ¶ And they came to Iacob their father into the land of Chanaan, and they told him al things that had chanced vnto them, saying: ¶ The lord of the land spake to vs roughly, and thought vs to be spies of the province, ¶ to whom we answered: We are men of peace, neither do we attempt any treachery. ¶ We are twelve brethren borne of one father: one is not living, the youngest is with our father in the Land of Chanaan. ¶ Who said to vs: Thus shal I trie that you be men of peace: Leave one of your brethren with me, and take ye provision necessarie for your houses, and goe your wayes, ¶ and bring your youngest brother to me, that I may know you are not spies: and you may receiue this felowe againe, that is kept in prison: and afterwaeres may haue licence to bye what things you wil. ¶ This being said, when they powred out their corne, euery man found his money tied in the mouth of the sackes: and al being astonied together, ¶ their father Iacob said: You haue made me to be without children, Ioseph is not living, Simeon is kept in bonds, and Benjamin you will take away: all these euis are fallen vpon me. ¶ To whom Ruben answered: Kil my two sonnes, if I bring him not againe to thee: deliver him into my hand, and I will restore him vnto thee. ¶ But he said: My sonne shal not go downe with you: his brother is dead, and he alone is remaying: if any aduersitie shal chance to him in the land to the which you goe, you shal bring downe my hoare heares with forowe vnto hel.

ANNOTATIONS

CHAP. XLII.

7. Some what roughly] Ioseph affliested 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 losing them, and hating their sinne, by affliction brought them to understanding. ¶ Who being at last truly penitent, he acknowledged and most louingly embraced them, and provided for them in their necessitie. 

S. Aug. fr. 32. de temp. And this example S. Gregorie (ho. 22. in Ezech) applieth to the instruction of pastors of sheeles: that they procure true repentance before
Ioseph.

before absolution of sins. Ne fi inordinate culpa dimittitur, is qui est culpabilis, in rebus gravibus astringatur. Lift, if the fault be disorderly remitted he that is faultless be more gravely intangled in guilt of conscience: therefore with much discretion secundit in thew, & clemens in mind are required.

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 holiness penance, and withal to procure them afterwards more compassion among the Egyptians. S. Aug. q. 139. super. Gen.

15. By the health of Pharaoh.] Ioseph in swearing by Pharaoh's health, honored God, the governor and confirmer of life, health, life, power, dignities and all that was in Pharaoh, 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 holly Gospel: so it be with due circumstances, and requisite conditions, namely with those which the Prophet Hier.

Hier. 4. rememor mentioneth, ut veritatis, in judicio, et in iustitia: not false, rash, nor of an unfruitful thing; not in frequent and common talk (as a most bad custom) for so

Matt. 5. thou must neither swear by God himself, nor (as our language teacheth) by heaven, not by the earth, nor by Hierusalem, nor by thy head, nor anie thing else: signifying that in some case, and due manner we may swear by any of these. And in this particular Ioseph did rather name Pharaoh in his oath then 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 then they.

38. © into hel.] To that place where soules remaine, as before. chap. 37. v. 35. For this phrase, of bringing unto hel, and descending into hel, visually spoken in the old Testament, of all fortes of soles both just and wicked, signifieth that alwent thattime to hel, that is, to a lowe place, farre distant from heaven. But some to reft, and some to paine. Whereupon S. Hierom faith: Hel is a place wherein soules are included, either in reft, or in paines, according to the qualitie of their deserts.

Chap. XLIII.

The famine preseing, the land, Iacob willith his soones to goe againe into Egypt to buy more corn: 3. Whose refusing to goe without Beniamin. 11. he is sent with them, and presents and dable money, lest the former were brought back by error. 16. Ioseph seing Beniamin, 23. delivereath Simeon, and intertaineth them al at dinner.

1 In the meane time the famine did oppresse al the land very sore. ¶ And the provision being spent, which they had brought out of Egypt, Iacob said to his sonnes: Goe againe, and by vs a little victual. ¶ Judas answered: That same man denounced vnto vs vnder attestation of an oath, saying: You shall not see my face, vnlesse you bring your R 2 youngest
youngest brother with you. † If therefore thou wilt send 4
him with us, we will go forward together, and will have ne-
cessaries for thee: † but if thou wilt not, we will not go: 5
for the man, as we have often said, denounced vnto us lying:
You shall not see my face without your youngest brother.
† Israel said to them: You have done this to my miserie, in
that you told him that you had another brother also. † But 7
they answered: The man asked us in order our progenie:
if our father liued: if we had a brother: and we answered
him consequently to that which he demanded: could we
know that he would say: Bring hither your brother with
you? † Judas also said to his father: Send the boy with me, 8
that we may set forward, and may liue: lest we and our little
ones die. † I take vpon me the boy: require him of my hand, 9
vnlesse I bring him againe, and restore him to thee, I will be
guilie of sinne against thee for euer. † If therefore had not 10
bene made, we had bene come now the second time. † Ther-
fore 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 carie to the man for presents, a courtesie of
rosen, and of honey, and of incense, of mirhe, of cerebinth,
and of almondes. † Duble money also carie with you: 12
and recarie that you founde in your sackes, lest perhaps it
was done by an error: † but take also your brother, and 13
go to the man. † And my God almighty make him fau-
orable vnto you: and send backe with you your brother,
whom he keepeth, and this Benjamin: as for me I shall be
desolate without children. † The men therefore took
the presents, and the duble money, and Benjamin: and
went downe into Egypt, and stood before Joseph. † Whom
when he had seene, and Benjamin withall, he commanded
the steward of his house, saying: Bring in the men into the
house, and kil victimes, and prepare a feast: because they
shall eat with me at noone. † He did that which was com-
manded him, and brought the men into the house. † And
there being found afraid, they said one to another: because
of the money, which we caried backe the first time in our
sackes, we are brought in: that he may turne vpon vs a
false accusation, and forcebly bring both vs, and our asses
into bondage. † Wherefore in the verie dore stepping to the
steward of the house, † they spake: Sir we delight thee to 20
hear...
heare vs. Now once before we came downe to bye pro-
21 uision: † which being bought, when we were come to the
Inne, we opened our lackes, and found our money in the
mouthes of the lackes: which we haue now brought againe
22 in the same weight. † But we haue brought other money
besides, to bye the things that are necessarie for vs: our
23 conscience is not prinie, who put it in our bagges. † But he
answered: Peace be with you, feare you not: your God, and
the God of your father hath geuen you treasures in your
lackes. for the money, which you gaue me, I haue for good.
24 And he brought forth Simeon vnto them. † And being
brought into the house, he fetched water, and they washed
25 their feete, and he gaue prouender to their asses. † But
they made readie the presentes, til Ioseph should come in at
noone: for they had heard that they should eate bread there.
26 † Therefore Ioseph came in to his house, and they offered
him presentes holding them in their handes, and † they a-
27 dored prouestate to the ground. † But he courteously resa-
luting them, asked them sayeing: Is the old man your father
28 in health, of whom you told me? Is he yet liuing? † Who
answered: Thy servaunt our father is in health, he is yet li-
29 uing. And bowing themselves, they adored him. † And
Ioseph lifting vp his eyes, sawe Beniamin his brother of the
same mother, and said: Is this your young brother, of whom
30 you told me? And againe: God, saith he, be merciful vnto thee
my sonne. † And he made haft because his hart was moved
upon his brother, and tears brake forth: and entring into his
31 chamber he weer. † And when he had washed his face,
comming forth againe, he restrained himselfe, and said: Set
32 bread on the table. † Which being set downe, to Ioseph a
part, and to his brethren apart, to the Egyptians also that
did eate with him apart ( for it is vnlawful for the Egyptians
to eate with the Hebrewes, and † they thinke such a feast
33 prophane); † they set before him, the first begotten ac-
cording to his first-birth, and the youngest according to his
34 age. And they maruailed out of measure, † taking the por-
tions that they receiued of him: and the greater portion
came to Beniamin, so that it exceeded † by five partes. And
they dranke and were ‡ inebriated with him.

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

:: See Exodi.

:: Euerie one
haung fife
portions, Ben-
jamin had du-
ble. Iosephus
li. 1. Antiq.
Annotations.
Chap. XLIII.

14. Intoxicated.] Not that they did eat or drink to much, or fell into excess, but competently. As the earth is said to be intoxicated with wine (Ps. 64.) being sufficiently watered, and so made fruitful, not drowned, nor overflowed, for so it is unfruitful, S. Hierom. Tradit. Heb. S. Aug. q. 144. super Gen.

Chap. XLIII.

Joseph causeth their sacks to be filled with corn, and their money to be put againe therein, and in Benjamin's sacker also a siluer cuppe, 4. and when they were parted, sending after them, chargeth them with thest. 12. And the cuppe being found in Benjamin's sack, they al much afflicted returne to Joseph. 17. Who threatening to kepe Benjamin, 18. Judas intreateth, 32. and finally offereth him selfe to servitude for him.

And Joseph commanded the steward of his house, saying: Fill their sacker with corn, as much as they can hold: and put the money of euery one in the top of his sack. † And in the sacker's mouth :: of the younger put my siluer cuppe, and the price which he gaue for the wheate. And it was so done. † And when the morning rose, they were dismissed with their asses. † And they were now departed out of the citie, and had gone forward a little way: then Joseph sending for the steward of his house, said: Arise, quoth he, and pursuwe the men: and overtaking them say to them: Why haue you rendred euil for good? † The cuppe which you haue stolen, is that wherin my lord doth drinke, and wherin he is wont to diuine: you haue done a verie euil thing. † He did as he had commanded. And hauninge overtook them, he spake to them in the same order. † Who answered: Why doth our lord speake so, as though thy serviuntaes had committted so haynous a fact? † The money, that we found in the top of our sackeres, we recaried to thee from the land of Chanaan: and how foloweth it, that we haue stolen out of thy lorde's house, gold or siluer? † With whom soever of thy servantes that shal be found, which thou seckest, let him die,
him die, and we wil be the bondmen of our lord. † who said to them: Be it done according to your sentence: with whom touer it shall be found, be he my bondman, and you shall be guiltes. † Therefore in haste taking downe their sackes upon the ground, euerie man opened. † Which when he had searched, beginning from the elder even to the youngest, he found the cup in Benjamin's sack. † But they renting their garments, and loading their albes againe, returned into the towne. † And Iudas foremost with his brethren entred in to Joseph (for he was not yet gone out of the place) and they fell together before him on the ground. † To whom he said: Why would you doe soe? know you not that there is not the like to me in the science of divining. † To whom Iudas said: What shal we answere, my lord? or what shal we speake, or be able iustly to pretend? God hath found the iniquitie of thy seruantes: loe we are all bondmen to thy lord, both we, & he, with whom the cup was found. † Joseph answered: God forbid that I should so doe: he that stole the cup, the same be my bondman: and goe you free unto your father. † And Iudas appoaching nearer, said boldly: I beseech thee my lord, let thy seruant speake a word in thine ears, and be not angrie with thy seruant: for after Phadra thou art, † my lord. Thou didst aske thy seruantes the first time: Have you a father or a brother? † and we answered thee my lord: We have a father an old man, and a little boy, that was borne in his old age; whose brother by the mother is dead: and his mother hath him only, and his father loueth him tenderly. † And thou saidst to thy seruants: Bring him hither to me, and I will set my eyes on him. † We suggested to my lord: The boy can not leave his father: for if he leave him, he will die. † And thou saidest to thy seruants: vnleeffe your youngest brother come with you, you shall no more see my face. † Therfore when we were gone vp to thy seruant our father, we told him all things that my lord did speake. † And our father said: Goe againe, and bye vs a little wheate. † To whom we said: We can not goe; if our youngest brother shall goe downe with vs, we wil let forward together: other wise he being absent, we dare not see the mans face. † Wherunto he answered: You know that my wife bare me two. † One went forth, and you said: A beast did deuour him: and hitherto he appeareth not.
not. † If you take this also, and ought to befall him in the way, you shall bring downe his hoarse hayres with sorrow vnro hel. Therefore if I shal enter to thy seruant our father, and the boy be wanting (wheras his life dependeth upon the life of him) † and he shall see that he is not with vs, he will dye, & the seruants shal bring downe his hoarse hayres with sorrow vnro hel. † Let me be thy proper seruant, that did take him into my protection and promised saying: Unee I bring him againe I will be guilty of sinne against my father for ever. † I therefore thy seruant willingly in fleed of the childe in the seruice of my lord, and let the childe goe vp with his brethren. † For I can not returne to my father, the childe being absent; left I stand by a witnes of the calamitie, that shall oppresse my father.

Chap. XLV.

Joseph manifesteth himself to his brethren. Who being much terrified he commeth to them, and weeping embraceth euery one. 

Joseph could no longer refraine, standing by in presence: whereupon he commanded that all should goe forth, and no stranger should be present at their acknowledging one of another. † And he lifted vp his voice with weeping, which the Egyptians heard, and at the house of Pharaoh. † And he said to his Brethren: I am Joseph: is my father yet living? His brethren could not answer him being teribly affrayed out of measure. † To whom gently he said: Come hither to me. And when they were come nere him, I am, quoth he, Joseph, your brother, whom you solde into Egypt. † Be not afraid, neither let it seeme to you a hard case that you did sel me into these countrie: for God sent me before you into Egypt for your preservation. † For it is two yeares since the famin began to be upon the earth, and yet five yeares remaine, wherein there can be neither eating nor reaping. † And God sent me before, that you may be precouled.
GENESIS.

8 And they took bread, and did eat, and they build vp store in the land of Egypt for the seven yeares of famine which should come upon England, for there were seven good yeares in England, and seven bad yeares, famished yeares, which were in after days declared upon England.

9 And Joseph said unto his father, There is power in my hand to set thee and thy household, and all thy beasts, in the land of Egypt:

10 And he took his father, and his sons, and all his household, and brought them into Egypt, and made them dwell in the land of Egypt, in the land which is the great land that Simeon and Levi had overcome in the land of Egypt, and the wilderness, and in the land of Canana.

11 So he brought all his father's household, and his brethren, and all his father's household, into Egypt.

12 And Joseph made his father and his brethren, and all his father's household, dwell in the land of Egypt in the cities which were in the land of Egypt.

13 And Joseph provided bread for all the household of Israel, and for all the strangers in the land of Egypt, for the seven yeares of famine which should come upon England, for there were seven good yeares, and seven bad yeares, famished yeares.

14 And Joseph said unto his father, There is power in my hand to set thee and thy household, and all thy beasts, in the land of Egypt.

15 And he made his father and his brethren, and all his father's household, dwell in the land of Egypt, in the land which is the great land, that Simeon and Levi had overcome in the land of Egypt, and in the wilderness, and in the land of Canana.

16 So he brought all his father's household, and his brethren, and all his father's household, into Egypt.

17 And Joseph provided bread for all the household of Israel, and for all the strangers in the land of Egypt, for the seven yeares of famine which should come upon England, for there were seven good yeares, and seven bad yeares, famished yeares.

18 And Joseph said unto his father, There is power in my hand to set thee and thy household, and all thy beasts, in the land of Egypt:

19 And he made his father and his brethren, and all his father's household, dwell in the land of Egypt, in the land which is the great land, that Simeon and Levi had overcome in the land of Egypt, and in the wilderness, and in the land of Canana.

20 So he brought all his father's household, and his brethren, and all his father's household, into Egypt.

21 And Joseph provided bread for all the household of Israel, and for all the strangers in the land of Egypt, for the seven yeares of famine which should come upon England, for there were seven good yeares, and seven bad yeares, famished yeares.

22 And Joseph said unto his father, There is power in my hand to set thee and thy household, and all thy beasts, in the land of Egypt:

23 And he made his father and his brethren, and all his father's household, dwell in the land of Egypt, in the land which is the great land, that Simeon and Levi had overcome in the land of Egypt, and in the wilderness, and in the land of Canana.

24 So he brought all his father's household, and his brethren, and all his father's household, into Egypt.

25 And Joseph provided bread for all the household of Israel, and for all the strangers in the land of Egypt, for the seven yeares of famine which should come upon England, for there were seven good yeares, and seven bad yeares, famished yeares.
before he dismissed his brethren, and when they were departing he said to them: "Be not angry in the way. † Who is going up out of Egypt, came into the land of Chanaan to their father Jacob. † And they told him saying: Joseph thy son is living: and he ruleth in all the Land of Egypt. Which when Jacob heard, awaking as it were out of a beautiful sleep, notwithstanding did not believe them. † They on the contrary side reported the whole order of the thing. And when he saw the wayes and all things that he had sent, his spirit revived; † and he said: It is sufficient me if Joseph my son be living yet: I will go, and see him before I dye.

ANNOTATIONS.

CHAP. XLV.

Occasion of sinne to be avoided.

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

CHAP. XLVI.

Israel warranted in a vision from God, goeth into Egypt with all his family, 8. who are here receiv'd. 28. Joseph meeting him in Gessen, adviseth him to tell Pharoah, that they are shepherds by their trade of life.

AND Israel taking his journey, with all things that he had came to the well of the oath, and killing there victimes to the God of his father Isaac. † 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. † God said to him: I am the most mightie God of thy father: fear not, goe downe into Egypt, for into a great nation wilt thou make thee there: † I will goe downe with thee thither, 4 and thence wilt thou bring thee returning: Joseph also shall put his handes upon thine eyes. † And Jacob rose vp from the well of the oath: and his sonnes took him vp, with their little ones and wives in the wayes, which Pharoah had sent to carie the old man, † and al that he had possessed in the
in the Land of Chanaan: and he came into Egypt with all his fede, his sons, and nephews, daughters, and all his progenie together. "And these are the names of the children of Israel, that entred into Egypt, him selfe with his children. His first-begotten Ruben. "The sons of Simeon: Iamuel and Iamin and Abod, and Iachin' and Sohar, and Saul the sonne of Chananite. "The sons of Levi: Gerson and Caath and Merari. "The sons of Iuda: Her and Onan & Sela and Phares and Zara. And Her and Onan died in the land of Chanaan. And there were sons borne to Phares: Hesron and Hamul. "The sons of Issachar: Thola and Phua and Job and Semron.

"The sons of Zabulon: Sered & Elon and Iahelel.

"These are the sons of Lia, which the bare: in Mesopotamia of Syria with Dina his daughter. All the soules of his sons and daughters, are thirtie three. "The sons of Gad: Sephion and Haggi and Siuni and Efebon and Heri and Arodi and Areli. "The sons of Aser: Iamne and Iesua and Islui and Beria, Sara also their sister. The sons of Beria: Heber and Melchiel. "These be the sons of Zelpha, whom Laban gave to Lia his daughter. and these the bare to Iacob sixtene soules. "The sons of Rachel Iaccobs wife: Ioseph and Beniamin. "And there were sons borne to Ioseph, in the Land of Egypt, which Ale-neth the daughter of Putiphar priest of Heliopolis bare to him: Manasses and Ephraim. "The sons of Benjamin: Bela and Bechor and Albol and Gera and Naaman and Echi and Ros and Mophim and Ophim and Ared. "These be the sons of Rachel, which the bare to Iacob: all the soules, fourtene. "The sons of Dan: Huisim.

"The sons of Nepthali: Iziel and Guni and Isfer and Sallem. "These be the sons of Bala, whom Laban gave to Rachel his daughter: and these the bare to Iacob: all the soules, seuen. "All the soules, that entred with Iacob into Egypt, and that came out of his thighe, besides his sons wives, sixtie six. "And the sons of Ioseph, that were borne to him in the land of Egypt, two soules. All the soules of the house of Iacob, that entred into Egypt, were seuentie. And he sent Iudas before him to Ioseph, that he should tel him, and he should come into Geffen to
Genesis.

Ioseph.

meete him, † whither when he was come, Ioseph ad-

dressing his chariot went vp mete his father, vnto the same

place: and seing him fel vp on his neck, and as they em-

braced he wept † And his father saide to Ioseph: Now wil.

of I die with joy, because I haue scene thy face, and do leaue

thee alieue. † But he spake to his brethren, and to al his 31.

fathers house: I wil goe vp, and wil tel Pharaos, and wil

sry to him: My brethren, and my fathers house, that were

in the Land of Chanaan, are come to me: † and the men 32.

are pastours of sheepe, and their trade is to feede flockes:

their cattel, and hearede, and all that they could haue, they

haue brought with them. † And when he shal say you, 33.

and shal say: what is your trade? † You shal answer: We thy

fornacnes are pastours, from our infancc vntill this present,

both we and our fathers. And this you shal say, that you

may dwel in the Land of Gessen, because he Egyptians

: detest al pastours of sheepe.

ANNOTATIONS:

CHAP. XLVI.

1. Came to the veel of oath ] In this holic place[ called Bersebec, that is, veel of

God reneweth oath, where Abraham and Isaac had confirmed by oath, their league with the

gods, and kyne for his wil in ho-

lieplaces. Kings of the countrie, and erected Altares, Iacob also consultd God, about

his going into Egypt, and was commanded to goe with al that he had.

16. sixtie six. 17. seventie. ] The difficultie in these two verses, concerning

the number of Israelites, that were at first in Egypt with Iacob, is easly

explicatd, that is sixtie six, of his owne issue, came in with him; and him-

selfe being counted. maketh sixtie seuen, adding also Ioseph (who was there

before) and his two sonses Manasses and Ephraim (borne there) they were

in all seuentie. But a far greater difficultie remaineth: for besides these seuen-

tie persons, the Septuagint Greeke Interpreters number and name five more;

to wit a sonne and a nephew of Manasses (the first called Machir, the other

galad,) and two sonses of Ephraim (called Sutalaim, and Tamm,) and one

nephew (named Edem) which number of seuentie five. S. Steuen also citeth,

Act. 7

A difficultie how many Israelites came at first into Egypt. following the vulgar knowne Scripture of the Septuagint, rather then the He-

brew text. Now in what sense these five could be said to have entred into

Egypt with Iacob, being not then borne, may some of them not borne during Iacob's life, for Iacob liued but seuentene yeares in Egypt (chap 47.

v. 28) and Ioseph being married but nine yeares before (for this was the

second deare yeares, after the seuen plentiful yeares) his sonses could not ex-

cede seuen or eight yeares, when Iacob came to Egypt, and so being but 24.

or 25. yeares old at his death, could not then be grandfathers: how therefore

these five named by the Septuagint, and some others, not then borne, of the

lines.
Joseph. 

Genesis. 

In the lines of Phares and Benjamin, recited here by Moses, could be said to come with Jacob into Egypt. Saint Augustine findeth so insoluble, that he doubteth of the literal sense, some great hidden mystery to be understood by the commentators, and some not to affirm, in these numbers, not otherwise perhaps explicable according to the letter.

Chapter XLVII.

Jacob with his sons being come into Gessen, Pharaoh granteth them the same place to dwell in. 13. The famine soreth the Egyptians to sell all their goods, landes, and possessions to the king, 22. except the Priests part, to whom the king alwayes necessarie foode, without paying for it. 27. After seventeen years Jacob adiureth Joseph, to curse him amongst his ancestors.

1. Joseph therefore going in told Pharaoh, saying: My father & brethren, their sheape and heardes, & all things that they possesse, are come out of the Land of Chanaan: & behold they stay in the Land of Gessen. The utmost of his brethren five persons he presented before the king: whom he asked: What trade haue you? They answered: We thy servantes are pastours of sheape, both we, and our fathers.

2. We are come to sojourn in the land, because there is no grasse for thy servantes flockes, the famine being very sore in the land of Chanaan: and we desire thee to command that we thy servantes may be in the Land of Gessen. And the king therefore said to Joseph: Thy father and thy brethren are come to thee. And the land of Egypt, is in thy sight: make them to dwell in the best place, and deliver them the Land of Gessen. And if so be thou knowest that there are industrious men among them, appoint them masters of my cattel. After this Joseph brought in his father to the king, and set him before him: who blessing him, and being asked of him: How many be the dayes of the years of thy life? He answered: The days of the pilgrimage of my life are an hundred thirtie yeares, few, and evil, and they are not come to the days of my fathers, in which they were pilgimages. And blessing the king, he went forth. But Joseph gave possession to his father and his brethren in Egypt, in the best place of the land, in Rameses, as Pharaoh had commanded. And he nourished them, and all

s 3 his
his fathers house, allowing victualls to cuerie one. † For in 13
the world there wanted bread, and famine oppressed
the land, especially of Egypt and Chanaan. † Out of which he
gathered together all the money for the selling of corne,
and brought it in vnto the kings treasure. † And when the 
byers wanted money, all Egypt came to Joseph, saying:
Gesse vs bread: why die we before thee, our money failing.
† To whom he answered: Bring your cattel, and for them I
wil geue you victualls, if you haue not to pay. † Which when
they had brought, he gaue them sustenance for horses,
and sheepe, and oxen, and alles: and he sustayned them that
year for the exchange of the cattel. † And they came the 
second ycare, and said to him: We wil not conceale from
our lord, that our money fayling, our cattel withal haue
fayled: neither art thou ignorant, that we haue nothing
besides our bodies and land. † Why therefore shal we die
in thy sight? both we and our land wil be thyne: bye vs to
be the kings bondmen, and geue vs seide, lest for default of
killers the land be turned into a wildernes. † Joseph thenser
bought al the Land of Egypt, euerie man selling his possesi-
ons for the greatnes of the famine. And he brought it vnder
Pharaos handes, † and al the people theroff from the fardest
ends of Egypt, euene to the uttermost coasts therof, † sa-
uing the land of the Priests, which the king had deillivered
them: † to whom also a certaine allowance of victualls was
guuen out of the common barnes, and therefore they were
not driuen to sel their possesions. † Joseph thenser said to
the people: Behold as you see, Pharaos posseseth both you
and your land: take seide, and lowe the fields, † that you
may haue corne. The fift part you shal geue to the king:
the other foure I am content you shall haue for seide, and for
foode to your families and your children. † Who answered:
Our life is in thy hand: only let our lord haue a respect vnto
vs, and we wil gladly serve the king. † From that tyme vntill
this present day in the whole land of Egypt, the fift part
is paid to the kings, and it became as it were a lawe, sauing
the land of the priests, which was free from this condition.
† Israel thenser dwelt in Egypt, that is, in the Land of
Geessen, and possesed it: and was increased, and multiplied
exceedingly. † And he lived in it seuentene yeares: and 28
al the dayes of his life came to an hundred fourtie seuen
yeares.
29 yeares. ✱ And when he sawe that the day of his death approched, he called his sonne Ioseph, and said to him: If I haue found grace in thy sight, put thy hand vnder my thigh: and thou shalt doe me this mercie and truth, not to bury me in Aegypt: ✱ but "I wil sleepe with my fathers, and take me away out of this land, and burie me in the sepulchre of my ancessters. To whom Ioseph answered: I wil doe that thou haft commanded. ✱ And he said: Sweate then to me. Who sweating, Israel adored God, turning " to the beds head.

ANOTATIONS.

CHAP. XLV

21. Saving the land of the Priests.] Let them heare which now liue (faith S. Chrysostom) what great care men had in times past of the priests of idols: and let them learne at least to yeeld like honour to true priests, to whom the ministration of al divine offices is committed. For if the Egyptians, in their errors, had so great care of Idols, thincking them to be more honored, if their ministri were respected, how great condemnation doe they not deserve, that now diminish that, which pertaineth to the provision of priests? Doe yee not know that the honour pertaineth to God himself? Regard not therefore him to whom the honour is exhibited. For it is not for his cause to whom thou dost it, but for his sake whose priest he is, that of him thou maist abundantly receive rewards. Wherefore he said: He that does 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. VXIl our Lord reward thee according to the worthines or meanes of his ministri? According to thine owne alacritie, he either crowneth or condemneth. &c. I say not this for the priests sakes, but for yours, desiring to gaine you in all things. For in lieu of that little you gene, you shall receive immortal rewards, and unspeakeable good. Let vs consider these things, and haile to serve them, not looking upon the cost, but upon the gaine, and increase that ritcheth thereof. &c. For whatcsoever you beftow upon Gods priests, he accownteth it as bestowed on himself. And he that so beftoweth, that not only receive like retribution, but manifold greater: our mercifull God, alwayes of the abundance of his mercie, exceeding the things which are done by vs. Let vs not therefore be worse then infidels, who for the error of idols gave so much to their servantes; for how much errour and truth do differ, so much difference is there, between theirs and Gods Priests. Thus much and something more writeth S. Chrysostom vpon this place.

22. Priests] The Hebrew word Cohenim is here vniuersally translated Priests, in all languages and Editions: which (chap. 40. v. 45.) some translate Prince; and more probably (z. Reg. v. vlt.) where Dauds sonnes are called Cohenim: who were in dde Princes, and not properly Priests. But in this present place it signifieth those, to whom Pharaon allowed particular provision in the time of deaeth, which al vnderstand of Priests, and not of Princes. Cohen in some place signifieth Prince, but is here translated Priest, in the English Bibles.
Special place of burial lawfully desired, and spiritually profitable.

But pompe avaleth not the dead.

The Septuagint are not contrary to the Hebrew and Latin text, but supplicate that was omitted.

Adoration of God and creatures is not repugnant.

GENESIS.

30. 1. [The sleep with my fathers.] Albeit neither the lack of burial, nor any cruelty nor contumely vied against dead bodies, can annoy the just, for those that are men bodies, can afterward do them no more harme; 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 holie persons are buried, or where God is more specially sted, 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 borne and redeem mankind. But wordlie pomp and honour of funerals, are rather the cōfort of the living, than the relieve of the departed. as S. Augustine teacheth, in Psalm 115. For in the sight of men, the troupe of servitors (fast the same S. Augustine lib. 1.c. 13. de civit.) made solemn and glorious exequies to the rich monument, that was cloathed in silk, and sowed delicately in his life, but in the sight of God, the Angels ministered far more excellent to poor Lazarus, though they carried not his bodye into a marble tombe, but his soule into Abrahams bosom.

31. 2. To the bedhead. ] S. Paul alleaging this place faith: Jacob adored the top of (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. 1.) interpretebd. For Matthew signifieth a rod, and Didymus, asid. The Latin thene translating bed, as the Hebrew is pointed, and the Septuagint, and S. Paule reading rod, both are true, and both together express the whole action, that Jacob taking Josephs rod into his hand, and turning to the bedhead, leaned on the top of the rod, and adored not only God, the Lord and governor of all good, but also his sonne Joseph now the chiefe ruler and Prince of Egypt apt. S. Augustine expoundeth. q. 162. in Gen. And herein faith S. Chrisostom (Ho. 66.) Josephs dreames was fulfilled, that the sunne and moonne should adore him. The like faith Theodoret (q. 103. 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 honour of God, more is noted upon the said place of S. Paul. Heb. 11.

CHAP. XLVIII.

Joseph visiteth his father being sick. 5. Who adopteth his two sones Manasses and Ephraim, 11. and blest them, preferring the younger before the elder, contrary to Josephs mind. 22. And giveth a portion of land to Joseph above his brethen.

These things being so done, it was told Joseph that his father was sick: who, taking his two sones Manasses and Ephraim, went forward. ¶ And it was told the old man: Behold thy sone Joseph cometh to thee; who being strengthened sate on his bed. ¶ And Joseph being entered in to him, he said: God almightie appeared to me in Luza, which is in the Land of Chanaan; and He blessed me; ¶ and sayd: I will increase, and multiply thee, and make thee into multitudes.
titudes of peoples: and I will give thee this land, and to thy
5 selle after thee for an euverlasting possession. ♧ Thy two
6 sonnes therefore, which were borne to thee in the Land of
7 Egypt before I came hither to thee, shalbe myne; Ephraim
8 and Manasses, as Ruben and Simeon shalbe reputed to me.
9 ♧ But the rest begotten of thee after them, shalbe thyne,
10 and shal be called by the name of their brethren in their pos-
11 sessions. ♧ For vvro me, when I came out of Mesopotamia,
12 Rachel dyed in the land of Chanaan in the very journey, and
13 it was spring time: and I entered into Ephrata, and buried
14 her by the way side to Ephrata, which by an other name is
15 called Bethleem. ♧ And seeing his sonnes he said to him:
16 Who are these? ♧ He answered: They are my sonnes,
17 whom God hath given me in this place. Bring them, quoth
18 he, to me, that I may bless them. ♧ For Israels eyes were
19 dymme by reason of very great age, and he could not see
20 clearly. And when they were set beside him, kissing and em-
21 bracing them, ♧ he said to his sonne: I am not defrauded
22 of thy sight: moreover God hath shewed me thy selle. ♧ And
23 when Ioseph had taken them from his fathers lappe, he ad-
24 ored prostrate vnto the ground. ♧ And he set Ephraim
25 on his right hand, that is, on the left hand of Israel: but
26 Manasses on his owne left hand, to wit, on his fathers right
27 hand, and put them nere to him. ♧ Who " stretching forth
28 his right hand, put it vpon the head of Ephraim the younger
29 brother: and " the left vpon the head of Manasses, that was
30 the elder, " changing handes. ♧ And Iacob blessed the
31 sonnes of Ioseph, and said: God, in whose sight my fathers
32 Abraham and Iaac haue walked, God that feedeth me from
33 my youth vntil this present day: ♧ " The Angel that deli-
34 ureth me from al euils, blesse these children: and be my
35 name called vpon them, the names also of my fathers Abra-
36 ham, and Iaac, and grow they into a multitude vpon the
37 earth. ♧ And Ioseph seeing that his father had put his right
38 hand vpon the head of Ephraim, tooke it heavily: and tak-
39 ing his fathers hand he went about to lift it from Ephraims
40 head, and to remoue it vpon the head of Manasses. ♧ And
41 he said to his father: It is not convenient father so to be:
42 because this is the first begotten put thy right hand vpon
43 his head. ♧ who refusing said: I know my sonne, I know:
44 and this same in dede shalbe into peoples, and shalbe multi-
45plied:
plied: but his younger brother shall be greater than he; and his seed shall growe into nations. * And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall be said: God doth vnto thee as vnto Ephraim, and as vnto Manasse. And he sette Ephraim before Manasse. * And he said to Joseph his sonne: Behold I dye, and God will be with you, and will bring you backe into the land of your fathers. * I doe geue thee one portion above thy brethren, which I took out of the hand of the Amorrhean with my sword and bowe.

ANNOTATIONS.

CHAP. XLVIII.

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

14. Stretching forth his right hand. As nature hath made the right hand readier to move, stronger to work and resist, and apter to frame and fashion anie thing, so generally we vse it more than the left. And when we vse both handes 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 sincerity or friendship, in blessing, writing, fighting, playing, and in most other things, we vse the right hand, either only or chiefly. So the Patriarch Jacob laid his right hand upon Ephraim, knowing by prophetic spirrite, that he should be preferred, before his elder brother Manasse. Literally fulfilled in Josue, Ieroobam, and other chief Princes of Ephraims illustre. And mystically in the Gentiles, being later called of God, and yet preferred before the Jewes. S. Cypr. li. 1. c. 11. aduer. Ludov. S. Anh. li. de Benedict. Passi. veb. c. 1. S. Aug. li. 15. c. 42. de S. p. C. 14. Changing handes.] The mysterie, of the Gentiles excelling the Jewes, in time of grace, often prefigured by preferring the younger brother before the elder (Abel before Cain; Abraham before Nachor; Isaac before Israel; Jacob himself before Esau; and now Ephraim before Manasse) is here further prefigured by Jacobs forming of a crosse, with his armes laid one ouer 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 crost his armes, and changed his handes; or according to the Hebrew, made his handes understand, that is, by his handes made it to be understood, not only that the younger should be in place of the elder, Ephraim before Manasse, and much more the Gentiles before the Jewes, but also that this greater mysterie should be effected by Christ dying on a Crosse. For what els could the verie crosting of his armes, so wittingly and purposely done, signify, but the forme and figure of Christes Crosse? As els where the wood, which young Isaac carried on his back unto the mountaine prefigured the matter or substance of the same Crosse. Al accomplished when Christ was crucified: whereby the Jewes were scandalized, and the Gentiles called and saved. Our Saviour himselfe for telling, that he being exalted (10 Ioan. 12. vnto and vnto himselfe. And S. Paul teaching that Coloss. S. Christ sufferd the hand rising, this was against vs, upon the Crosse.
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, S. Basil (ib. 3. cont. Eunom. in initia) saitheth by this place, amongst others, that an Angel is present with every one, as a pedagogue, and pastor, directing his life. S. Gregory also (h. 7. in laud. S. Pauli) citeeth this place in testimonie, that proper Angels are deputed to protect men. Yet Protestants say, that this Angel must be understood of Christ; remitting their grosses to the 32. ch. v. 13. and 33. v. 1 of Genesis, where it cannot be prooved. 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, S. Justinus Martyr in explic. q. q. after the note, affiirmeth for a knowne truth, declareth that those Angels, which receive the charge of guardians, stillinew the same office either to both soule and bodie, or to the soule after it is parted from the bodie. S. Cyril of Alexandria (lib. 4. cont. Iulian. prope init. l. shewing how God veth the ministrerie of holy Angels, for mens salvation, faith : His virtus abignit finem & c. These (Angels) drive away no some wildbeasts from vs: and reftke those that are caught, from their cruelty, and teach what sickness is laudable, to make our passage free, and not persected, when with vs they glorifie one soueraigne God. S. Chrysostom (h. 60. in Matth. 18.) S. Hierome upon the same place, S. Ambrose, in Phil. 18. S. Augustin li. 8. q. q. 79. & li. Soliloq. c. 27. S. Gregorio li. 4. c. 38. in 3, Iob. 10. 6. & & & sol. Dedicat. Ecclef. & ser. 12. in Phil. 90. & others, so univerfully teach the same, that Caluia (lib. Instit. c. 14. lect. 38.) dare not deny it, and yet will notes doubt of it.

16. Be my name called upon them.] This place hath two good literal senses. For first it importeth, that Ephraim and Manasses were made participants among the Tribes, of the blessings of Abraham, Isaac, and Jacob. Secondly that God would be plese them, for Abraham, Isaac, and Jacob's sake: so Moses praying for the whole people (Exod. 32.) besought God to remember Abraham, Isaac, and Israel, and God was therewith pacified.

1 And Jacob called his sons, and said to them: Come together, that I may shew you the things that shall happen to your posterity. Charge some of them with faults past, blesseth euerie one. 29. Appointeth where to bury him. 32. and dyeth.

A

T
† Simeon and Levi brethren: "vessels of iniquity warring. 
† Into their counsel come not my soule, and "in their con-
† gregation be not my glory: because in their furie they flew
† a man, and in their willfulness they undermined a wall.
† Cursed be their furie, because it is stubborn: and their
† indignation, because it is hard: I will divide them in Iacob,
† and will disperse them in Israel.
† Judas, the thy brethren shall praise: thy hand shalbe in 8
† the neck of thyne enemies: thy fathers children shal adore thee. † Aliens whelp Judas: to the pray my sonne thou 9
† didst ascend: taking thy rest thou didst lye as a lion, and
† as it were a lyonette, who shall raise him vp? † " The scept-
† er shal not be taken away from Judas, and a duke out of
† his thigh, till he doe come that is to be sent, and the same shal
† be the expectation of the gentiles † " Tying to the vineyard 11
† his colt, and to the vine, 0 my sonne, his the ass." He 12
† shall walk his stole in wine, and in the blood of the grape his
cloke. † His eyes are more beautiful then wine, and his 13
† teeth whiter then milke.
† Zabulon shal dwell in the shore of the sea, and in the 13
† road of shippes reaching as farre as Sidon.
† Issachar a strong steed lying at rest between the borders. 14
† He saw rest that it was good: and the earth that it was 15
† very good: and he put vnder his shoulder to cary, and became 16
† sowing vnder tributes.
† Dan shall judge his owne people as also an other tribe in 17
† Israel. † Be Dan " a snake in the way, a serpent in the path, 18
† byting the hooffes of the horse, that his ryder may fal' back-
† ward. † I will expect thy salvation O Lord. 19
† Gad, the gyred shall fight before him: and himself 19
† shall be gyred backward.
† Asher, his bread is fat, and he shall give dainties to kings. 20
† Neophili, a hart let forth, & c gening speches of 21
† beautie.
† Ioseph a child encreasing, encreasing and comelie to 22
† behold: the daughters course to and for upon the wall. 23
† But the drite men did exasperate him, & c brawled, and 24
† enueid him. † His bowe fate vpon the strong, & c the bands 24
† of his armes and his handes were dissolved, by the handes of 24
† the mightie of Iacob: thence came forth a pastoure, the stone 24
† of Israel. † The God of thy father shall be thy helper; & c 25
† the
GENESIS

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the Almighty shall bless thee with the blessings of heaven from above, with the blessings of the deep, that lieth beneath, with the blessings of the pappes 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, &c. upon the crown of the Nazarite among his brethren.  

27 Benjamin: a ravening wolf: in the morning shall he 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 me with my fathers in the double cave, which is in the field of Ephron the Hethite, against Mamre in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for a possession to bury in.  

30 There they buried him, &c. Sara his wife: there was Isaac buried with Rebecca his wife: there also Lia doth lie buried.  

31 And when he had finished the precepts whereby he instructed his sons, he plucked up his feet upon the bed, and died: &c. he was put unto his people.

ANNOTATIONS.

CHAP. XLIX.

4. Because thou didst attend thy father's bed. For this crime of incest Ruben was deprived of his first-born-right. Who being by order of birth forerunner and suitor, 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, wherupon the Chaldee paraphrasis speaketh thus to Ruben: It belonged to thee to have receiv'd 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 Juda, and Priesthood to Levi.

5. Prefaces of iniquity. Albeit Simeon and Levi were moved with just zeal to punish the foule crime committed by Sichem, against their sister and whole famelic: yet in their maner of reuenging were manie finnes worthily condemned by Jacob, both immediately after the fact, and here at his death. For before the slaughter they committed there greater finnes; in that they rashly
The Priests and Scribes were obstinate and hardhearted against Christ. They were most eager against our Saviour as himself most plainly told them: therefore they shall condemn him to death. Their fury was curbed about at first, because they did not only condemn Christ to death in their wicked counsel, but also urged and pressed Pilate, endeavouring to have him, and stirred up the people to cry: Take him away, Crucify him, Yea their indignation was so hard, that they preferred Barabbas before Christ. 

10. The sceptre shall not be taken away.] Here the Patriarch Jacob foretelleth the time, when the promised Messiah should come into the world, by this signe that the sceptre should not be taken from Judah, till the same Redeemer of mankind were at hand. Not that the regal sceptre should remaine in the Tribe of Judah, from Jacob's death till Christ's comming; for that Kingdom beganne first in David, above six hundred yeares after Jacob's death, and after the captiuity of Babylon the higher Priests of the Tribe of Levi did governe also the State, & not only the Church, other six hundred yeares. But the sense is, that the Tribe of Judah should rise most glorious Kings, whose crowne and Kingdom should remaine with the Jewish Nation, until their expected Messiah should drawe nere, and then be taken from them by the Gentiles. 

11. By wine, and bloud of the grape, what other thing is shewed.] (Sith S Cyprian Epist ad Cæcili. 61) but the wine of the Chalice of our Lordes bloud? Likwise Terrullian (lib. 4. contra Marcius) expoundeth the Sceptre to signifie Christ's flesh, and the wine his bloud. 

15. Be Dan a snake in the way.] This prophecy most ancient Fathers understood of Antichrist, namely S Irenæus, lib. 5. aduers. Hæres. S. Hyppolitus Martyr Oras. de confensiones, S. Ambrose, c. 7 de Benedict. Patriarch. S. Augustin. q. 12. in toto. Prospekt. lib. de promiss. & prædict. Dei. P. 4. Theodore. q. vtr. in Gen. P. Gregoric. lib. 10. Moral. c. 18, and many others upon the 7. chap. of the Apocalyps. where they suppose S. Ioan did omit Dan from amongst the Elect of the Israelitish Tribes, in detestation of Antichrist, to be borne of that Tribe. And certaynely it is, that the Jews will receiue, and folowe him for their Messias, as our Saviour himselfe faith; Which maketh it very probable, that he should be a Jewe borne, else they would not so easily admit him.
Joseph a child increase, Joseph was in manie respects a figure of Christ, especially in that he was loved of his father before all his brethren, and for money, advanced to dignity and authority, the deliverer of Egypt from famine, and calledSaviour of the world; all performed in Christ, the true Child increase.

Chap. L.

Joseph causeth his fathers body to be embalm'd, the days of mourning being expired, with Pharaohs leave, Joseph with the ancients of Egypt, al his brethren, and elder sorts of Israelites goe, and solemnly bury the body in Chanaan. After their returne, his brethren seeing, left Joseph his mourning, for meritorious, he freely forgave al. At the age of 110. years, admiring the poverety to cause his bones into Chanaan he dieth, and is put in a tofein.

V Hich Joseph seeing, fell upon his fathers face. Weeping and kissing him. And he commanded his servants the physicians, that they should embalm his father with spices. Who fulfilling his commandements, there passed fourtie days: for this was the maner of corpses embalm'd, and Egypt mourned him. Seuentie daies.

And the mourning-time being expired, Joseph spake to the family of Pharaoh: If I have found grace in your sight, speake in the ears of Pharaoh: for so much as my father did adiure me, saing: Behold I die, in my sepulchre: which I digged for my selfe in the land of Chanaan, thou shalt bury me. I will goe vp thersore, and bury my father, and returne.

And Pharaoh said to him: Goe vp and bury thy father as thou wouldest adiure. Who going vp, there went with him al the ancients of Pharaohs house, and al the elders of the

Land of Egypt: the house of Joseph with his brethren, fanning their little ones, and the flockes and sheards, which they had left in the Land of Gosen. He had also in his traine chariotts and horsemen: and it became no small multitude. And they came to the floore of Atad, which is situate beyond Jordan: where celebrating the exequies with great and vehement mourning, they spent sul seven dayes. Which when the Inhabitets of the Land of Chanaan had seen, they said: This is a great mourning vnto the Egyptians. And therefore the name of that place was called...
The mourning of Egypt. Therefore the sons of Jacob did as he commanded them: 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 Mamre. And Joseph returned into Egypt with his brethren, and with all the traine, his father being buried. After whose death, his brethren fearing, and talking one with another: Lest perhaps he be mindful of the injure which he suffered, and requite vs all the evil that we have done, they advertised him saying: Thy father commanded vs before he died, that we should say thus much to thee in his wordes: I beseech that thou forget the wicked fact of thy brethren, and the sinne & malice which they have exercised against thee: we also desire thee, that to the servants of the God of thy father thou remit this iniquite. Whom when Joseph had heard he wept. And his brethren came to him, and adoring prostrate on the ground they said: We are thy servants. To whom he answered: Fear ye not: can we resist the will of God? 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. Fear ye not: I will feed you & your little ones, and he comforted them, and spake gently & mildly. And he dwelt in Egypt, with all his fathers house: and liued an hundred and tenye yeares. And he saw the children of Ephraim vnto the third generation. Also the children of Machir the sonne of Manasses were borne in Josephs knees. Which things being done, he spake to his brethren: After my death God will visite you, and will make you goe vp out of this land, to the land which he sware to Abraham, Isaac, and Jacob. And when he had adiured them and said: God will visite you, & carie my bones with you out of this place: he died, being an hundred and tenye yeares old. And being embawmed with spices, was put in a coffin in Egypt.

ANNOTATIONS.

Chap. L.

Mans wil, not God the cause of sinne.

10. You thought evil. This plaine distinction sheweth that sinne is wholly of the inner; 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.
advancement in Egypt, through the omnipotent wisdom of God. 

Whose properties, out of cuereceuil, to draw good. S. Chrsisot. ho. 67. in Gen. S. 

Aug. Enchirid. c. 11. & ii. 14. c. 27. decemt.

25. Cariemy bones with you. ) For the same reasons Joseph would be finally buried in Chanaan, for which Jacob desired to be there buried (chap. 47.) Joseph, for his brethren's sake, 

but Joseph would not presently be carried thither, lest it might have grieve of 

fence to the Egyptians, or at least have diminished their favoure towards his 

brethren: and wherby he would confirm his brethren in their hope of return 

ning, seeing he was content, that his body should expect in Egypt, 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 en-
ured, feared, and their religion hated.

Moses having prosecuted in Genesis, the sacred history of the
Church, unto Joseph's death, containing the space of 3310 years,
continued the same in Exodus, for 15 years more. Where he first briefly re-
Counteth, how a small number of Israelites, especially after the death of Jo-
seph, being much increased, a new king (risen in the meantime, who
knew not Joseph) together with other Egyptians, enervating their better
parts, both of body and mind, and more fortunate progress in wealth;
seeing also lest they still multiplying, either by their own forces, or joining
with other foreigners, might spoil Egypt, and return into Chanaan; and
hating their religion, because they acknowledged one only, eternal, omni-
potent God, denying and detesting the new imaginarie goddess of the Egyp-
tians resolvest and publicly decreed, by oppression to hinder their increasing.
O to keepeth them in bondage and servitude. But God Almighty, who had chosen
them for his peculiar people, did not only so convene and multiply them: but
of sevenie persons, which came into Egypt, in the space of two hundred
and eighteen years, there were six hundred thousand men, able to bear armies,
besides women, children, and old men, which by estimation might be three milli-
on in all, but amongst other most strange and miraculous works, especially de-
liberated 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 divers times plagued him & his people, for their
obdurate and obstinate cruelty. In fine called away, and mightily delivered
his owne people, drowned that king and all his armies, in the red sea, the Israel-
ites 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 necessaries, defending them also from enemies. Then God, ha-
v ging thus selected and favoured his people from all other nations, gave them a
written law, as well of Moral, as Ceremonial and Judicial precepts, with the
manner of making the Tabernacle, erecting Altars, consecratting Priests, with
the institution of daily Sacrifice, and of al vestures, vessels, & other holy
things belonging to the service of God. So this book may be divided into three
parts. First, it declareth the Israelites servile affliction in Egypt, with their
deliverie from them: in the fiftene first chapters. Then how they were mainta-
ned in the desert, and prepared to receive a law: in the foure next chapters.
In the cencer twenty-one chapters, the law is prescribed, instructing them how to live
towards God, and all men.
THE BOOKE OF EXODVS. IN HEBREW
VEELLESEMOTH.

CHAP. I.

The small number of Israelites much increasing in Egypt, 6. especially after the death of Joseph and his brethren, 8. a new king, that knew not Joseph in vaine striveth to hinder their multiplication, 11. by imposing workes upon them, 15. and by commanding to kill, 22. and to drown all the male-children of them. God in the meane time rewardeth the midwives, that fearing him, killed not the children.

1 These be the names of the children of Israel that entered into Egypt with Jacob: they did enter in euerie one with their houses, 2 Rubin, Simeon, Levi, Iudas, 3 Issachar, Zabulon, and Benjamin, 4 Dan, and Neftali, Gad, and Aser. 5 Therefore all the soules that came out of Jacob's thigh, were 6 seuentie: and Joseph was in Egypt. 7 Who being dead, and all his brethren, and all that generation, the children of Israel increased, and as it were springing vp did multiply: 8 and growing strong exceedingly, filled the land. In the meane time there arose a new king over Egypt, that knew not Joseph: 9 and he said to his people: Behold the people of the children of Israel is much, and stronger then we. 10 Come, let vs wisely oppresse the same, lest perhaps it multiply: and if there shall be anie warre against vs, it joyne with our enemies, and we being overthrown, they depart out of the land. Therefore he set over them maisters of the workes, to afflict them with burdens: and they built vnto Pharao cities of tabernacles, Phithom, and Rameses. 12 And the more they did oppresse them, so much the more they multiplied, and increas'd: And the Egyptians hated 13 the
the children of Israel, and deriding afflicted them: and they brought their life into bitterness with the hard works of clay, and brick, and with all service, whereof they were pressed in the works of the earth. And the King of Egypt said to the midwives of the Hebrews: of whom one was called Sephora, the other Phua, commanding them: when you shall be midwives to the Hebrew women, and the time of deliveries is come: if it be a manchild, kill it: if a woman, rescue her. But the midwives feared God, and did not according to the commandment of the King of Egypt, but preserved the men-children. To whom being called unto him, the king said: What is this that you do, that you would save the men-children? Who answered: The Hebrew women are not as the Egyptian women: for they have the knowledge to play the midwife them selves, and before we come to them, they are delivered. God therefore did well to the midwives: and the people increased, and became strong exceedingly. And because the midwives feared God, he built them houses. Pharaoh therefore commanded all his people, saying: Whosoever shall be born of the male sex, cast it into the river: whosoever be born of the female, rescue it.

ANNOTATIONS.

Chap. I.

17. But the midwives feared God. In commendation of the midwives not obeying the king's commandment, Moses opposes the fear of God, to the fear of princes; shewing thereby that when their commandments are contrary, the subjects must fear God, and not do that which 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 induced with the Holy Ghost, prsed, answering in this case, that they must heare God rather than men. Againe, God must be obeyed rather than men. Always understood, when they are contrary. For otherwise both S. Peter and S. Paul teach us, that princes, yea infidels, of whom they especially speak, must be obeyed.

19. Hebrew women are not. Hence the midwives continued. For it is not lawful to ye. Because the law of God is truth, whereby S. Augustine proueth (li. commend. c. 10) that whatsoever variation from truth is unlawful. When therefore (faith be) 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. S. Gregory teacheth the same (li. 18. Moral. c. 26.) Quis proficiscetur ab equitata disparita.
Exodus.

A child of the Hebrews, and Tribe of Levi, being exposed to the water, 5. is taken from thence by Pharaoh's daughter, 8. who committed him to be nursed, committing his own son, and called him Moses. 11. He afterwards visiting his brethren, killed an Egyptian; 15. fled into Midian; 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. 1 And when she could not conceal him, she took a basket made of bulrushes, and daubed it with bitumen and pitch: and put it in the broad bundle, and laid him in a place by the rivers brine, 1 his sister standing afar off, and considering the event of the thing. 1 And beholding the daughter of Pharaoh come down to be washed in the river: and her maid walked by the river's brine. Who when she saw the basket in the reeds, she sent one of her handmaidens: and when it was brought 1 opening it, and seeing within it an infant crying, having pity on it, said: This is one of the infants of the Hebrews. 1 To whom the child's sister said: Wilt thou that I go, and call the Hebrew woman, that may nurse the little infant? 1 She answered: Go. The maid went and called her mother. 1 To whom Pharaoh's daughter speaking: Take, quoth she, this child, and nurse him for me:

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1. wil
I will guete thee thy hyre. The woman tooke, and nursed the child: and when he was grown, delivered him to Pharaohs daughter. ¶ Whom she adopted into the place of a sonne, and called him Moses, saying: Because from the water I did take him. ¶ In those dayes after that Moses was grown, he went forth to his brethren: and he saw their affliction, and a man that was an Egyptian stricking one of the Hebrewes his brethren. ¶ And when he had looked about hither & thither, and saw no man presente, he stroke the Egyptian, and hid him in the sand. ¶ And going forth an other day, he saw two Hebrewes brawling: and he said to him that did the wrong: Why strikest thou thy neighbour? ¶ Who answered: Who hath appointed thee prince & judge ouer vs? Wilt thou kil me, as yesterday thou didest the Egyptian? Moses feared, and said: How is this thing come abroad? ¶ And Pharaoh heard of this tale, and sought to kil Moses: who fleeing from his sight, abode in the Land of Madian, and sate beside a well. ¶ And the priest of Madian had seven daughters, which were come to draw water: and when the troughes were filled, they desired to water their fathers flockes. ¶ The shepheardes came upon them, and drove them away: and Moses arose, and defending the maides, watered their shepe. ¶ Who being returned to Raguel their father, he said to them: Why are ye come sooner then you were wompt? ¶ They answered: A certaine man an Egyptian deliuered vs from the hand of the shepheardes: moreover also he drew water with vs, and gave the sheppe to drinke. ¶ But he said: Where is he? Why haue you let the man go? cal him that he may eate bread. ¶ Therfore Moses sware that he would dwel with him. ¶ And he tooke Sephora his daughter to wife: ¶ who bare him a sonne, whom he called Gerfam, saying: I haue bene a stranger in a forren country. And she bare an other, whom he called Eliezer, saying: for the God of my father my helper hath deliuered me out of the hand of Pharaoh. ¶ But after much time the king of Egypt died: and the children of Israel groaning, cried out because of the workes: and their cries ascended into God from the workes. ¶ And he heard their groaning, & remembered the covenant which he made with Abraham, Isaac, and Iacob. ¶ And our Lord looked vpoun the children of Israel and knew them.
ANNOTATIONS.

CHAP. II.

3. When she could not conceal him. These godlie and prudent parents, considering that when the Ägyptians should perceive such an infant to be borne, and not drowned according to the Kings Edict, they would destroy both the child, and whole familie: to avoid the greater danger, chose the lesser. To bring him to the water side, not omitting their owne industrie, as well by closing him in a basket, that would draw no water, as by letting his sister to watch what became of him: that if better successe happened not the first day, the mother might at evening geue him suck, and minister other necessities; and so expect an other day, or manie dayes Gods providence, til his divine pleasure should more appeare.

Josephus writeth that Amram Moyes father, being solicitous, when his wife was great, how to save the infant, if it were a man child, God revealed to him, that he had conceived a sonne, who should not only be saue from Pharaohs furie, but also be the deliuerer of the whole Hebrew nation from thraldome, and servitude of the Ägyptians. Whereupon they affurledly trusted that God would protect and prosper him, yet so, if they did their owne endeauour, which S. Augulfin teacheth to be always necessarie.

12. He stroke the Ägyptian. Moyes not of carnal loue towards his brethren, nor of private passion, but by divine inspiration killed the Ägyptian, as S. Augulfin proueth (li. 11. in Exod. q. 1.) by the testimonie of S. Steuen. S. 7. saying: Moyes though his brethren had understood, that God by his hand, would save them. Whereby appeareth that Moyes himselfe knew it was Gods pleasure, he should kill an Ägyptian inuading an Hebrew. Yet others may not imitate such particular examples: Catech, Rem. p. 3. c. 6. q. 5.

CHAP. III.

God appeareth to Moyesy in a bush burning, but not consuming. 7. designeth him the Governour of the children of Israel, to. With commision to set them, that they shall be deliuered from Ägypt: 21. and shall spie the Ägyptians.

1 And Moyes fed the sheepe of Ithro his father in law the priest of Madian: and having driven the flock to the inner partes of the desert, he came to the mountaine of God, Horeb. And our Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire, and was not burnt. And our Lord therefore said: I wil goe, and see this great vision, why the bush is not burnt. And our Lord seeing that he went forward to
sec, he called him out of the middles of the bush, and said: Myolves, Myolves. Who answered: Here I am. † But he said: 5 Approach not hither, " loose of thy. shoe from thy feet: for the place, wherein thou standest, is holly ground. † And he said: I am the God of thy father, the God of Abra-ham, the God of Isaac, and the God of Jacob. Myolves hid his face: for he durst not looke against God. † To whom 7 our Lord said: I have sene the affliction of my people in Ægypt, and I haue heard their crye because of their rigour that oversee the workes: † and knowing their foror, I am descended to deliver them out of the handes of the Ægyptians, and to bring forth the children of Israel out of Ægypt, and to bring forth the children of Israel out of Ægypt; † Who said to hym: I wil be with thee, and this thou shalt haue for a signe, that I haue sent thee: when thou shalt haue brought my people out of Ægypt, thou shalt sacrifice to God vpon this mountaine. † Myolves said to God: 13 Lo I shall goe to the children of Israel, and saie 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? † God said to Myolves: " I AM WHICH AM. He said: Thus shalt thou say to the children of Israel: HE WHICH IS, hath sent me to you. † And God said againe to Myolves: These 15 things shalt thou say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you: " this is my name for euer, and this is my memorial into generation and to generation. † Go, and geather together the ancients of Israel, and thou shalt say to them: The Lord God of your fathers hath appeared to me, the God of Abraham, the God of Isaac, and the God of Jacob, saying: Visiting I haue visited you: and I haue sene al things that haue chanced to you in Ægypt: † and I haue said the word to bring you forth
Exodus

forth out of the affliction of Egypt, into the land of the
Chanaeite, and Hethite, and Amorite, and Pherezite,
and Heuete, and Iebohite, to a Land that floweth with
milk & honey. † And they shal heare thy voice: and thou
shalt enter in, thou and the ancients of Israel to the king
of Egypt, and thou shalt say to him: The Lord God of the
Hebrewes hath called vs: We wil goe three dayes journey
into the wildernes, to sacrifice unto the Lord our God.

† But I know that the king of Egypt wil not dismiſſe you
to goe but by mightie hand. † For I wil stretch forth my
hand, and wil strike Egypt in al my maruells, which I wil
doe in the middes of them: after these he wil dismiſſe you.

† And I wil geue grace to this people, in the sight of the
Egyptians: and when you shal goe forth, you shal not
depart empty: † but each woman shal ask of her neighbour
and of her that is in house with her, vessells of siluer
and of gold, and rayment: and you shal lay it upon your
fowmes and daughters, and † shall spoyle Egypt.

ANOTATIONS.
CHAP. III.

S. 7. Our Lord appeare.] S. Steuen reciting this vision saith, an Angel ap-
ppeared to Moyses: and so it is in the Hebrew text, in the Chaldean Paraphrasis,
and in the Septuagint Interpreters. Neither is the latine Edition (reading Lord)
construed to the other which readeth Angel, no more then one place of holy
Scripture, is construed to the other in the same language, but very consonant in
sense, sometimes attributing the same apperitions and other works to God,
as the author and principal Agent, and sometimes to Angels, the next and im-
mediate ministers of God. For so not only S. Steuen in the place allitred, but
also S. Paul faith plainly (Gal. 3.) that the Law was delived by Angels. And in
his Epistle to the Hebrews, proueth the excellencie of Chriftis Law above
the old law, by the difference of the persons, by whom both were given: affirm-
ing that the former was spoken by Angels, the other declared by our Lord Jefus
Chrift. Wherof S. Cyril of Alexandria discouereth largely (li. 8. c. 2. Thefa. )
shewing that in deed, Angels delivered the law, yet not by their owne authori-
tie, but as servants and legates of God. And before him S. Dionyſe of Ario-
holic Scrip-
pagite (li. coel. Hic. c. 4.) taught the very same, the law (layth he) as
cures and Fa-
tholice writeth, was given to vs by Angels: yeal apperitions, made to the an-
cient fathers before the law, and after it, were made by Angels. A little after ob-
jecting to himſelfe, that divine Scriptures also testifie, that the law was given
and granted to Moyses by God, to teach vs that in deed it hath the forme of
sacred and divine law, answrth, cam Angelorum ad nos opera penentiis, that it
came to vs [ from God ] by the means of Angels. In like maner S. Iulianus

Martyr

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Martyr (in expl. q. xvi. p. 141.) saith, all those Angels, which have appeared in God's place, or have spoken with men, have also been called by the name of God, as he that spake with Job, and with Moses. S. Augustin after a large discourse of this matter, in his second, third, and fourth books de Trinitate, hath these words: (ib. 4. vii.) If it be demanded of me, how either the voices, or sensible forms, or those, which 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 shewed by testimonies of holy Scriptures. Likewise S. Gregorius (Prefat. in lob. c. 1.) faith plainly, that an Angel appeared to Moses in the bush, ye is called God, because he was the Legate of God, and therefore spake, as if God himself had spake in divine Person, explicating the same by two examples, David said: My people ascend my Psal. 72. 21., yet neither the people, nor law was Daudis, but Gods. 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 layeth, doth he go from the rule of truth. He also confirmeth the same doctum, l. 28. Moral. c. 5. And further teacheth that Angels protect men, and provinques, and execute Gods will in this inferior world. And so do the other Doctors of the Church. S. Gregorius Nazianzen, orat. ad. 130. Epist. & orat. 1. de Theologia, in sanct. Eucarist. S. Basil. l. 3. cons. Eunom. S. Athanas. ser. 4. const. Arius, longius aPrince. & Epist. de fuscen. Domini. Alman. in fine. S. Ambro. ser. 1. in Psal. 148. S. Chrysof. ho. 6. and S. Hierom. li. 3. comment. in Mat. 18.

14. I am what am.] Alotther things, besides God, once were not, and being all limited in nature, neither could persist vises God conferred them; manie things also have lost, or that lose their proper essence and being, and whilsts they remain have continual alterations. Ollie God eternally is without beginning, ending, limitation, dependence, or mutation, consisting only of himselfe, and all other things are of him. Therefore this name, QV I S T. H E W H I C H I S , is most proper to God, not determining anie maner, but indeterminate signifying all manner of being, for so it importeth the very infinite immensific of God's substance. S. Damascen. l. i. c. 12. Orthodoxa sedis. S. Tho. p. 1. q. 13. a. 12.

chap. III.

Moses answering said: " They will not believe me, nor hear my voice, but they will say: Our Lord hath not appeared to thee. ¶ Therefore he saith to him: What is that thou holdest in thy hand? He answered: A rodde. ¶ And our Lord said: Cast it upon the ground. He did cast it, and it was turned into a serpent, so that Moses fled. ¶ And
our Lord sayd: Stretch thy hand, and catch the tail thereof. He stretched it forth, & tooke hold of it, and it was turned into a roode. ♠ That they may beleue, quoth he, that the Lord God of their fathers hath appeared to thee, the God of Abraham, the God of Isaac, & the God of Iacob. ♠ And our Lord sayd agayne: Put thy hand into thy bosome. Which when he had put into his bosome, he brought it forth ful of leprosye like snow. ♠ Draw backe, quoth he, thy hand into thy bosome. He drew it backe, and brought it forth agayne, & it was like the other flesh. ♠ If they wil not beleue thee, quoth he, nor heare the word of the former signe, they wil beleue the word of the signe following. ♠ And if so be they wil beleue neither of these two signes, nor heare thy voice: take water of the river, & powre it out vpon the drie land, and whatsoever thou drawes of the river, shall be turned into blood. ♠ Moyses sayd: I beseech thee, Lord, I am not eloquent from yesterday and the day before: and since thou hast spoken to thy servant, I haue more impendiment & slownes of tongue. ♠ Our Lord sayd to him: Who made the mouth of man? or who framed the dumme, and deaf, the seeing and the blinde? did not I? ♠ Go on therefore, and I wil be in thy mouth: & wil teach thee what thou shalt speake. ♠ But he sayd: I beseech thee, Lord, send whom thou wilt send. ♠ Our Lord being angrie at Moyses, sayd: Aaron thy brother the leuite, I know that he is eloquent: behold he cometh forth to meete thee, & seeing thee shal be glad at the hart. ♠ Speake to him, and put my wordes in his mouth: & I wil be in thy mouth, and in his mouth, and wil shew you what yee must doe. ♠ He shal speake in thy stead to the people, and shal be thy mouth: but thou shalt be to him in those things that perteine to God. ♠: This rodde also take in thy hand, wherewith thou shalt doe the signes. ♠ Moyses went his way, & returned to Iethro his father in law, and sayd to him: I wil goe and returne to my brethren into Egypt, that I may see if they be yet alive. To whom Iethro sayd: Go in peace: ♠ Therefore our Lord sayd to Moyses in Madian: Go, and returne into Egypt: for they are al dead that fought thy life. ♠ Moyses therefore tooke his wife, & his children, and set them vpon an ass: and returned into Egypt, carrying the rodde of God in his hand. ♠ And our Lord said to him returning into Egypt:
See that thou doe al the wonders, which I have put in thy hand, before Pharaoh: I will harden his heart, and he will not dimissile the people. And thou shalt say to him: This sayth the Lord: My first begotten sonne is Israel. I sayd to thee: dimissile my sonne that he may serue me, & thou wouldest not dimissile him: behold I will kill thy first-begotten-sonne. And when he was in his journey, in the Inne, our Lord mete him, and would have killed him. Sephora by & tooke a very sharp stone, and circumcised the prepuce of her sonne, & touched his feet, and sayd: A blouddie spouse thou art to me. And he let him goe after the had said, A blouddie spouse thou art to me, because of the circumcifion. And our Lord said to Aaron: Goe to Moses into the desert, who went forth to mete him and kissed him. And Moses told Aaron al the wordes of our Lord, by which he had sent him, & the signes that he had commanded. And they came together, gathered together at the ancietes of the children of Israel. And Aaron spake at the wordes which our Lord had said to Moses: and he wrought the signes before the people, and the people beleued. And they heard that our Lord had visited the children, of Israel, and that he had looked upon their affliction: & they adored prostrate.

ANNOTATIONS

CHAP. IIII.

1. They will not beleue me. Moyse wisedly considering that the children of Israel, much lese Pharaoh, would hardly beleue his bare woord, affirming that he was sent to them by God, proposed this difficultie before he tooke the Embacie upon him. For without good prove both the Israelites, and Egyptians might have rejected him, as seining to come of his owne private spirite, being no ordinarie superior, neither of the whole people, nor of his owne tribe, nor first of his familie; for Aaron was his elder brother. Therefore God gaue him powere of working miracles, to proue his extraordinarie mission true and lawfull. Which sufficeth to make even Pharaoh him selfe to know, that he was sent from God almightie, though it mollified not his stuborne hart, to obey Gods commandement: and it fully satisfied the children of Israel touching all things which he denounced, beleuing him that God mercifully looked upon their affliction & would deliver them. Whetupon they adored prostrate as the last wordes of this chapter testifie. Where we see both the necessitie, and sufcieince of miracles to proue the extraordinarie vocation of such as preache otherwise they were taugthe before. For this cause our Saviour himselfe confirm...
Moses and Aaron request of Pharaoh in the behalf of God, to let his people the Hebrews go and sacrifice in the desert. Which he condemning, soppresst them more, denying them straw, and yet exacting the accustomed number of bricks. The people oppressed implore their miseries to Moses and Aaron. But Moses prays to God for them.

After these things Moses and Aaron went in, and said to Pharaoh: This is the Lord God of Israel: disimpose my people that they may sacrifice to me in the desert. But he answered: Who is the Lord, that I should hearken his voice, and disimpose Israel? I know not the Lord, and Israel I will not disimpose. And they said: The God of the Hebrews hath called us, to goe three days journey into the wilderness, and to sacrifice to the Lord our God: lest perhaps there chance to us pestilence or sword. The king of Egypt said to them: Why do you Moses and Aaron solicit the people from their workes? Go ye to your burdens. And Pharaoh said: The people of the land is much: you see that the multitude is secretly increased: how much more if you give them rest from their workes? Therefore he commanded in that day the overseers of the workes and the exactors of the people, saying: You shall no more give straw to the people for to make brickes, as before: but let themselves goe and gather straw. And the taske of brickes, which they did before, you shall put upon them, neither shall you diminish any thing: for they are idle, and therfore they crie, saying: Let vs goe, and sacrifice to our God. Let them be oppressed with workes, and let them accomplish them: that they hearken not to lying wordes. Therefore the overseers of the workes and the exactors going forth said vnto the people: Thus saith Pharaoh: I allow you no straw: you are oppressed. And one day of work was added to the seven days of work. But the people were valiant men and their spirits waxed strong in labor to build the city of Pharaoh:"
neither shall any thing of your work be diminished. † And 12
the people was dispersed through all the Land of Egypt
to gather straw. † And the overseers of the workes were 13
instant, saying: Finish your work euerie day, as before you
were wont to doe when straw was given unto you. † And 14
the overseers of the workes of the children of Israel were
scourged of Pharaos exactors, saying: Why do you not make
up the taske of brickes as before, neither yesterday, nor to
day? † And the overseers of the children of Israel came, and
cried out to Pharaoh, saying: Why dealest thou so against thy
servantes? † Straw is not given vs, and brickes are com-
manded vs in like sorte: behold we thy servants are beaten
with whippes, and thy people is most fully dealt withal.
† Who said: You are idle, and therefore you say: Let vs goe 17
and sacrifice to our Lord. † Goe therefore, and worke: straw 18
shall not be given you, and you shall give vs the accustomed
number of brickes. † And the overseers of the children of 19
Israel saw them selues in hard case, because it was said unto
them: There shall not a whitte be diminished of the brickes
for euerie day. † And they mette Moses and Aaron, who 20
stood out against them, coming forth from Pharaoh: † and 21
they said to them: Our Lord see and judge, because you
have made our favoure to thinke before Pharaoh and his ser-
vantes, and you have given him a sword, for to kill vs.
† And Moses returned to our Lord, and said: Lord: why 22
hast thou afflicted this people? Wherefore hast thou sent me?
† For since the time that I entered in to Pharaoh to speake in 23
thy name, he hath afflicted thy people: and thou hast not
deliuered them.

Chap. VI.

God rehearsing himselfe more to Moses then he had done to former Patriar-
ches, 6. commanded him to tell the children of Israel, that he seeing their
miseries, will deliver them from Egypt, and give them possession of
Chanaan. 14. The genealogies of Ruben, Simeon, and especially of Levi
are recited, 26. to shew the origin of Moses and Aaron.

And our Lord said to Moses: Now thou shalt see 1
what things I will doe to Pharaoh: for by a mightie hand
shal he dismissee them, and in a strong hand shal he cast them
out.
out of his land. † And our Lord spake to Moyses, saying:
I am the Lord † that appeared to Abraham, to Isaac and to
Jacob, as God almighty: and my name is Adonai. I did
not shew them. † And I made a covenant with them, to
give them the land of Chanaan, the land of their pilgrimage,
wherein they were strangers. † And I have heard the groan-
ing of the children of Israel, wherewith the Egyptians have
oppressed them: and I have remembered my covenant.
Therefore say to the children of Israel: I the Lord who will
bring you forth out of the work-prison of the Egyptians,
and deliver you from servitude: and redeem you in a high
arm: and great judgments. † 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 Egyptians: † 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 to you for possession, I the
Lord. † Moyses then told also to the children of Israel: who
did not hearken unto him, for anguish of spirit, and most
painful work. † And our Lord spake to Moyses, saying:
† Go in, and speak to Pharao the king of Egypt, that he
dismiss the children of Israel out of his land. † And Moyses
answered before our Lord: Behold the children of Israel
heare me not: and how will Pharao heare, especially whereas
I am of uncircumcised lippes? † And our Lord spake to
Moyses and Aaron, and he gave them commandment unto
the children of Israel, & unto Pharao the king of Egypt, that
they should bring forth the children of Israel out of the land
of Egypt. † These are Princes of their houses by their fa-
milys. The sons of Ruben the first begotten of Israel:
Henoch and Phallu, Hebron and Carmi. † These are the
kinreds of Ruben. The sons of Simeon: Iamuel and Iamin,
and Ahod, and Iachin, and Soar, and Saul the sons of the
Chananitess. These are the progenies of Simeon. † And these
are the names of the sons of Levi by their kinreds: Gerson
and Caath and Merari. And: the yeares of the life of Levi
were an hundred thirtie years. † The sons of Gerson:
Lobni and Semi, by their kinreds. † The sons of Caath:
Amram, and Izar, and Hebron and Oziel. The yeares also of
Caaths life, were an hundred thirtie three. † The sons of
Merari: Moholi and Musi. These be the kinreds of Levi by
their
their families. † And Amram tooke to wife Iocabed: his 20
* aunt by the fathers side: who bare him Aaron and Moyses.
And the yeares of Amrams life were an hundred thirtie seuen.
† The sonnes also of Israer: Coree, and Nepheg, and Zechri. 21
† The sonnes also of Oziel: Mizaer, and Elizaphan, and Sethi. 22
† And Aaron tooke to wife Elizabeth the daughter of An-
nadab, sister of Nahason, who bare him Nadab, and Abiur,
and Eleazar, and Ithamar. † The sonnes also of Core: Aser, 23
and Ecles, & Abiasaph. these be the kinreds of the Corites.
† But Eleazar the sonne of Aaron tooke a wife of the daugh-
ters of Phutiel: who bare him Phinees. † these are the heads
of the Leuitical families by their kinreds. † This is Aaron 26
and Moyses, whom our Lord commanded that they should
bring forth the children of Israel out of the land of Ægypt
by their troupes. † These are they that spake to Pharaoh the 27
king of Ægypt, that they might bring forth the children of
Israel out of Ægypt: this is Moyses, and Aaron, † in the day 28
when our Lord spake to Moyses in the land of Ægypt. † And 29
our Lord spake to Moyses, saying: I the Lord: spake to
Pharaoh the king of Ægypt, all things which I spake to thee.
† And Moyses said before our Lord: Loe I am of uncircum-
cised lippes, how wilt Pharaoh heare me?

ANNOTATIONS.
CHAP. VI.

My name Adonai.] Here and in manie other places of holi Scripture
in the Hebrew text, is that name of God of foure letters, which the Iewes say
is ineffable. Yet sure it is, that Moyses heard it pronounced, and afterwards
write it as he did the rest in Hebrew letters (which are all consonants) without
vowels. But the Rabbins that long after put points or vowels to all other words,
put none to this. For al then redee Adonai in place thereof. And so the Latin, and
al vulgar Catholique versions, keepe the same word untranslated. The Sep-
tuaugnt in Geckranslate Kyphi, which in Latin is Dominus, in English
Lord. So also at anciant Fathers, and (which is most of all) our Sauiour, and his
Apostles, alleging sentence of the old Testament, where this name is con-
tained, stil express it by wordes that signifie Lord. Only certaine late writers
have framed a new word, by putting the points of Adonai, to the proper let-
ters of this unknowne name, which are tod, He, Ha, He, and so found itTibonab: S. Dio-
which was scarce heard of before an hundred yeares. As Bishop Genebrard, myfe. S.
Cardinal Bellarmin, and F. Pereiros prove, for that another anciant Fathers, Hierom,
writing whole Treatises de Divinis nominibus, nor the elder Rabbins, nor later Theodo-
most learned Hebricians, as Rabbi Moyses, Aben Ezram, Lira, Paulus Burgenhis ret.
Da-
and others, neuer mention Tibonab amongst the Names or titles of God.
Moses being constituted as God of Pharaoh, and Aaron as the prophet of Moses, they declare God's commandment to Pharaoh: 10. turn the rodde into a serpent; 17. & the water into blood, which is the first plague. 22. The magicians doe the like by enchantments, and Pharaoh's hart is indurate.

1 And our Lord said to Moses: Behold I have appointed thee " the God of Pharaoh: and Aaron thy brother shall be thy prophet. 

† Thou shalt speake to him all things that I command thee: and he shall speake to Pharaoh, that he dismiss the children of Israel out of his land. 

† But " I will indurate his hart: and will multiply my signes and wonders in the Land of Egypt, 

† and he will not heare you: and I will put in my hand upon Egypt: and will bring forth my armie and people the children of Israel out of the Land of Egypt, 

by very great judgements. † And the Egyptians shall know that I am the Lord, which have stretched forth my hand upon Egypt: and have brought forth the children of Israel out of the middes of them 

† Therefore Moses and Aaron did as our Lord had commanded: so did they. † And Moses was eightie yeares old, and Aaron eightie three: when they spake to Pharaoh. 

† And our Lord said to Moses and Aaron: 

† When Pharaoh shall say vnto you, Shew signes: thou shalt say to Aaron: Take thy rodde, and cast it before Pharaoh, 

† and it shall be turned into a serpent. † Therefore Moses and Aaron going in vnto Pharaoh: did as our Lord had commanded. 

And Aaron tooke the rodde before Pharaoh and his servants, the which was turned into a serpent. † And Pharaoh called " the wise men and the enchanters: and " they also by Egyptian enchantments and certaine secrecies did in like maner. 

† And every one did cast forth their roddes, the which were turned into dragons: but Aarons roddes deuoured their roddes. † And Pharaohs hart was indurate, and he heard them not, as our Lord had commanded. † And our Lord said to Moses: Pharaoh's hart is aggrauated, he will not dismisse the people. † Goe to him in the morning, behold he will goe forth to the waters: and thou shalt stant to mette him vpon the banke of the riuer: and the roddede that was turned
Exodus.

Plagues

turned into a dragon, thou shalt take in thy hand. And thou shalt say to him: The Lord God of the Hebrews sent me to thee, saying: Dost thinkest thou that I am the Lord! Behold I will smite with the rod, and it shall be turned into blood. The fishes also, that are in the river, shall die, and the waters shall be turned into blood. And I will make the Egyptians to be afflicted by the waters of the river. Our Lord also said to Moses: Say unto Aaron, Take thy rod, and stretch forth thy hand over the waters of Egypt, 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 Egypt, as well in the vessels of wood as of stone. And Moses and Aaron did as our Lord had commanded, and lifting up the rodde he stroke the water of the river before Pharaoh and his servants: which was turned into blood.

The first plague in water, in which the Egyptians drowned the Hebrews. Moses took the rod, because the wicked spilt the blood of Gods Saints, he will give them blood to drinke.

ANNOTATIONS.

CHAP. VII.

1. The God of Pharaoh. The name of God, which essentially is proper only to the three Divine Persons of the B. Trinity, and incommunicable to anie creature (Sap. 14.) is nevertheless by similitude attributed in holie Scripture to other persons. As (Exod. 14. v. 8.) Judges, or princes, are called goddes, for the eminent authoritie and powre which they haue from God. So Moses was constituted the Judge and God of Pharaoh, not only to punish him, for his obstinacie, and finally to compel him to dismisse the Israelites out of Egypt, but also to terrifie him so in the meane time, that he being otherwise a mightie King, and extremly and often afflicted by Moses, yet durst never lay violent hands upon him, lest him selfe, and all his nation should presently haue bene destroyed.
of Egypt.

Exodus.

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of that evil which another doth, by his commandement or inforcement, and by
all law of nature and nations, diuine and humane, is condemned as culpable and
guilty of the fault, which the other committeth: but these ministers say (in the
places above cited) God comandeth, inforceth, and wrogeth that a sinner doth.
Ergo, God by this doctrin must be author, culpable, and guilty of sinne.

Which is so blaspemous, and horrible to Christian ears, that they dare not
say it in expresse termes.

Seing then God is said to have indurated Pharaoes hart, and al confesse that
induration of hart is a most greevous sinne, the controversy is: Whether
God commanded, inforceth, and wrought the induration in Pharaoes hart, or
only permitted it? or what els God did to Pharaoh, whereby his hart was indu-
rate; and finally by whom it was properly indurate, by God, or by Pharaoh him
selfe? Al which S. Augustin explicateth, laying first this ground (which eueric
one is faithfully and firmly to beleue) that God neuer forlacketh any man, be-
fore he be first forsaken by the same man: yea God also long expeteth, that
a sinner which much and often offendeth, convert and live. But when the sinner
abideth long in his wickednes, of the multitude of sinnes tiseth desperation,
of desperacion is engendred obdurations. For when the impious is come to 
the depth of sinnes, he contemneth. Obduration therefore cometh not of Gods
powere compelling, but is engendred by Gods remissnes, or indulgence, and so
not diuine powere, but diuine patience did harden Pharaoes hart. How often
foreuer therefore our Lord saith: I will indurate the hart of Pharaoh, he would no-
thing els to be underflowd, but I will suspend my plagues and punishments,
wherby I will permit him through mine indulgence to be obdurate against mee.
Perhaps some wil aske, why did God by taping him, let him be indurate? why
did God take from him his wholesome punishment? I answer securely: this was
done, because Pharaoh, for the huge heape of his sinnes, deterred not as a child,
to be corrected unto amendment, but as an enemie was suffers to be indurate.
For of them, whom Gods mercie sufferceth not to be indurate, it is written: God
forsooth everie child whom he receiveth. And in another place: For whom God corret
and converteth. Againe. I will God I loue to conserre and chastifieth. Let no man therefor with
Paganes and Manichees presume to reprehend or blame Gods justice, but cer-
tainly beleue, that not Gods violence made Pharaoe indurate, but his owne wic-
kednes, and his unamend pride against Gods preceptes. Againe, what els is it to
say, I will indurate his hart, but when my grace is absent from him, his owne
wickednes wil obdurate him?

To know this by examples: water is congealed with vehement cold, but
the heate of the sunne coming upon it, is refrold, and the sunne departing, it
freezeth againe. In like maner by the lasines of sinners, charitie waxeth cold,
& they are hardened as ye: but when the heate of Gods mercie commeth upon
them, they are againe softned. So Pharaoh without pitie or compassion affli-
ting the Hebrewes, became as hard as ye, but Gods hand touching him with
afflictions, he made humble supplication, that Moses and Aaron would pray
to God for him, promiting what they demanded: againe, when the plagues
were removed, he was more indurate against God and his people, then before.
Wherby we see, Gods gentlenesse, indulgence, and sparing of Pharaoh, not his
rigorous, nor his wil or set purpose, but his permission, and Pharaoh owne wil-
ful malice hardned his hart, and brought him to obstinate contempt of Gods
commandements. And therefore God did only indurate him, in that common phrase
of speaking, as a father, or a master having brought vp his child or servant
delicately, and not sufficiently punished his frequent faults, whereby he be-

The state, of
the controversie.

S. Augustins
doctrin. ser. 38
destemp.

God forsaketh
not, til he be
forsaken.

God by not
punishing per-
mitted Pha-
raoe to indu-
rante himself.
And that for
his former
sinnes.

In absence of
grace sinne
obdurateth.

Gods grace in
the obtinate,
like the heate
of the sunne
in cold water.

As a father for
not punishing
is said to
spoil, so God
to indurate.
of Egypt.

Exodus.

cometh worse and worse, desperate and obdurate, as if all the father or master said: I have made thee thus bad as thou art I by sparing thee and suffering thee to have thine owne pleasure, have nourished thy pernicious, and carelessnes: yea he saith not this, as though by his willing 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 Pharaoh, as wholly to reclaim him, for it seemeth that had been so great a 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 indurated: again why this sinners is reclaimed, and no other of the same il defects, is to be referred to Gods inscrutable judgements, which are often secret, never vniust. Yet it therefore suffice piously and humbly to beleue, that Moses 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) S. Augustin concludes again, that properly Pharaoh hardened his owne heart, God only by bestowing benedictions upon him, which he abused, and not plaguing him so much, as he deserved, but leaving him free, and reigns, and persecute the Church for the time, until he al his armies were in the midst of the see. Whither (as the same learned father noteth (ser. 89.) the owne desperate boldness drew them, raine furie through their owne madnes prowling them to goe so farre, where God not working, but only ceasing to continueth his miracle, the waters returning to their owne nature, and meeting together inolved and drowned them al.

Other like expostulations the same learned father hath in other places. As, g. 18. Super Exodus, he teacheth that Pharaoh being already so wicked, through his owne fault, other things were done to him and his people, which partly were to the correction of others, and might have bene to his, but he abusing, he became worse & worse, by Gods suffering and dispensation, not only for his sin, but evidently just punishment. E. S. cont. Iulian. 1.3. touching the ground of temptation he allegeth the Apostle saying: Every one is tempted of his owne concupiscence, addicted and allowed: but touching one kind of Gods punishing some, when sinnes that are overwhelmed in obstinate finnes, he allegeth the saying of another are more not.

Apostle. God hath delivered them into passions of ignominies, and into a reprollable sinne, vtorious, to do those things that are not convenient, for God delivered them (faith he) conveniently: that the same sinnes are made both punishments of finnes past, and are defects of punishments to come. Yet he maketh not the willis evil, but vthre the euill as he wil, who can not will anything vniustly. Again, g. 18. It appeareth (faith he) that the caufes of induration of Pharaohs hart, were not only for that his Inchanters did like things (to those which Moses and Aaron did) but the very patience of God, by which he spared him. Gods patience according to mens hartes is profitable to some to repentance, to some vnaprovable to restitution, God & persw the euill: yet not of itself vnaprovable, but through the euill hart.

Briefly. g. 26. I have burned Pharaohs hart, that is, I have bene patient over him and his servants. Epph. 15. God doth not indurate by impairing malice, but by not imparting mercy (or grace) L. de Precept. & Grat. c. 4. God is sayed to indurate him, whom he will not mollifie. So, to make him blinde whom he will not illumine. So also to repel him, whom he will not call. And c. 6. what is that to say: He will not durate his hart, but I will not mollifie it: 1 cor. 14. it ought to have auailed Pharaoh to salvation, that Gods patience deurating his hart and deceased punishment, multiplied upon him frequent stripes of miracles, or miracles.

Al the wicked may inustly be damned: but some are justified and saved.

God never willeth but only suffereth sinne.

Pharaoh abusing Gods beneitures hardened his owne heart. And willfully persecuted Other places of S. Augustin.

Gods justice made evident.

Gods patience of itself vnaprovable, by euill: harts made vnaprovable.

Not doing called sometimes doing the contrary.
Exodus

Plagues

Freewill the cause of diuers endes in Phaen and Nabucodonosor.

Did not Nabucodonosor repent being punished after innumerable impieties, and recovered the kingdom which he had lost? But Pharaoh by punishment became more obdurate, and perished. Both were men, both Kings, both persecutors of God's people, both guilty admonished by punishments. What then made their endes diuers, but that the one feeling God's hand mourned in remembrance of his owne impiety, the other by his freewill fought against God's most merciful verity?

Neither is this the doctnr in S. Augustin alone, but of other Doctors also.

Origen (ib. 3. Periarch. c. de Liber. arsibus) faith: the Scripture sheweth manifestly, that Pharaoh was indurate by his owne will. For so God saith to him: Thou wouldnst not: if thou wouldst not dissemble Israell.

S. Basil. (Orat. quod Dens non sit ancilus malorum) faith, God beginning with lefle scourges, proceeded with greater and greater to plague Pharaoh, but did not mollifie him being obdurate, neither yet did punish him with death, until he drowned himself, when he presumed through pride, to passe the same way, by which he past, supposing the redde sea would be passable to him, as it was to the people of God. S. Chrysostom. (ib. 67. in Gen.) God is said in holy Scripture to have indurated some, and delivered some into reprobaten sense, not for that these things are done by God (coming in deed of mans owne proper malice) but because God iustly leauing men, these things happen to them.

Chrysostom. And (in cap. I. Rom.) He delivered into reprobaten sense is nothing els, but he permitted. S. Damascen (ib. 4. ca. 20. de fide orthodoxo.) It is the maner of holy Scripture to call the permission of God his act. As, He hath given them the spirit of Isa. 6. 6.

righteousness, that they may not see; and ears that they may not hear, and the Rom.xi. like; al which are to be understood not as proceeding of Gods action, but as of v. 8.

Damascen.

Gods permission to wit, for mans free power of working. S. Hierom. (Epist. 150. rep. ad q. ro.) Not Gods patience is to be accused, but their hardnes who abuse Gods goodness to their owne petition. Theodore. (q. 17. in Exod.) It is to be noted, that if Pharaoh had bene euiil hy nature, he had never changed his minde. And (after divers mutations recited, how sometimes he would dissemble Israell, other times he would not) al these (faith he) Moses recorded to teach vs, that neither Pharaoh was of pecurcell nature, neither did our Lord God make his mind hard and rebellious. For he that now inclination to this part, now to that, plainly sheweth freewill of the mind.

Hierom.

S. Gregorie (ib. 11 ca. 8. Moral.) God is said to indurate by his justice, when he doth not mollifie a reprobaten hart. And (ib. 11. c. 11.) Our Lord is said to have indurat Pharaohs hart, not that he brought the hardnes selfe, but for that his desertes so requiring, he did not mollifie it, with sensibilitie of feare infused from above. S. Isidorus (ib. I. ca. 19. de summo bone.) Sinne is permitted for punishment of sinne, when a sinner, for his desert forsaken of God, goeth into an other worse sinne.

Theodore.

Gregorie the great.

Finally conference of holy Scriptures, as in other hard places, so in this, giveth light for better understanding thereof. For diuers places do not only shew that in all these resistances, mutations of mind, and obstinacie of hart, Pharaoh 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. Pharaoh seeing that Israel was gone, he hardned his owne hart. v. 32. Where the Latin readeth in the palest voice, in gratiam est or Pharaonis, Pharaos hart was hardned, which is Bible. more obscure, more obscure, the Hebrew saith actuely, & the prophetantes so translate, 1552.

Pharaoh hardned his hart in his time also. Likewise cha. 9. v. 7. the Hebrew saith, 1577.

Pharaoh hart hardned is selfe. Also. v. 35. He hardned his owne hart, be and his 1603.

Isidorus.
of Ägypt.

**Exodus.**

When Pharaoh had indurated himselfe. And, 1. Reg. 6. v. 6. How it is said, why do you harden your hartes, at Ägypt and Pharaoh hardised their hart? At which God cast Pharaoh into the standing that phrase in like sense to this. (cha. 15. v. 4.) God hath cast Pharaoh his sea, when him chariotes, and his armie into the sea. Where God only permitted, and no way selle ranne in forced Pharaoh and his armie, to follow the Hebrewes betweene the walles of wilfully?

As before is here noted out of S. Basil, and S. Auguflin, and the text it selfe makest it evident. Againse manie other places conferre, that not God, but the sinners owne wilfulnes, is the proper cause of his sinne. Tob. 24. v. 23 God hath geuen him place for penance, and he abuseth it voue pride. Ezech. 8. v. 11. Because sentence is not quickly pronounced against the evil, the children of men comit evil without alscare. Or. 13. v. 9. Perdition is thine, O Israel, only in me thy helpe. Rom. 2. v. 4. The benigneit of God bringeth theee to penance: but according to thy hardenes, and impenitent hart, thou heapest to thy selfe wrath. Ephes. 4. v. 19. Gentiles have geuen vp themselves to impudicitie (or ignorant.) And manie like places shew, that God is not the mover, author, norforcer of anie thing, as is finne: but man himselfe is the author by wilfully consenting to tentations of the diuell, the flesh, and the world, and by abusing Gods benefites, and refusit his grace.

II. They also True miracles, being aboute the course of al created natures, can not be wrought but by the power of God; who is truth itselfe, and can not geue testimonie to vntruth, and therefore they certaine prove that to be true, for which they are done. Other strange things done by enchanters, false prophets, and diuells, are not in deede true miracles, but either sleights, by quicknes and nimblenes of hand, called legier-demier, conuerting one thing away and bringing an other; or false presentations deceiving the senses, and imaginations of men, by making things seeme to be that they are not; or els are wrought by applying natural causes known to some, especially to diuells; who also by their natural force can do great things, when God let them. And so by enchantments and certaine severitie, these forcers either conuerted away the roddes, and water, and brought dragons, and blood in their place, & more frogs, from other places; or els by the diuells ving natural agents turned roddes into serpentes, water into bloud, & other matter into frogs: all which might be done naturally in longer time, & by the diuell in short time. But manie things are wholly aboute the diuells powere: as to destoy the world, to charge the general order thereof: to create of nothing: to raise the dead to life; to geue sight to the borne blind; & the like, which are only in Gods powre. In things also diuells naturally can do, they are much restrayned by Gods goodness, lest they should deceive, or hurt mankind at their pleasure. So these Enchanters faileth in the fourth attempt, not able to make more sciniphes, nor anie more such prodiges: and were only permitted to produce such serpentes, as were deoured by Aarons serpent: and to change water into bloud: and to increase the number of frogs, for the greater plague, and no profite of the Egyptians. Neither could they remove anie plague. Nay themselves were so plagued with boyles, that for paine, or for shame, they could not stand before Moses.

It is further to be observed, that whenoeuer anie have attempted to work miracles to prove false doctrine, they have failed, and by Gods providence bene confounded. As when Bails false prophetes, crying to their false goddes from morining til noone, could not bring fire for their sacrifice: and yet the diuell when they brought fire to burne Jobes shepe, and servants: God permitting the one, and prevent by nothe.
not the other. God also for a time suffered Simon Magus to make shew of miracles, and at last (as Egesippus l. 3. de excid. Hierol. c. 2. and manic others testifie,) to fly into the ayer, as though he would have ascended into heaven, but S. Peter praying to God, the magician, notwithstanding his wings whereby he presumed to fly, fell downe and broke his legges, that he could not goe. To omitte many examples, Gregorius Turonensis l. 2. hift. France. c. 3. witnesseth, that one Cyrila an Arian Patriarch, pretending to obtaine of God sight to a man, that feened him falsely blind, the man was presently blind in deede, and exclaiming cryed: Take here thy money which thou gauest me, to deceive the world, restore me my sight, which I had even now, and by thy perwasion, and for this money, I feene to want. It happened worse to one Bulley a poore man in Geneva, whom Caluin with wordes and money persuaded to feene him falsely dead, and so pretending to raise him to life, the man was found dead in deede, and not he but his wife (having contended to the deuite) lamented in earnest, enouching against that false Apostle, calling him a secrete thief, and a wicked murderer, that had killed her husband. So writeth M. Jernom Bolteck in vita calui. And besides the womans unexpected outerie, and aseueration, that her husband was not dead before, but that, through Calui's perwasions, and promises to releue them with almes, they so feared, al Geneua did knowe, that Caluin endeouered to raise the man, and could not. These and manic others haue attempted and could do nothing, but against them felie.

Gods prouidence in mordanger.

1. His special warning not to credit preachers of a new Religion.

2. Most dangerous seducers reign but short time.

3. Notes to know Antichrist.

4. Against most dangerous assisted God

See pag. 19.
CHAP. VIII.

The second plague is of frogs. 7. The enchanter make the like. 8. Pharaoh promiseth to let the Israels go and sacrifice, so the frogs be taken away. 13. Which being done he breaketh promiseth. 16. The third plague is of lice. 18. Which the enchanter cannot make. 21. The fourth is of flies. 29. Pharaoh again promiseth to disimiss the people of God, but doth it not.

1 Or Lord also said to Moyses: Goe in to Pharo, and thou shalt say vnto him: This faith the Lord: Dismiss the my people, for to sacrifice vnto me. † but: If thou willest not dismiss them, behold I will strike al thy coasts with frogs. 3. And the river shall bubble with frogs: which shall come vp, and enter into thy house, and thy bed chamber, and upon thy bed, and into the houses of thy servants, and vnto thy people, and into thy ouens, and into the remains of thy meat: † And vnto thee, &c. to thy people, and to 4. al thy servants shall the frogs enter. † And our Lord said to Moyses: Say vnto Aaron: Stretch forth thy hand vpon the floues, and vpon the riuers and the pooles, and bring forth: frogs vpon the Land of Egypt. † And Aaron stretched forth his hand vpon the waters of Egypt, and the frogs came vp, and couered the Land of Egypt. † And the enchanter also by their enchantments did in like maner, and they brought forth frogs vpon the Land of Egypt.

3 † And Pharaoh called Moyses &c. Aaron, and said to them: Pray ye to the Lord to take away the frogs from me &c. from my people: and I will dismiss the people to sacrifice vnto the Lord. † And Moyses said to Pharaoh: 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 remaine only in the riuer. † Who answered: To morow. But he said: According to thy word will I doe: that thou maist know that there is not the like to the Lord our God. † And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people: and shall remaine only in the riuer. † And Moyses and Aaron went forth from Pharaoh: and Moyses cried to our Lord for
the promise, concerning the frogs, which he had agreed to Pharaoh: and our Lord did according to the word of Moses: 

13: and the frogs dyed out of the houses, and out of the villages, and out of the fields: and they gathered them together into huge heaps, and the earth did rote. And Pharaoh seeing that rest was given: he hardened his own heart, and heard them not, as our Lord had commanded. And our Lord said to Moses: Speak to Aaron: Stretch forth thy rodde, and strike the dust of the earth: and be there: Sciniphes in the whole Lord of Egypt. And they did so. And Aaron stretched forth his hand, holding the rodde: and he struck the dust of the earth, and there were made sciniphes on men and on beastes: all the dust of the earth was turned into sciniphes through the whole Land of Egypt. And the enchanter's with their enchaunteynes practised in like manner, to bring forth sciniphes: and they could not: and there were sciniphes as well on men as on beastes. And the enchanter's said to Pharaoh: This is the finger of God. And Pharaoh's hart was indurate, and he heard them not as our Lord had commanded. Our Lord also said to Moses: Arise early, and stand before Pharaoh: for he will goe forth to the waters: and thou shalt say to him: This faith our Lord: Dismiss my people to sacrifice unto me. And if thou wilt not dismiss them, behold I will send in upon thee, vpon thy servants, and vpon thy people, and vpon thy houses: kind of flies: and the houses of Egypt shall be filled with flies of diuers kinde, and the whole land wherein they shall be. And I will make the Land of Geisen merueilous 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 middes of the earth. And I will put a diuision betweene my people & thy people: to morow shall this signe be. And our Lord did so. And there came a very gresious flie into the houses of Pharaoh and of his servants, and into all the Land of Egypt: and the Land was corrupted by such kind of flies. And Pharaoh called Moses and Aaron, and said to them: Goe and sacrifice to your God in this land. And Moses said: It can not so be done: for if we shall offer the abominations of the Egyptians to the Lord our God: and we kil those things worshipping which the Egyptians doe worshippe before them: they will beate vs downe with stones. And we will goe forth three dayes journey.
Exodus.

journey into the wilderness: and we will sacrifice unto the
28 Lord our God, as he hath commanded us. And Pharaoh said:
I will dismiss you to sacrifice to the Lord your God in the
desert: but go no further: pray for me. And Moses said:
Being gone forth from thee, I will pray to our Lord: and the
flies shall depart from Pharaoh, and from his servants, and
from his people to morrow: but deliver us no more so, that
thou wilt not dismiss the people to sacrifice unto our Lord.
30 And Moses being gone forth from Pharaoh, prayed our
Lord. 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. And Pharaoh's
heart was hardened, so that neither this time would he
dismiss the people.

Chap. IX.

The fifth plague is pestilence among the Egyptians' cattle. 8. The sixth bojes
in men and beasts. 18. the seventh, hail. 27. Pharaoh confessing God to
be just, and himself and his people impious, promises again to dismiss
the people, 34. but faileth to do it.

And our Lord said to Moses: Go in to Pharaoh, and
speak to him: This is the Lord, the God of the
Hebrews: dismiss my people to sacrifice unto me. And
if thou refuse, and holdest them: behold, my hand shall be
vpon thy fields: and vpon thy horses, and asses, and camels,
and oxen, and sheepe: a verie sore pestilence. And our
Lord will make a merueile betweene the possessions of Israel &
the possessions of the Egyptians, that nothing at al perish of
those things that pertaine to the children of Israel. And
our Lord hath appointed a time, saying: To morow will our
Lord doe this thing in the land. Our Lord therefore did this
thing the next day: and all the beasts of the Egyptians
died, but of the beasts of the children of Israel nothing at al
perished. And Pharaoh sent to see, neither was there any
thing dead of that which Israel possessed. And Pharaoh's
heart was hardened, and he did not dismiss the people.

And our Lord said to Moses, & Aaron: Take your
handes ful of ashes out of the chimney, and let Moses
sprinkle it into the ayre before Pharaoh. And be there
Y 2
dulc
dust upon the land of Egypt: for there shall be in men, & beasts: bowles, and swelling bladders in the whole land of Egypt. 

And they took ashes out of the chimney, and blew before Pharaoh, and Moses sprinkled it into the air:

and there were made bowles of swelling bladders in men and beasts. 

neither could the enchanters stand before Moses for bowles that were upon them, and in all the land of Egypt. 

And our Lord did endure Pharaoh's heart, 

he heard them not, as our Lord spake to Moses. 

And our Lord said to Moses: In the morning arise, and stand before Pharaoh, and thou shalt say to him: This is the Lord, the God of the Hebrews: Dismiss my people to sacrifice unto me. 

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. 

For now stretching forth my hand I will strike thee, and thy people with pestilence, and thou shalt perish from the earth. 

And therefore: hark thee, that in thee I may shew my might, and my name may be told in all the earth. 

Doest thou yet hold back my people: and wilt thou not dismiss them? Behold I will rain to morrow this very hour: hail exceeding much: such as was not in Egypt from the day that it was founded, until this present time. 

Send therefore now presently, and gather together thy cattle, and all things that thou hast in the field: for men and beasts, and all things that shall be found abroad, and not gathered together out of the fields, and the hail shall fall upon them, shall die. He that feared the word of our Lord of Pharaoh's servants, made his servants to flee, and his beasts into houses: but he that neglected the word of our Lord, let alone his servants, and his beasts in the fields. 

And our Lord said to Moses: Stretch forth thy hand towards heaven, that there may be hail in the whole land of Egypt upon men, and upon beasts, and upon every herb of the field in the land of Egypt. 

And Moses 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 Egypt. And the hail and fire mite together did die: and it was as great a bigness, as never before appeared in the whole land of Egypt since that nation was made. 

And the hail smote in all the land of Egypt all things
things that were in the fieldes, from man euem unto beast: and euery herbe of the field did the hail strike, and euery
tree of the countrye it did brake. † Only in the Land of
Geessen, where the children of Israel were, the hail fel not.
† And Pharaon sent, and called Moses and Aaron, saying to
them: I haue sinned now also, the Lord is iust: I and my
people, impious. † Pray ye the Lord that the thunders may
cesse, and the hail: that I may dismisse you, and ye tarie
not here any longer † Moses said: when I shall be gone
forth out of the citie, I will stretch forth my handes to our
Lord, and the thunders shall cease, and the hail shall not be:
that thou mayst know that the earth is our Lords: † but I
know that neither thou, nor thy seruantes do yet feare the
Lord God. † The flaxce therefore, and the barley were hurt,
because the barley came vp grene, and the flaxce now was
bouled: † but the wheate, and other winter corne were not
hurt, because they were laterward. † And Moses going forth
from Pharaon out of the citie, stretched forth his handes to our
Lord; and the thunders & hail ceased, neither did there
droppe raine any more upon the earth. † And Pharaon seeing
that the raine, and the hail and thunders were ceased, he
increased his sinne: †: and his hart was aggrawated, and
the hart of his seruantes, and indurate exceedingly: neither
did he dismisse the children of Israel, as our Lord had com-
manded by the hand of Moses.

CHAP. X.

The eight plagues, of Moses. 11. The ninth darkness: Pharaon yeldeth that all
men and children should goe to the desert, but not the caste. 18. As last
commandeth Moses, to come no more in his sight, which Moses foretelleth
shall so be.

1 And our Lord said to Moses: Go in to Pharaon: for I
haue indurated his hart, and the hart of his seruantes :
that I may worke these my signes in him, † and thou mayst
tell in the eares of thy sonne, and of thy nephewes, how often
I haue broken the Egyptians, & wrought my signes in them:
and you may know that I am the Lord. † Moses therefore
and Aaron went in to Pharaon, and said to him: Thus saith the
Lord the God of the Hebrewes: Til when wilt thou not be

$: In Hebrew:
Pusachbed libbo
in tabladad.
And he hardened
his owne hart,
he and his ser-
uate.

$: By God's pa-
tience over Pha-
rao & his ser-
uantes, in not
destroying
them, their
wicked mind
became more
obstinate. s.

Aus q. 10. o.
26. in Laud.

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Exodus.

The 8. Plague.

Innumerable locusts, little flying beasts with long hinder legs that destroy gramine, grass & fruit.

Plin. i. 1. e. 29. S. Greg. iii. c. 10. Moral.

Subject to me? dismiss my people, to sacrifice unto me.

But if thou resist, and wilt not dismiss them: behold I will bring in to morrow the locust into thy coasts: 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 the trees that spring in the fields. And they shall fill thy houses, and the houses of thy servants, and of all the Egyptians: 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 him selfe away, and went forth from Pharaoh. And Pharaoh's 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 Egypt is undone? And they called back Moses, and Aaron unto Pharaoh, who said to them: Go, sacrifice to the Lord your God: who are they that shall goe? Moses said: With our young and old we will goe, with our sons and daughters, with our sheepe and heades: for it is the solemnitie of the Lord our God. And Pharaoh answered: So be the Lord with you, as I shall dismiss you, and your little ones: who doubteth but that: you intend very wickedly? It shall not so be: but goe ye men only, and sacrifice to the Lord: for this ye yourselfes also desired. And immediately they were cast out from Pharaoh's sight. And our Lord said to Moses: Strech forth thy hand upon the Land of Egypt, that it come upon it, and denouer every herbe that remained after the hail. And Moses stretched forth his rodde upon the Land of Egypt: and our Lord brought in a burning wind al that day, & night: and when it was morning, the burning winde raiied the locusts: which came vp over the whole Land of Egypt: and fate in al the coasts of the Egyptians innumerable, the like as had not beene before that time, nor shall be afterward. And they covered the whole face of the earth, wasting al things. Therefore the grasse of the earth was denoued, and what fruites soweuer on the trees, which the hail had left: there was also nothing ar al left that was greene in the trees, and in the herbes of the earth, in al Egypt. For the which cause Pharaoh in hault called Moses and Aaron, and said to them: I have sinned against the Lord your God, and against you. But now forgive me my sinne this time also, and pray to the Lord your God, that he take away from me this death.

And
Exodus.

18. And Moses going forth from Pharaoh's sight, prayed to our Lord: 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 Egypt. And our Lord did indurate Pharaoh's heart, neither did he disimile the children of Israel. And our Lord said to Moses: Stretch for thy hand toward heaven: and be there darkness upon the Land of Egypt so thick, that it be palpable. And Moses stretched forth his hand toward heaven: and there was made horrible darkness in the whole Land of Egypt three days. No man saw his brother, nor mowed himselfe out of the place where he was: but wherefouer the children of Israel dwelt, there was light. And Pharaoh called Moses and Aaron, and said to them: Go e sacrificeth to the Lord: let your theepce only, and heandes remaine, let your little ones goe with you. Moses said: Hostes also & holocaustes thou shalt geue to vs, which we may offer to the Lord our God. All the flockes that goe with vs: there shall not a hoste remaine of them: which are necessarie unto the seruice of the Lord our God: especially wheras we know not what must be offered, til we come to the very place. And our Lord did indurate Pharaoh's heart, and he said:

God bideth Moses cause the people of Israel to borrow silver and gold vessells of the Egyptians. For telleth one other plague, the death of the first borne. And that Pharaoh will not be abdurate.

And our Lord said to Moses: Yet with one plague more will I touch Pharaoh & Egypt, and after this he shall disimile you, and compel you to goe forth. Thou shalt say therefor to all the people that euerie man asketh of his friend, & euerie woman of her neighbour vessells of siluer, & of gold. And the Lord will geue grace to his people in the sight of the Egyptians. And Moses was a very great man in the Land of Egypt,
Exodus.

Aegypt, in the sight of Pharaoh's seruantes, & of all the people.
† And he said: This is the sign that our Lord: At midnight I will enter 4 into Aegypt: † and: euerie first-begotten in the Land of 5 the Egyptians shall dye, from the first-begotten of Pharaoh who sitteth in his throne, even to the first-begotten of the handmaid that is at the mil, & al the first-begotten of beastes.
† And there shall be a great cri in the whole Land of Aegypt, 6 such as neither hath bene before, nor shall be afterward. † But 7 with al the children of Israel there shall not a dogge mutter, from man euen to beast: that you may know with how great a miracle our Lord doth diuide the Egyptians & Israel. † And 8 al these thy seruantes shall come downe to me, and shall adore me, saying: Goe forth thou, &c al the people that is vnder thee: after this we shall goe forth. † And he departed from 9 Pharaoh exceeding angrie. And our Lord said to Moyses: 10 Pharaoh will not heare you that manie signes may be done in the Land of Aegypt. † And Moyses and Aaron did at the wonders that are written, before Pharaoh. And our Lord: hardened Pharaohs hart, neither did he disimise the children of Israel out of his Land.

Chapter XII.

The manner of preparing, and eating the Paschal lambe, sprinkling the dore-postes with blood thereof: 15. eating no leunned bread seven days together. 29. The first borne of men and beastes among the Egyptians are slaine. 35. The Israelites goe away spoiling Aegypt. 43. Incircumcised men may not eate the Pasch.

Ancient book page
the fourteenth day of this moneth: and the whole multitude
7 of the children of Israel shall sacrifice him at even. † And
they shall take of the bloud thereof, and put upon both the
poles, and on the upper-dore-poles of the houses, wherein
8 they shall eat him. † And they shall eat the flesh that
night roasted at the fire, and unleauened bread with wilde
9 lettuce. † You shall not eat thereof any thing raw, nor boyld
in water, but only roasted at the fire: the head with the feet
10 and entrails thereof you shall consume. † Neither shall there
remain any thing of him vntil morn. If there be any
11 thing left, you shall burne it with fire. † And thus you shall
eate him: you shall gird your snyres, and you shall haue shoes
on your s نقط, holding snares in your handes, and you shall
eate speedily: for it is the :: Pashe (that is the Paffage) of
the Lord. † And I wil passe through the Land of Egypt that
night, and will strike every first begotten in the Land of
12 Egypt from man euyn vnto beast; and :: in all the goddes of
13 Egypt I wil doe judgements, I the Lord. † And the bloud
shall be vnto you for a signe in the houses where you shall be:
and I shall see the bloud, and shall passe ouer you: neither
shall there be among you a destroying plague when I shall
14 strike the Land of Egypt. † And you shall have this day for
a moniment: and you shall celebrate it solemnly the Lord in
15 your generations with an everlasting obseruation. † Seuen
dayes shall you eate azimes: in the first day there shall be noe
leauen in your houses: whosoeuer eate leauen, that
16 foule shall perish out of Israel, from the first day vntil the
seventh day. † The first day shall be holy and leauen, and
the seuenthe day with the like festivitie shall be venerable:
no worke shall you doe in them, except those things, that
17 pertaine to eating. † And you shall observe the azymes: for
in the selse same day I will bring forth your armie out of the
18 Land of Egypt, and you shall keepe this day vnto your gene-
rations with a perpetual rite. † The first moneth, the four-
tenth day of the moneth at even you shall eate :: azimes vntil
19 the one and twentieth day of the same moneth at even..
20 † Seuen dayes there shall not be found leauened in your
houeses: he that eate leauened, his foule shall perish out of
the assembly of Israel, as wel of strangers as of them that
21 are borne in the land † Nothing leauened that you eate: in
22 al your habitations you shall eate azimes. † And Movies
Z called

:: Christ obser-
vving this pre-
cept, had no
leuened bread
at his last sup-
per: and so in-
stituted the
Eucharist in
leueneud.
called all the Ancients of the children of Israel, and said to
them: Go take a lamb by your families, and sacrifice the
Phase. † And dippe a bunche of hysope in the bloud that
is at the doore, and sprinkle the uppertranforme of the doore
therewith, and both the doore checkes: let none of you goe
out of the doore of his house til morning. † For our Lord
wil passe striking the Egyptians: and when he shall see the
bloud on the upperfil, and on both the postes, he wil passe
over the doore of the house, and not suffer the striker to
enter your houses and to hurt. † Keppe this thing as a law to
thee and thy children for euer † And when you are entred
into the Land, which our Lord wil give you as he hath pro-
mised, you shall obserue these ceremonies. † And when your
children shall say to you: What is this religion? † you shall
say to them: It is the victim of our Lords passage, when he
passe over the houses of the children of Israel in Egypt
striking the Egyptians, and deliuering our houses. And the
people bowing them selues adored. † And the children of
Israel going forth did as our Lord had commanded Moses
and Aaron. † And it came to passe at midnight, our Lord
stroke: euerie first-begotten in the Land of Egypt, from
the first-begotten of Pharaos, who sate in his throne, unto the
first-begotten of the captiue woman that was in the prifon,
and euerie first-begotten of beastes. † And Pharaoh arose in
the night, and at his servantes, and at Egypt: and there arose
a great cri in Egypt: for neither was there a house wherein
there lay not a dead one. † And Pharaoh calling Moses and
Aaron, in the night, said: Arise and goe forth from my
people, you and the children of Israel: goe, sacrifice to the
Lord as you say. † Your sheepe and heardes take you as you
demanded, and departing bless me. † And the Egyptians
urged the people to goe forth out of the land quickly, saying:
We shall die. † The people therefore toke dough before
it was leauened: and tying it in their clolkes, put it vpon their
shoulders. † And the children of Israel did as Moses had
commanded: and they asked of the Egyptians vessells of
siluer and gold, and very much rayment. † And our Lord
gave grace to the people before the Egyptians that they did
leane them: and they spoiled the Egyptians. † And the
children of Israel settte forward from Ramesse into Sooth,
almost six hundred thousand of soote men, beside little ones.
Exodus

38. But also the common people of all sortes innumerable went vp with them, sheepe and heares and beasts of divers kinds exceeding manie. And they baked the meale, which a little before they had taken out of Egypt tempered: and made heareth cakes unleauened: for it could not be leauened the Egyptians urging them to depart, & not suffering them to make any tarrance: neither did they thinke vpon preparing any meate. And the dwelling of the children of Israel that they abode in Egypt was four hundred thirty years.

39. The which being expired, the same day al the armie of our Lord went forth out of the Land of Egypt. This is the observauble night of our Lord, when he brought them forth out of the Land of Egypt: this night al the children of Israel must observe in their generations. And our Lord said to Moses and Aaron: This is the religion of the Phaie: No alien shall eate of it. And curie or bought servuant shall be circumcised, and so shall eate. The stranger and the hite ling shall not eate thereof. In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you breake a bone thereof. At the holy feamble of the children of Israel shall make it. If any of the soiourner be willing to dwel among you, and make the Phaie of the Lord, first al 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 borne in the land: but if there be any man uncircumcised, he shall not eate thereof. Alone law shall be to him that is borne in the land and to the stranger that soiourneth with you. And all the children of Israel did as our Lord had commanded Moses and Aaron. And the same day our Lord brought forth the children of Israel out of the Land of Egypt by their troups.

Annotations.

Chap. XII.

3. The tenth day] Our Saviour Christ instituting the Sacrament of the Eucharist, after the celebration of the Paschal Lambe, whiles they were at supper, the night before his death, thereby sufficiently declared, that this old Pasch was a figure, not only of his Passion and Sacrifice on the Cross, but also of that he then did to formally with his Apostles, whom also in that season 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 con-
Some things in the Paschal lambe prefigured Christ both on the Cross and at his last supper.

Some more expressly signified his Passion.

Others immediately the Eucharist.

Ancient writers expound this figure of the Eucharist.

Tertullian, expounding our Saviour's words: *I beseech thee, therefore, *to eat this Pasch while thou art yet a stranger to the table of the Lord; for thou knowest not when this Pasch will be eaten,* proclaims that the Paschal lambe is a true and not a phantastical bodie.
S. Cyprian. (de Canna Dom. 46) faith. In the supper of sacramental banquets, old and new institutions met together. The lamb being consumed, which old tradition proposed, the Master lef them unconsumable meat to his disciples.

S. Gregorius Nazianzen (Orat. 12 de Pascha) faith. 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. S. Hieron (in 16. de An.) 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 pailleth over to the true Sacrament of Pasch. Likewise S. Chrisostom (Hom. de prop. Ind.) faith. In the same table both the Pasches, of the figure, and of the veritie were celebrated. S. Ambrose (in Luc. 6.) expressly applieth this figurative lamb to the Eucharist, as it is celebrated in the Church, by himself and other.

S. Cor. 5. Priests, saying; When we sacrifice, Christ is present. Christ is sacrificed; for Christ our Pasch is unbounded. The like affirmeth S. Augustin (ib. 2. cons. lit. Pet. c. 27.) It is another Pasch that the Jews celebrated of a Lamb, an other which we receive in the body and blood of our Lord. S. Leo (ser. 7. de Pasch.) To the end shadows might give place to the bodie, and figures might cease in presence of the veritie, the old observation is taken away by the new Sacrament, hoste passe into hoste, blood excluded bloud, and when the legal festivity is changed, it is fulfilled.

S. Gregorius (c. 12 in Evang. 39) thus saith, not eateth thereof antistate, that whereas there is a spiritual sense. Behold, faith he. the veritie wordes of the historie drive vs from the historical understanding. For did the Israelitical people in Egypt vse to eate a lambe raw, that the law should not tread; you that not eate it raw. And so that humebic this great Doctor explications how oughte to celebrate, and receive the Sacrament of the Eucharist, by the figure of this Paschal lamb. This bloud (faith he) is sprinkled on both Pastors, when the Sacrament of his Passion is received with mouth, to redemption, and mediated with intencte mind to imiration, and in th: transeunt over the dore, when purc intention directeth the exterior act, also when we caste the Crose of his Passion in our forhead. The flesh of the lamb is eate at night, because we now receive our Lords bodie in the Sacrament, when yet we see not other also concrense, rested at the sire, when we joyne to our beleuegood workes of sermence charitie, with unleavened bread, and unleasable, that is, in sincerite, without corruption of rare precie, and with biteratuer for sanna, not raw, not sodde in water, to wit, neither esteeming Christ a mere man, not confedering of him, with humane vises or private spirit of heretikes, called showen water. (pro v. 9.) To denounce the head with the feete an centurus, is by faith to beleue the Dommite of Christ, and to imitate by loue the steps of his humane, and greedily to learn it. Christes mysteries. Nothing is left to maner, when we endeoue in this life before the surrision to know uerie point of christian doctrine, so faire as to vs pertaine. But if any thinke be left, it must be burn in the fire, because those hard and higheft mysteries, which we cannot understand, we must remisse to the Holie Ghost, lett anye proudly presume either to contemne, or to proclame that he understandeth not. He further describeth also what manner of persons are to eat this new Pasch. Their lames must be gynded, that is, all carnal pleasures name. Sons are to see. They must haue shoes on their feete, by the good examples of former Saints ceiue the B. dead before, must there wear their frespes, to rise from vice, and follow vertue; holding膀子 in their hands, to rule & stay themselues and others from sunder, by the stiffe of authoritie. They must eat the Pasch speedly, that is without delay or procrastination must learn the mysteries of mans redemption, and
heavenlie life, and so performe Godswill and precepts, in this life with speed. 
To this effect S. Gregorie discouereth at large in the moral tense, which we have 
abridge', and otherwise (though holie Scripture be ful here) seldom touch.

Returning therefor to our particular purpose, in all these testimonies we 
specialy urge, that the paschal lambe was a figure, not only of Christis Pas-
fion, 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 all the same termes in holie Scripture) to Figurative tense, it ne-
cessarily followeth, that there be not more excellent contents in the Sacra-
ment of the Eucharist, then natural bread and wine. For S. Paulus teacheth, (Collat. i.) that as the bodie excelleth the shadow, so the verite, or thing
figured excelleth the figure. Whereas the substance of bread and wine doth
not excel, much lesse so farre excel the Paschal Lambe, as by S. Pauls doctrine
is required. Againse seing the Paschal Lambe was a Sacrifice, as appeareth in this
The Eucharist. Chap. v. 6 & 17 also Num. x. v. 7 & 13, and Mark vii. 12: and as it was immolated
is also a Sacrifi-
cence.

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**CHAP. XIII.**

God commandeth to remember their deliverie from Egypt, 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 (Moses taking with him Josephs bones) by a pillar of fire in the night, and a cloud in the day.

And our Lord spake to Moses, saying: **Sanctifie unto me**

The first lesson at Matins on Candlemasse day.

The old Testament propounded commonly temporal rewards. S. Hier.

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exodus

9 me when I came forth out of Egypt. † And it shall be as a signe 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 Egypt.

10 † Thou shalt keepe this observation at the sette time from dayes to dayes. † And when our Lord shall have brought thee into the Land of the Canaanite, as he sware to thee and thy fathers, and shall give it thee: † thou shalt separate all that openeth the matrice unto our Lord, and all that is brought forth in thy cattel: whatsoever thou shalt have of male fexe thou shalt consecrate to our Lord. † The first borne of an ass thou shalt change for a sheepe: and if thou doe not redeeme it, thou shalt kill it. And euerie first borne of men among thy children, thou shalt redeeme with a price. † And when thy sonne shalt ask thee to morow, saying: What is this? thou shalt answere him: With a strong hand did our Lord bring vs forth out of the land of Egypt, out of the house of servitude.

15 † For when Pharaoh had hardened his heart, to dismis us, our Lord slew euerie first-borne in the Land of Egypt, from the first-borne of man to the first borne of beasts: therefore I sacrifice to our Lord all that openeth the matrice of the male fexe, and all the first-borne of my sonnes I doe redeem. † It shall be therefore as a signe in thy hand, and as a thing hanged before thine eyes, for a remembrance: because our Lord by a strong hand hath brought vs forth out of Egypt. † Therefore when Pharaoh had sent forth the people, our Lord led them not by the way of the Philisthijns country which is neere: thinking he left perhaps it would repent them, if they should see warres arise against them, and would returne into Egypt. † But he led them about by the way of the desert, which is besides the Red Sea: and the children of Israel armed. † Moses also took Josephs bones with him: because he had adjured the children of Israel, saying: God shall visite you, carry out my bones from hence with you. † And marching from Socothe they camped in Etham in the utmost coasts of the sephs charge wilderness. † And our Lord went before them to shew the way by day in a pillar of a cloude, and by night in a pillar of fire: that he might be the guide of their journey both times.

21 † There never failed the pillar of the cloude by day, nor the pillar of fire by night, before the people.

chap.
Chap. XIII.

Pharao persecuting the children of Israel with a great army. 10. they murmur against Moses, 13. but are encouraged by him, and passe through the red sea dryly. 23. Pharoah and his host were fully following are drowned.

And our Lord spake to Moses, saying: Speak to the children of Israel: Let them return and camp over against Phihahiroth which is between Magdol and the sea against Beelsephon: in the sight thereof you shall camp upon the sea. 12. And Pharoah will say concerning the children of Israel: They are straitened in the land, the defect hath shute them in. 13. And I will indure his hart, and he will pursuue you: and I will be glorified in Pharoah, and in all his army: and the Egyptians shall know that I am the Lord. And they did so. 14. And it was told the king of Egypt that the people was fled: and the hart of Pharaoh and of his servants was changed toward the people, and they said: What meant we to do, that we dismissed Israel from serving us? 15. Therefore he made readie his chariote, and tooke all his people with him. 16. And he tooke six hundred chosen chariotts, and all the chariotts that were in Egypt: and captains of the whole armie. 17. And our Lord hardned Pharaohs hart the king of Egypt, and he pursuewed the children of Israel: but they went forth in a mightie hand. 18. And when the Egyptians pursuewed their steppes going before, they found them encamped at the sea side: all Pharaohs horse and chariotts, and the whole armie were in Phihahiroth against Beelsephon. 19. And when Pharaoh approached, the children of Israel lifting vp their eyes, saw the Egyptians behind them: and they feared exceedingly, and cried to our Lord. 20. And sade to Moses: Perhaps there were no graines in Egypt, therefore thou hast taken vs thence to die in the wildernes: why wouldst thou doe this, in bringing vs out of Egypt? 21. Is not this the word that we spake to thee in Egypt, saying: Depart from vs, that we may serue the Egyptians? for it was much better to serue them, then to die in the wildernes. 22. And Moses sade to the people: Fear not: Stand, and see the great wonders of our Lord that he will doe this day: for the Egyptians, whom now you see, you shall no
Out of Ægypt.

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14 more see for ever. † Our Lord wil fight for you, and you shall hold your peace. † And our Lord said to Mowses: Why criest thou to me? Speake to the children of Israel that they goe forward. † But thou liest up thy rodde, and strete forth thy hand vpon the sea, & divid it: that the children of Israel may goe in the middes of the sea by drye ground. † And I will indurate the hart of the Ægyptians to pursuwe you: and I will be glorified in Pharaos, and in al his hoffe, and in his chariottes and in his horsemen. † And the Ægyptians that know that I am the Lord when I shall be glorified in Pharaos, and in his chariottes & in his horsemen. † And the Angel of God, that went before the campe of Israel, removing him selfe, went behind them: and together with him the pillar of the cloude, leaving the forword, † folyde behind, between the Ægyptians campe and the campe of Israel: and it was a darke cloud, and lightening the night, so that they could not come to ech other the whole night time. † And when Mowses had stretched forth his hand vpon the sea, our Lord rooke it away, a vehement and burning winde blowing at the night, and tur ned it into drye ground: and the water was divided. † And the children of Israel went through the middes of the drye sea: for the water was as it were a wal on their right hand & their left. † And the Ægyptians pursuwing went in after them, and al Pharaos horses, his chariottes and horsemen through the middes of the sea. † And now the morning watch was come, and behold our Lord looking vpon the Ægyptians campe through the pillar of fire & the cloude, slew their armie: † and overthrew the wheeles of the chariottes, and they were borne into the depth. The Ægyptians therefore said: Let vs flee from Israel: for the Lord fighteth for them against vs.

† And our Lord said to Mowses: Stretch forth thy hand vpon the sea, that the waters may returne to the Ægyptians vpon their chariottes and horsemens. † And when Mowses had stretched forth his hand against the sea, it returned in the first breake of day to the former place: and the Ægyptians fleeing away, the waters came vpon them, and our Lord ent- 

The fourth prophecy in the orack before Malle on Easter nuee. And the second on whistle nuee.

† So in Baptisme all finnes are destroyed.

& the waters were vnto them as in stede of a wal on the right hand and on the left: † and our Lord deliuered Israel in that day out of the hand of the Egyptians. † And they saw the Egyptians dead vpon the sea shore, and the mightie hand that our Lord had exercised against them: and the people feared our Lord, & they beleued our Lord, :: & Moyse his servant.

Chap. XV.

Moyse with the people sing a Canticle of thanks-giving, for their deliuerie.

21. The people being three daies in the desert without water, then finding that is bitter, do murmur. 25. It is made sweeter. 27. Coming to Elim they finde twelue fountaines, and seuentie palmes trees.

Then :: sang Moyse and the children of Israel this song to our Lord, and said: Let vs sing to our Lord: for he is gloriously magnified, the horde and the rider he hath thrown into the sea. † My strength, and my praiſe is our Lord, and he is made vnto me a saluation: this is my God, and I wil glorifie him: the God of my father, and I wil exalt him. † Our Lord is a man of warre, omnipotent is his name. 3 † Pharaohs chariottes and his armie 😃 he hath cast into the sea: his choſen princes are drowned in the red sea. † The depths haue overwhelmed them, they are sonke into the botome like a stone. † Thy right hand ó Lord is magnified in strength: thy right hand, ó Lord, hath striken the enimie. † And in the multitude of thy glorie thou haft put downe thy aduersaries: thou haft sent thy wrath, which hath deuoured them like stuble. † And in the spirite of 8 thy furie were the waters gathered together: the flowing water stoode, the depths were gathered together in the middes of the sea. † The enimie said: I wil pursue and ouertake, I wil diuide the spoiles, my soule shall haue his fil: I will draw forth my sword, my hand shall kil them. † The spirit blew and the sea overwhelmed them: they sonke as lead in the vehement waters. † Who is like to thee, 11 among the strong ó Lord? who is like to thee, magnificall in sanctitie, terrible and laudable, doing meruailes? † Thou didst not stretch forth thy hand, and the earth deuoured them.

† Thou haft in thy mercie bene a guide to the people, which thou haft redeemed: and in thy strength thou haft caried
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14. carried them vnto thy holy habitation. † Nations rose vp, and were angrie: sorowes possessed the inhabiters of Philisthium. † Then were the princes of Edom trubled, trembling caezed on the sturdie of Moab: al the inhabiters of Chanaan were starke. † Let yeare and dread fal vpon them, in the greatnes of thy armes: let them become unmouable as a stone, vntil thy people o Lord shal passe, vntil thy people shal passe, this which thou hast possessed. † Thou shalt bring them in, and plant them in the mountaine of thy inheritance, in thy most firme habitation, which thou hast wrought o Lord: thy sanctuarie Lord, which thy handes haue confirmed. † Our Lord shal reigne for euer and euermore.

19. † For Pharaoh on horsebeake entred in with his chariottes and horsemen into the sea: and our Lord brought backe vpon them the waters of the sea: but the children of Israel walked on drie ground in the middes thereof. † Marie therefore the prophetesse, Aarons sister, tooke a tymbrle in her hand: and all the women went forth after her with tymbrle and daunces, † to whom she beganne the song, saying: Let vs sing to our Lord, for he is gloriously magnified, the horse and his rider he hath cast into the sea.

† And Moses removed Israel from the red sea, and they went forth into the desert Sina: and they walked three days through the wilderness, and found not water. † And they came into Mara, neither could they drinke the waters of Mara, because they were bitter: wherupon he gave a name also agreeable to the place, calling it Mara, that is, bittrenesse.

24. † And the people murmured against Moses, saying: what shall we drinke? † But he cried to our Lord, who did shew him a peece of woode: which when he had cast into the waters, they were turned into sweetenesse. There he appointed him precepts, and judgements, and there he proued him, † saying: If thou wilt heare the voice of the Lord thy God, and doe that is right before him, and obey his commandements, and keepe all his preceptes, none of the mala- dies, that I layd vpon Egypt, wil I bring vpon thee: for I am the Lord God thy curer. † And the children of Israel came into Elim, where there were twelue fountains of water, & sweentie palme trees: and they camped byside the waters.
THE CONTINUANCE OF THE CHURCH AND RELIGION IN THE THIRD AGE, from Abrahams going forth of Chaldea, to the parting of Israel out of Egypt. The space of 450 years.

The same Church & Religion in this age as in the former.

ONE and the same Church and Religion beguine 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 partly by diversifies of manners, outward rites, and conversation were more distinct from infidels then before: as we shall now shew by the sacred historie of that time, which beginneth with Abrahams going forth of his country of Chaldea, about 2074 years from the beginning of the world, in the 75 years of his age.

From which time forward God often appeared to him, and after him to Isaac and Jacob, in the isle of EL SADDAI, that is, God Almighty: Creator of all things, Lord, God, most high, Possessor of heaven and earth (Gen. 14.) To Moses more familiarly (Exod. 3.) in his most proper name, H'KHWH which is, in the name of soure letters, which the teuescount ineffable. And in divers other names at shewing One, Eternal, Omnipotent, infinite Maiestie, of whom at other things depend, and have their being, himselfe independent of any other thing.

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 forme of men, whom, by special instinckt of God, he adored as one: and first spake unto them as to one: Lord if I have found grace in thy sight, goe not past thy servant; and by and by as to manie: WHH yee your feete. In like manner Moses sometimes spakeb plurally as of manie. There appeared to him three men, they laied: WHHere is Sara? sometimes singularly; He said: I wil come. So Lor (Gen. 19.) spake to two Angels representing the Sonne of God, and the Holy Ghost, one God with the Father, first as to manie, I beseech you my Lordes, turne into the house of your servaunt; after as to one: I beseech thee my Lord, because thy servant hath found grace before thee. WHH who likewise answered as one only: I haue heard thy prayer. Againe Moses sheweth distinction of Persons in God, saying (v. 14.) Our Lord rained from our Lord, tobalso (who lived in this age) and his friends professed and viwed the same one God, avouching him to be the one God and Lord, that gueuth and takeketh away (Chap. 1. 2.) He the maker and peculiar Keeper of men. He that takeketh away sinne, and iniquitie (v. 7.) He that dolo great things, incomprehensible, and meruelous:

whereof
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whereof there is no number. (e. 9.) And that with terms appropriated to the three divine Persons (e. 26.) In his strength sodainly the seas are gathered together, and with his wisdom he stroke the proud man. His Spirit hath adorned the heavens. The same Mysterie of pluralitie of persons in one God is more clear by the Hebrew sext chap. 30. v. 11. and 35. v. 10. Where the same actions are ascribed to God, as to one, and as to many.

But most evident are the promises, figures, and prophecies of Christ our Redeemer. For besides present abundance of riches, promise of great progenie, and that the same should possess the fruitful land of Chanaan (three special blessings of the old Testament) God promised Abraham a farre 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 manie nations, Gen. 17. And so he was natural father of four great Kingdomes, Israelites, Midianites, Idumeans, and Israelites: but spiritual father of manie more, to wit, of all that beleue in Christ, Jewes and Gentiles, from that time to the world's end. The same promises of possessing Chanaan and of Christ were renewed and confirmed to Isaac. (Gen. 26.) in like sorte to Jacob (28.) for they pertained not to Israel, nor to the other sonses of Abraham, nor to Esau. Moreover Christ, our Redeemer and deliverer from sinne, and captivitie of the devil, was prefigured by Abraham, as last delivering those from captivitie, who otherwise endeavoring to shake of the yoke of Cordorlabomor, fell further into subjection and bondage. (Gen. 14.)

Also Melchisedech, King and Priest, of unknowne generation, extraordinary vocation, without predecessor, or successor, prefigured Christ King and Priest for euer, who not by successors, but by Priestis his vicars, perpetually exerciseth at Priestlike functions. Likewise Isaac borne above the common course of nature. (Gen. 21.) singularly beloved of his father, carrying wood on his back for the sacrificing of himselfe. (22.) Jacob flying his brother Esau. (27.) hardly Jacob trusted by Laban, (31.) yet alwayes invincible against his adversaries, (32.) Joseph hated of his brethren, sold and delivered to Gentiles, (37.) by them Joseph also perfecuted, (39.) but afterwaeres advanced, and called the Sauior of the world, (41.) lust Job vehemently affected; Moses hidden for a while, then exposed to danger, and thence delivered: afterwards manifesting himselfe to his brethren, by them resented, betrayed, and flying from Pharaoh. (Exod. 2.) returning againe. (Exod. 3. 4. &c.) and at last delivering the Israelites from bondage of Egypt. (Exod. 14.) and many other things, as And many other things, as

Christ promised to Abraham.

To Isaac.

And to Jacob.

Christ prefigured by Abraham.

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Joseph's scepter. (47.) Aaron's rod. (Exod. 7.) Paschal lamb. (12.) prefigured Christ, born of a Virgin; the only Son of God; sometimes hidden, other
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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, bondage, and bondage of sin, death, and the devil.

Again Abraham prophesied that of his seed Christ our Saviour should be born, when he sate 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 loynes, as S. Hierom (Tradit. Heb. in Gen. et al. expl. Psal. 44.) S. Ambrose (lib. iii. c. 9. de Abraham) and S. Augustin (q. 62. in Gen. et lib. 16. c. 33. cimnt.) expound it. More evidently Jacob (Gen. 49.) The scepter shall not be taken away from Judah, and a duke of his thighs, till he do come that is to be sent, and the same shall be the expectation of the Gentiles. Job as plainly: I know that my redeemer liueth. Moses foreknowing that Christ the true redeemer, and chiefest Lawgiver should be sent, praised God to hasten his mission, saying: I beseech thee Lord, send whom thou wilt send. (Exod. 4.)

Sacrifice.

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.) In bread and Wine by Melchisedech (Gen. 14.) other liquide sacrifices (Gen. 35. v. 14.) offered by Jacob, with dedication of the place called Bethel: the house of God: which be also before hand promised by Vow (Gen. 28.) Dinners other Sacrifices offered by Isaac, and Jacob (Gen. 26, 31, 33, 36.) by Job and his friends (Job. 1. & 42.) by Moses, Aaron, and other ancients of Israel. (Exod. 12.) At which consequently shew Priesthood, whose proper office is to offer Sacrifice, though amongst all the above named, onely Melchisedech was called a Priest. And among the gentiles we finde that Putiphare (Gen. 41.) and Jethro (Ex. 3.) whose daughters Joseph and Moses married were called Priests, or as the word Cohenim doth also signify Princes, for they were great and eminent men in their countries. At least those that by special pruisine were exempted from selling their landes to Pharaoh, and had not withstanding provision of maintenance in times 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.

Where is no sacrifice no priest is required.

Circumcision.

In this age also (long before Moses) the Sacrament of Circumcision was given to Abraham, for distinction of God's selected and peculiar people, and for remedy of original sinne, in the male sexe of Abrahams seed, and others of his commune. In the other sexe, and other generations, former remedies of sacrifice, or other profession of faith were available. For other sinnes, not only.
only internal repentance was necessary, which was ever principally required.

Therefore Joseph dealt so severely with his brethren, till they had hartie sorrow and contrition for their snares: but also certaine 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 certaine degrees of consanguinitie and affinitie. Adulterie was punishable by death (Gen. 38.) and in no wise counted lawful, no not among the heathen.

Pluralitie of wives: in some persons and cases, lawful in the law of nature (Gen. 16. 25. 19.) as also afterwards in the law of Moses, not in the law of grace, nor ever pluralitie of husbands.

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 bandes, and framing the forme of a cross (48.) Other Ceremonies of oyle and wine (Gen. 28. 35.) sprinkling the blood of the Paschal lambe, eating the lambe standing with their loynes gyrded, shooes on their feates, staines in their bandes, and with speed (Exo. 12.) Musical instruments in Divine service. (Exod. 15.)

Christes Baptisme was prefigured by Circumcision, (Gen. 17.) for Christians are circumcised (sith S. Paul) in the Circumcision of Christ, buried with him in Baptisme. Also by the cloude which folloes betweene the Egyptians and Israelites, lightning the night on the one side (towards God's people) dark on the other (towards their enemies) and by the redde sea, which saved the children of Israel, and drowned the Egyptians (Exo. 14.) Al were baptised in the cloude, and in the sea. So the bread and wine offered by Melchisedech, the Paschal lambe, and unleavened bread prefigured the B. Sacrament, and Sacrifice of Christ's bodie and bloud, in forms of bread and wine. Jacob also prophesied of this most excellent Mysterie (Gen. 49.) He shall wash his tole in wine, and his cloke in the blood of the grape. In like sorte Melchisedech's Priesthood was a plaine figure of Christ's Priesthood, who first by himselfe consecrated and offered his owne bodie and bloud, and stil doth the same by his Priest's bandes of the new Testament.

Disuers other rites were knowne and observed by Tradition. So Abram paid Tythes to his Spiritual Superior (Gen. 14.) taught his children and famillie to keepe the way of our Lord, and doe judgement and justice, (Gen. 18. v. 19.) Isaac and Jacob kept and taught the Ordinances, Preceptes and Ceremonies of their ancestors, without Lawes or preceptes written.

Judas commanded his second sonne to take the widowe 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 Jacob's Abstinence.

The B. Sacrament.

Priesthood of the new Testament.

Traditions.

Tythes.

Freccvil.
Freewill.  

Freewill in men proved, by that Joseph, his brethren in selling him thought evil, not mured nor inclined thereto by God, who had no part in their evil thoughts, but turned it to good. (Gen. 50.) by God's threatening Pharaoh (Exo. 8.) If thou wilt not dissemble Israel, which were mines if Pharaoh could not doe otherwise. Likewise by that Pharaoh often changed his mind, sometimes promising to dissemble the Hebrews, and again refusing to doe it, which sheweth (faith of Theodore) freewill of the mind: and by God's prevention of temptations, leading the Israelites not the neerest way, but by the desert, lest perhaps it would repent them; and they would returne into Egypt (Exod. 13.) Mans consent therefore is free notwithstanding God's will, direction, and commandement. And so his industry is required in his dialogues affairs, and then to re sparse God's providence, otherwise only to expect God's will, operation, or protection, man himself enduring nothing is to tempt God. Therefore Abraham (Gen. 12.) Isaac (Gen. 26.) Jacob (Gen. 32.) and the parents of Moses (Exod. 2.) being in fear and distress were led by prudence to avoid imminent dangers, albeit they had special revelations of God's peace and happy success. Neither doth God ever tempt any man to sinne, but provoketh his servants and maketh them known to the world for example of others, and their own merits. Gen. 21. Iob. 1. 2. &c.

Onely faith doth not justifie, nor workes without faith, but both together do justifie, and are meritorious: so Abraham believed God because he is omnipotent and truth is selfe, and it was reputed to him into justic (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 justifie by workes, offering Isaac his sonne upon the Altar (Gen. 22.) but this work presupposed faith, that God is able to raise even from the dead. So by workes faith is consummate. By hospitalitie Abraham and Lot received Angels to harbour. (Gen. 18. 19.) Abraham was perfect according to perfection of this life. (Gen. 17.) most highly commended for sower more notorious actes preceding of two special verses faith and obedience. The first was his prompt obedience, in leaving his countrie and kindred, going he knew not whither, nor how farre, simply and cheerfully expecting God's further direction, when to goe, and where to abide, (Gen. 12.) The second was his excellent faith, perfectly believing God's promise (which by all humane reasons seemed impossible) that he should have innumerable progenie (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 keepe the way of the Lord, and do judgement and justice. (Gen. 18.) The fourth was that most heroicall act of obedience, admirable
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to all ages, being ready to kill, and sacrifice his owne most dearly beloved sonne Isaac. For which God swerte by himself, that he would mane Isaac bless him, because [seeb God] thou haft obeyed my voice (Gen. 22.) He prayed for Sodom, and had prevailed, if tenne just persons had benne found in that cite (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 as a plaine (or sincere and innocent) man. (Gen. 25. V. 27.) patient and constant in tribulations. (Gen. 29. 31. 32. 33.) He lawfully purchased Esau consent of the firstbornright. (Gen 25. V. 31.) He neither lied, nor otherwise sinned, when he answered his father that he was Esau his first begotten sonne (Gen. 27.) but spoke truth in mystical sense, agreeable to Gods will and ordinance, who so transferred Isaacs blessing from Esau to Jacob. IV. Which Isaac at length understanding, conformed him self thereto, and confirmed the same (V. 33. & ch. 18.) giving Esau such contentment as he could of temporal blessings. Joseph is renowned for al virtues, Joseph even from his youth to his death (Gen 37. 39. 50.) Job was simple and Job right, fearing God and departing from evil, a just and innocent man, both before and in distrubulations, not sinning with his lippes: neither spake he anie foolish thing against God (ch. 1.) yea more afflicted retained innocencie (ch. 2.) and finally God receivd his prayer for others, and restored all his losses doubte. (ch. 42.) Moses a most special Moses; selected Prophet, the meekest man on the earth, of singular zeal and fervently punished sinne, but withal most charitably prayed God to forgive the people and conserve his Church.

God of his mere mercie eleeth al those, whom he wil insistifie and save, Election is of offering al sufficient grace, insifty leaueth some obstinate sinners in state of damnation, (Gen. 25. Exo. 7.) His predestination, foreknowledge and promise, do not exclude but include the meanes, whereby his will is done in the just (Gen. 25. 37. 45. 50.) Neither is Gods reprobation the cause of ane mans damnation, but mans owne sinne the proper cause, both of reprobation & damnation. For example, Pharao and his people enuying, vainly fearing and for their religion hating, and persecuting the children of Israel, by oppressing them with unsupportable labours, by commanding secretly to kill their infants, and that not succeeding, by a new de cree to drown them (Exo. 1.) were mercilessly after long connience, admonished by Gods legates in his name quietly to permit his people to serve him; but they wilfully condemned this gentle admonition, Pharao proudly and insolently answering: Who is the Lord, that I should heare his voice, and dismisse Israel? I know not the Lord, and Israel I wil not dismisse. (Exo. 5.) Where the word 'other' is omitted. They.
God did only they hardened their owne 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 into effectual conversion, but suffer permitting them to persist in obstinacy (Ex. 7, 8, 9, 10, etc.).

Protection of Angels in Occasion, and Protection of illustrations, names also in Occasion, (Gen. 24: 32, 48.) Patriarchs, because Abraham obeyed Gods voice, kept his precepts & commands, observed his ceremonies & his lawses. (Gen. 26.)

Swearing by creatures, (Gen. 42.) Ominous speech. (Gen. 24.) and Dreams. (Gen. 37, 40, 41.) are sometimes lawfully observed, and are from God. Idols always unlawful, but not at Images (Gen. 3, 33.) Reliques to be reverently used, as Josephs body confirmed in a coffin in Egypt, (Gen. 1.) translated by Moses (Ex. 13.) and so brought into Canaan, and laid in the holy place.

Funeral obsequies were observed by Abraham for his wife Sara.

Place dedicated for burial (Gen. 49, v. 31.) Joseph with all his brethren mourned for their father Jacob, first fourteen days in Egypt, then burying him into Canaan, celebrated the executions other feuen days. (Gen. 50.) His particular digging of his owne 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, confirms the desire of burial in one place rather than in another, to be agreeable to nature, and holy Scriptures.

No foul before Christ entered into heaven, Divers places in hell.

Touching the soules departed, even the most perfect, went into the lower parts, generally called Hel. But some were in rest, others in paine, according to their deserts, none in heaven before Christ. As S. Hieron (comment in Osee. 13, et Eccles. 4.) proverbs by Iacobs words (Gen. 37.) I will descend unto my sonne into hel. by Job's lamentation (ch. 7, et 17.) that all (good and bad) were retained in hel, saying! If that expects, hel is
hel is my house, and in darknes I have made my bed. Which place or receptacle of such Saintes, as Iacob and Job, was doubles farre distant from hel of the damned, for betweene Lazarus in Abramas before and the glutions tormentors, is a great chaos, or large space, and yet the highest of these places is called hel.

In respect of Resurrection, the same Iacob called his life in this world a pilgrimage (Gen. 47.) and Job, (ch. 7.) a warfare upon earth; professing expressly (ch. 19.) In the last day I shall rise out of the earth. And I shall be compassed againe with my skinne, and in my flesh I shall see God. Our B. Sausour also preueth the Resurrection, because the God of Abraham, Isaac, and Iacob (Exo. 3.) is God of them, not as they are dead, but as they are living, and to return againe to life in bodie and soule together. Of general Judgement Job saith (ch. 31.) What shall I doe when God shall rise to judge? and when he shall ask, what shall I answer him? And Elia (ch. 34.) saith: The omnipotent will render a man his worke, and according to the waies of cæterius one, he will recompense them. Sodom and Gomorrah (Gen. 19.) were examples (s. Pet. Peter and S. Luke) of eternal punishment in hel fire.

Of eternal life Iacob professed his hope (Gen. 49.) saying: I will expect thy salvation o Lord. And Myoys (as S. Paul testifieth) denied himself to be the sonne of Pharaohes daughter, esteeming the reproach of Christ greater riches, then the treasure of the Egyptians. For he looked into the reward. Thus much touching particular points of Religion, it refereth to see the visible knowne 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 did multiply in the world.

To beginne therefore With Abraham, before the former age was ended, Abraham before his time was 75. yeares old. Sole Scriptures will speake of him, as always undefiled, and a true servant of God, though his father Thare and his brother Nachor sometimes servued strange goddes, (Isaia. 24.) but his were reclaimed, and the whole familie, (as S. Augustin proues, lib. 16. c. 12.) for Thare and Na. 13. de seinit was persecuted by the Chaldees. Whereupon Thare leaving Chaldea brought Abraham, Lot, and Sarai, so farre as Haran in Mesopotamia (Gen. 11.) where with also Nachor repaired afterwards, and there made his habitation, as appeareth (Gen. 24.) but Abraham was sooner, and more specially persecuted in Chaldea, as Iosephus testifieth (l. i. Antig.) for his eler and publicke profession of one God, Creator of all things, and that by his likely profess'd only goodnesses, and not by mens owne power, happines is attainted. Further Abraham publisht his Father, not for luscre sake, to seduce men by worshipping images.

B 2 of fals.
of false goddes, assuming that there is no other, but the celestial God, maker of the whole world. In which sincere profession howe be alvases persecuered as 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 al bollie men, and lived at Abraham's time, much of Isaac's, and part of Jacob's days. Likewise Melchisedech King and Priest (a distinct person, of another lineage, as we suppose, from Sem) lived in the beginning of this age.

Which being renowned men had great troubles, 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 and exploite, (Gen. 14.) made readie of the servants borne in his house, three hundred and eighteen wel appointed, men of armes, al of the same religion; for shortly after they were all circumcised (Gen. 17.) yet was king Melchisedech of more power and authority then he. And the other here mentioned, except his elder brother Nachor, and his nephew Lot, were his own direct progenitors, and by likelihood more potent. Againe from Abraham the succession hold on right to Aaron and Moses, and the whole people of Israel, which from them issued out of Egypt through the red sea.

Breaches from the Church.

But in the meanes time, divers also of Abraham's kindred and issue, brake from this communistic, and fell to idolatry. For albeit Lot, his brother's sonne persecuted in the true service of God, yet Lott's sons, Moab and Ammon, at least the Moabites and Ammonites, two nations, that came of them (Gen. 19.) were insidiously idolaters. Likewise though Nachor, and Bachel (Nachor's sonne) continued henceforth in true faith and religion, yet Laban (the same Bachel's sonne) had false goddes, which Rachel took away (Gen. 31.) But true religion being not wholly extinguished in these families, both Isaac's wife Rebecca, and Jacob's wives Leah and Rachel, with their handmaids Bala and Zelpha, either beleued rightly, or were more easily brought to true beleefe, and service of God. Ismael Abraham's first sonne was in his youth cruel disposed (Gen. 21.) and for endangering to corrupt Isaac (which S. Paul calleth persecution) was together with his mother Agar, cast out of Abraham's 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. yeares died and was put to his people, that is, to others like himself good or evil. Abraham also separated his other sons begotten of Catera (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 kepe some resemblance with the people of God in religion, and therein prefigured heresies, that descend from Catholique race, but falling to schisme or heresie, doe not participate eternal embritance, with the spiritual children.
children of God as S. Augustin teacheth (q. 70. in Gen.) in like sort of
the two sons of Isaac, onke Iacob had the spiritual blessing, and
enheritance thereto belonging (Gen. 27.) Elau though prophan in maners;
selling his birthright (Gen. 25. v. 32.) which was a spiritual jurisdiction
wherin he was a figure of the repobrate, yet it semeth he kept the true faith
(Gen. 35. v. vst.) but whether he did or not, sure it is, Job (who is prob-
ably thought to be of his race (Gen. 36.) was a most hollie 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 in-
fidelitie and idolatry. In other natiuns of the world, still new goddes and
goddesses were multiplied upon every occasion, As S. Augustin (li. 18. de
suits.) recounteth divers. At which notwithstanding, the true Church and
citty of God continued most visible and notorious, yea with meruailles in-
crease, especially after they were more hated and afflicted in Egypt (Exo. 1.)
whether they were brought by the strange and special providence of God,
more strangely preserved, and most miraculously delivered from thence.

Much more the Church of Christ (whereof this was a shadow, and
figure) hath bene 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 for tell Christ, do withall
forbien his Church. Totum quod annunciatur de Christo (saith S.
Augustin de Venitate Eccles. c. 2.) caput & corpus est. At that is
spoken of Christ is (of) the head and the body; the head is the onlie
begotten Iesus Christ, the Sonne of the liuing God: be the Saviour
of the bodie. His bodie the Church. Againe (c. 4.) Totus Christus
caput & corpus est. Whole Christ is the head and the bodie. The head,
the onlie begotten Sonne of God, and the bodie his Church: the bridgome
and bride, two in one fleshe. Yea for no other cause (saith be li. de catech.
rud. c. 3.) were all these things Written, before the coming of our Lord,
which we read in hollie Scriptures, but that his coming might be commended,
and the future Church prefigured, that is, the people of God through out al nations,
which is his bodie. The same doth S. Paul teach vs, not
only saying (Gal. 3.) The law was our pedagogue (or conductor) to
Christ, but also (1. Cor. 12.) that as the (natural) bodie is one and
hath manie members, and al the members of the bodie, whereas
they be manie, yet are one bodie; so also Christ. And (Colos. 1.)
that Christis bodie is the Church. At therfore the great blessing of
redemption and salvacion was promised in Christ (Gen. 12. &c.) so is
was withal expressed, that al nations, and kindreds of the earth shoule be
partakers therof, ye so innumerable as the dust of the earth, the
stars of heauen, and sandes of the sea. Which S. Paul saith (Rom. 9.) is
not
notment of Abraham's natural children, but of the children of promise, such as the Romane Christians, and others, Jewses and Gentiles. So S. John Apoc. 7. saw in a vision as a certaine number of twelve thousand signified of euerie 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 newe heretikes doe, that the Church of Christ some times consisted of Jews, or, invisible persons, were to say God kept not promise with Abraham (Gen. 17.) and to make the bodye and thinge signified, more obscure then the shadowy and figure; seeing in the wholesome of the Lawe of nature, that is in these three first ages of the world, the Church being but a figure of that which is now, yet was always visible and notorious, as hath benne declared. And that with perpetual succession of supreme heads, rulers and governours. As is before noted in the first age from Adam to Noah; in the second from Noah to Abraham; in this third, by the right line of Abraham, Isaac, Jacob, Levi, Caath, and Amram, to Aaron and Moses; (Ex. 6.) the Holy Ghost not therefore reciting more genealogies being come to the origin of the Priestlie Tribe, that is to the two sons of his divine goodness selected and ordained, as said to speake to Pharaon in behalf of the children of Israel, and to bring them out of the Land of Egypt, as afterwars by one of them to give his people a written Lawe, and in the other a perpetual provision of spiritual pastors. For in Aaron the elder brother God established an ordinarie succession of Priesthood, from that time to Christ, which before pertained to the firstborne in euerie familie; adjoyning the rest of Leviites tribe to assist them, in administration of sacred things. But Moses the younger brother was extraordinarily called (which God therefore shewed and confirmed by special miracles) not onlie to Priesthood, but also to be as the God of Pharaon, Superior of Aaron, chiefe mediator between God and his people, as well in delivering them from the servitude of Egypt, and in receiuing the Law, and delivering it to them, as in all other supreme government spiritual and temporal during his life.

Chap. XVI.

The beginning of the fourth age.
The second parte of this booke. How the Israelites were sustainecl.

The people murmuring for meate, and that they had left the s. h. potes of Egypt, 4. God gencib them quails, and Manna. 16. Whereof they are commanded to gather for euerie day, 22. but the first day double for the Sabbath, 32. and to kepe a measure of it in the tabernacle for a memorie.

And they sette forward from Elim, and al the multitude of the children of Israel came into the desert Sin, which
Manna.

Exodus.

which is betwene Elim & Sinay: the fiftenth day of the second moneth, after they came forth out of the Land of Egypt. † And al the assembly of the children of Israel murmured against Moyses and Aaron in the wilderness. † And the children of Israel said to them: Would to God we had died by the hand of our Lord in the Land of Egypt, when we late ouer the flesh potters, and did eate bread our fill: why haue you brought vs into this desert, that you might kil al the multirude with famine? † And our Lord said to Moyses: Behold I will raise you bread from heaven: let the people goe forth, and gather that sufficeth for euerie day: :: that I may proue them whether they wil walke in my law, or no. † But the sixt day let them prouide for to bring in: and let it be duble to that they were wont to gather euerie daie. † And Moyses and Aaron said to al the children of Israel: At cuen you shal know that our Lord hath brought you forth out of the land of Egypt: † and in the morning you shal see the glorie of our Lord: for he hath heard your murmuring against our Lord: but as for vs, what are we, that you mutter against vs? † And Moyses said: At cuen our Lord wil guue you flesh to eate, and in the morning bread your fill: for he hath heard your murmuringes, which you haue murmured against him, for what are we? neither is your murmuring against vs, but against our Lord. † Moyses also said to Aaron: Say to the whole assembly of the children of Israel: Approch you before our Lord: for he hath heard your murmuring. † And when Aaron spake to al the assembly of the children of Israel, they looked toward the wilderness: and behold the glorie of our Lord appeared in a cloud. † And our Lord spake to Moyses, saying: † I haue heard the murmuringes of the children of Israel, say to them: At cuen you shal eate flesh, and in the morning you shal haue your fil of bread: and you shal know that I am the Lord your God. † Therfore it came to passe at cuen, and :: the quail rose, and covered the campe: in the morning also a dew lay round about the campe. † And when it had covered the face of the earth, it appeared in the wilderness smal, and as it were beaten with a peltit like vn o the hoare frost on the ground. † Which when the children of Israel had seene, they said one to an other: " Man bu which signifieth: What is this? for they knew not what it was. To whom Moyses said: This is the...
the bread, which our Lord hath geuen you to eate. † This is 16
the word, that our Lord hath commanded: Let euerie one
gather of it so much as sufficeth to eate: a gomor euerie man,
according to the number of your soules that dwel in a tent so
shal you take vp. † And the children of Israel did so: and 17
they gathered, one more, an other lesse. † And they measu-
red by the measure of a gomor: neither he that gathered
more, had aboue: nor he that provided lesse, found ynder:
but euerie one gathered, according to that which they were
able to eate. † And Moyses said to them: Let no man leaue
thereof til the morning. † Who heard him nor, but certaine
of them left untill the morning, and it beganne to be full of
wormes, and it putrified. and Moyses was angrie against
them. † And euerie one of them gathered in the morning, so
much as might suffice to eate: and after the sunne waxed
hotte, it melted. † But in the sith day they gathered duble
portions, that is, euerie one: and al the princes
of the multitude came, and told Moyses. † Who said to.
them: This is it which our Lord hath spoken: The Sab-
bathes rest is sanctified vnto our Lord to morow. whatsoeu-
er is to be wroght, doe it: and the meates that are to be made
readie, make them readie: and whatsoever shall remaine, lay
it vp untill the morning. † And they did so as Moyses had
commanded, and it putrified not, neither was there wroth
found in it. † And Moyses said: Eate it to day, because it is
the Sabbath of our Lord: to day it shal not be found in the
field. † Gather it sith days: but in the seuenth day is the Sab-
bath of our Lord, therefore it shal not be found. † And the
seuenth day came: and some of the people going forth to ga-
ther, found not. † And our Lord said to Moyses: How long 28
wilt you not keepe my commandementes, and my law? † See
that our Lord hath geuen you a Sabbath, and for this cause
on the sith day he geueth you duble portions: let each man
tarie with himselfe, and let none goe forth out of his place
the seuenth day. † And the people kept the Sabbath on the
seuenth day. † And the house of Israel called the name ther-
of Manna: which was as it were coriander seede white, and
the raist therof like to flower with honie. † And Moyses
sayd: This is the word, which our Lord hath commanded:
‡ Fil a gomor of it, and let it be kept vnto the generations to
come hereafter: that they may know the bread, wherwith
Exodus.

Manna. 

fed you in the wilderness, when you were brought forth out of the Land of Egypt. And Moses said to Aaron: Take a vessel, and put Manna into it, so much as a man can hold: and lay it up before our Lord to keep your generations: as our Lord commanded Moses. And Aaron put it in the tabernacle to be reserved. And the children of Israel did eat Manna four and twenty years, till they came into the habitable land; with this Manna were they fed, until they touched the borders of the land of Canaan. And a generator is the tenth part of an ephah.

Annotations.

Chap. XVI.

11 Manna! what is this! When the people of Israel in the desert had spent Manna so early, provision of meat brought from Egypt, and according to God's promise fed of Manna, had received store of quail, going forth in the morning they saw a strange thing lying upon the ground like hoar frost, whereas mercurial they said one to another: it is the manna! in their language Manna! But in the desert (q. 10, in Exod.) they demand that 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 the Eucharist, a more excellent thing, long after promised, and given by our Saviour, first in the holy Sacrament of the Eucharist. As witness St. Gregory Nyssen (Einar.

16. 35. 37. vita Moysi, in a medium) S. Ambrose (in de Jus qua Afst. humanae cap. 8.) S.

45. Cyril Alexsandrinus, S. Chrystoforus, S. Augustin, Theophilact and others, 

upon the list of St. John. Where also the text of our Saviours long discourse John. 6. with the Capharnaites, sheweth evidently that he promised to give a firce 

35. better meat than Manna, to those that believed in him, I am the bread of life, 

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 in deed, &c. St. Paullikewise teacheth (1 Cor. 10.) that this Manna, and the water flowing out of the rock, were figures of the same E. Sacrament, as is noted in those places.

Here only we commend to the Christian reader remembrance that the thing signified, doth ever exceed the figure (according to St. Paul's doctrine, Coloss. 2.) willing him therefore to consider, that in Manna were at least twelve here 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 above. Thirdly, how seldom lowly poor ane man did gather it, in the end each one had the same measure full, called a cumer, and no more nor less. Fourthly, the first day (which was next before the Sabbath, that which they gathered, was found to be double portions to other days, that is, two comers for every one. Fifthly, there fell none at all on the Sabbath day. Sixthly, if in the rest of the week ane part was left at night, it putrified, and was corrupt in the morning, but the night before the Sabbath day, it remained sound and good. Sequestly, notwithstanding diversities of seasons,
in so great a multitude, the same measure was sufficient and no more, to suerie one young and old, and of middle age. Eightly the heat of the sunne melted and consumed that which remained in the field, though otherwise it indured heat of the fire, seething in water, grinding in mille, and beating in morters. Ninethly, it tasted to suerie one, what they desired. Tenthly, it seemed neverethelesse to the evil minded, loathsome and light meate, but pleasant to the good. Eleventhly, part of it was kept in the Ark by Gods commandment, and was not corrupted in manie hundredth peares. Twelthly, this strange and extraordinary provision, continued fourtie yeares, that is, til the children of Israel came to the promised land and then ceased.

No miracle in communion bread, which containeth no miracle at all, only signifying Chrits bodie. But, as our Savoirs owne wordes importe, and ancient fathers teach vs. by Manna was presigured Chrits verie bodie and bloud, with his soule and Dominion under the forme of bread.

For this indeede infinitely excelleth Manna, containing all the foresaide, or rather much more eminent miracles. For (first) it was consecrated by the miracle power communicated to Priests, (2) in his Church militants. (3) one and the verie same, and not manie, in innumerable places, and in suerie lesser or greater forme, yeare the least particle of the accidents that may be, Chrit is whole and entire (4). It giveth abundance of grace in this life, signifying by the day before the Sabbath, for the glorie of the next life in eternal rest. (5) where is no more vs of Sacraments, but everlasting fruition of glorie (6). Whoso euer therefore would make temporal commodite of this heauenlie food, as it were reseuing Manna for other dayes of the weke, it perisheth to him, and turneth to his ignominie, but being reseued in the faithful soule, for the life to come, which is the true Sabbath, it remaineth an heauenlie treasure. (7) And so it saileth to suerie one, as their soule, which is the spiritual formade of supernatual meate, is left or more disposed. (8) Though heat of persecution, and other daungerous power take away this Sacrament and Sacrifice, abrode in the field of this world, yet no power extinguieth it within the Church, where it is in due maner prepared and ministred to the children of God. (9) where it yeldethal comfort, strength and contentment to good spiritual desires, (10) but to the incredulous Capharnautes wasemeth impossible, and to carnal conceipts loathsome (11). Being worthily received into our mortal bodies, our arke or temporal tabernacle, it remaineth in incorruptible effect, whereby the bodie shall be raised againe from death, and together with the soule be eternally glorified. (12) In the mean time of this pilgrimage of mankind, it is our wayfaring special provision, daule and supersubstantial bread, til we that possesse the promised land, the kingdom of heauen in eternal blisse.

CHAP. XVII.

The people murmuring againe in Kaphidim for want of drinck, our Lord giust them water out of a rock. 8. Amalech figheth with them. And Moses lifting vp his hand in prayer, Israel overcometh, 10. wife Amalech prevaleth.

Therefore all the multitude of the children of Israel setting forward from the desert Sin, by their mansions, accor-
according to the word of our Lord, camped in Raphidim, 2 where there was no water for the people to drink. ¶ Who chiding against Moyses, said: Cewe vs water, that we may drinke. To whom Moyses answered: Why chide you against me? Wherefore do ye tempt our Lord? ¶ The people therefore was thirsty there for lacke of water, and murmured against Moyses, saying: Why didst thou make us goe forth out of Egypt, to kil vs, and our children, and our beasts with thirst. ¶ And Moyses cried to our Lord, saying: What shall I doe to this people? Yet a litlle while, and they will stone me. ¶ And our Lord said to Moyses: Go before the people, and take with thee of the ancients of Israel: and the rodde wherewith thou didst strike the rixer, take in thy hand, and 6 goe. ¶ Behold I will stand there before thee, vpon the rocke Horeb: and thou shalt strike the rocke: and water shall goe out therof, that the people may drinke. Moyses did so before the ancients of Israel: ¶ and he called the name of that place, Temptation, because of the chiding of the children of Israel, and for that they tempted our Lord, saying: Is the Lord amongst vs or not? ¶ And Amalec came, and fought against Israel in Raphidim. ¶ And Moyses sayd to Isoue: Choose our men: and goe forth and fight against Amalec: to morow I will stand in the topppe of the hil, hauing the rodde of God in my hand. ¶ Isoue did as Moyses had spoken, and he fought against Amalec: but Moyses and Aaron and Hur 11 went vp vpon the topppe of the hil. ¶ And when Moyses lifted vp his hands, Israel overcame: but: if he did lette them downe a little, Amalec overcame. ¶ And the handes of Moyses were heauie: therfore they tooke a stone, and putte vnder him, wherupon he satte: and Aaron and Hur staied vp his handes on both sides. And it came to passe that his handes were not wearie vntil sunne sette. ¶ And Isoue put Amalec to flight, & his people by the edge of the sword. 14 ¶ And our Lord laid to Moyses: Write this for a monument in a booke, & deliuer it to the eares of Isoue: for I wil destroy the memorie of Amalec from vnder heauen. ¶ And Moyses gurde the builde an Altar: and called the name thereof, Our Lord Croste of my exaltation, saying: ¶ Because the hand of our Lords throne, and the warre of our Lord shall be against Amalec, from generation vnto generation.
And when Iethro, the priest of Midian, the under of Moses, had heard all the things, that God had done to Moses, and to Israel his people, and that our Lord had brought forth Israel out of Egypt: he took Siphora, the wife of Moses whom he had sent back: and her two sons, of which one was called Gershom, his father saying: I have bene a stranger in a foren countrie. And the other Eliezer: for the God of my father, quoth he, is my helper, and hath deliverd me from Pharaoh's sword. Iethro therefore the under of Moses came and his sons, and his wife to Moses into the desert, where he was camped beside the mountayne of God. And he sent word to Moses, saying: Iethro thy under come to thee, and thy wife, and thy two children with her. Who going forth to mete his under, adored, and killed him: and they saluted on another with worde of peace. And when he was entred into the tent, Moses told his under all things that our Lord had done to Pharaoh, and the Egyptians for Israel: and the whose truaile which had chance to them in the journey, and that our Lord had delivered them. And Iethro rejoiced for all the good things, that our Lord had done to Israel, because he had delivered them out of the handes of the Egyptians, and he said: Blessed is the Lord, that hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, that hath deliverd his people out of the hand of Egypt. Now do I know, that the Lord is great above al goddes: for because they dealt proudely against them. Iethro therefore the under of Moses offered holocaustes and hostes to God: and Aaron and al the ancients of Israel came, to eate bread with him before God. And the next day Moses set to judge the people, who stooed by Moses from morning untill
Exodus.

14 Untill night. † Which thing when his allied had seene, to write 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 untill night? † To whom Moyses answered: The people come to me seeking the sentence of God. † And when anie controversytse chancesteth among them, they come vnto me to judgments betweene them, and to shew the preceptes of God, and his lawes.

18 † But he said: Thou doest not well: † thou art tyred with foolish labour, both thou, and this people that is with thee, the busines is aboue thy strength, thou alone canst not su-

19 styne it. † But: heare my wordes and counsell, and God shall be with thee. Be thou to the people in those things that pertaine to God, to report their wordes vnto him:

20 † and to shew to the people the ceremonies and rite of worshipping, and the way wherein they ought to walke, and the worke that they ought to doe. † And pride out of all the people men that are wise, and doe feare God, in whom there is truth, and that doe hate auntrice, and appointe of them tribunes, and centurions, and quinquesantrians, and deanes, † which may judge the people at al tyme: and what great matter focuer shall fall out, let them referre it to thee, and let them judge the lesser matters only: and so it may be lighter for thee, the burden being impasted vnto o-

23 thers. † If thou doest this, thou shalt fullfil the command-

24 ment of God, and shalt be able to heare his preceptes: and all this people shall returne to their places with peace. † Which things when Moyses heard: † he did al things that he had suggested vnto him. † And choosing substantial men out of ali Israel, he appointed them princes of the people, tribunes, and centurions, and quinquesantrians, and deanes. † Who judged the people at al time: and what focuer was of greater difficultie they referred to him, themselves judging the easier cates only. † And he dismissed his allied: who returning went into his countrie.

Chap. XIX.

Near mount Sinai, with commemoration of their deliverie from Agypt the people are commanded to be sanctified. 16. and so our Lord coming in thunders and lightnings speaketh with Moyses.

Cc 3

In
In the third month of the departure of Israel out of the Land of Egypt, this day they came into the wilderness of Sinai.† 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.† And Moses went up to God: and our Lord called him from the mountain, and said: This shalt thou say to the house of Jacob, and shalt tell the children of Israel: Your fathers have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you unto me.† If therefore you will heare my voice, and keepe my covenant, you shall be: my peculiar of all peoples: for all the earth is myne.† And you shall be unto me: a priestly kingdom, and: a holy nation: these are the words that thou shal spake to the children of Israel.† Moses came: and calling together the nations of the people, he declared al the words which our Lord had commanded him.† And all the people answered together: All things that our Lord hath spoken, we will doe. And when Moses had reported the peoples wordes to our Lord,† our Lord said to him: Now presently will I come to thee in the darknesse of a cloude, that the people may heare me speaking to thee, and may beleue thee for ever. Moses therefore told the peoples wordes to our Lord.† Who said to him: Goe to the people, and sanctifie them to day, and to morow, and let them wash their garments.† And let them be 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.† And thou shalt appoint certaine limits to the people in circuite, and shalt say to them: Beware ye ascende not into the mount, and that you touch not the endes therof: euery one that toucheth the mount, dying shal dye.† Handes shal not touch him, but he shal be stone to death, or shal be shot through with arrowes: whether it be beast, or man, it shal not lye. When the trumpet shal beginne to sound, then let them ascend into the mount.† And Moses came downe from the mount to the people, and sanctified them. And when they had washed their garments,† he said to them: Be ready against the third day, and come not neere your wienes.† And now the third day was come, and the morning appeare: and behold thunders deganne to be heard, and
and lightenings to flash, and a verie thicke cloude to cover the mount, and the noyse of the trumpet sounded exceedingly: and the people, that was in the campe, feared. † And when Moyses had brought them forth to meete with God from the place of the campe, they stoode at the botome of the mount. † And al the mount Sinai smokéd: for because our Lord was descended vpon it in fyre, and the smoke arose from it as out of a fornace: and al the mount was terrible. 

† And the sound of the trumpet grew lowder by litle and litle, and was drawn out a length: Moyses spake, and God answered him. † And our Lord descended vpon the mount Sinai in the very toppe of the mount, and he called Moyses into the toppe thereof. Whither when he was ascended, † he said vnto him: Goe downe, and charge the people: lest perhaps they wil passe their limittes to see the Lord, and a very great multitude of them perish. † The priests also that come to the Lord, let them be sanctified, lest he strike them.

† And Moyses said to our Lord: The common people can not ascend into the mount Sinai: for thou didst charge, and command, saying: Put limittes about the mount, and sanctifie it. † To whom our Lord said: Goe, gette thee downe and thou shalt come vp, & Aaron with thee: but: the priests and the people let them not passe the limittes, nor ascend to the Lord, lest perhaps he kil them. † And Moyses went downe to the people, and told them al.

ANNOTATIONS.

CHAP. XIX.

1. This day.} The first day of the third moneth the children of Israel came into the desert of Sinai. So counting 16. daies remaining of the first moneth when they parted from Egypt, at the second moneth of 50. daies, this first day of the third moneth, and three daies more, in which they were sanctified by washing and other ceremonies (v. 10.) the Law was given the fifteth day, in figure of the Law of Christ, promulgated on Whitsunday, the fifteth day after our Redemption. Wherby we see marvelous correspondence of divine Mysteries, in the old and new Testament. S. Augustin Epist. 119. c. 16.

Agreement of old and new mysteries.

CHAP. XX.

Moyses receiued the Decolgue or tenne commandments of God, for al the people. 23. With repetition that they shal not make false goddes, nor make Altars but of earth, or unheued stone, and without steps. AND
An our Lord spake all these wordes: 

† I am the Lord thy God, which brought thee forth out of the Land of Egypt, out of the house of servitude. † Thou shalt not have "strange-goddes before me. † Thou shalt not make to thee 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 vnder the earth. † Thou shalt not adore them, nor serve them: I am the Lord thy God mightie, elious, 

‡ visiting the iniquitie of the fathers vpon the children, vpon the third and fourth generation of them that hate me: † and doing mercy vpon thousandes to them that loue me, and keepe my preceptes † Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him innocent that shall take the name of the Lord his God vaine.

‡ Remember that thou lashe the sabbath day. † Six dayes shalt thou worke, and shalt doing thy worke. † But on the seventh day is the sabbath of the Lord thy God: thou shalt do no worke in it, thou and thy sonne, and thy daughter, thy man servant, and thy woman servant, thy beast, and the stranger that is with in thy gates. † For six dayes 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. † Honour thy father and thy mother, that thou mayst be long liued vpon the earth, which the Lord thy God wil geue thee. † Thou shalt not murder. † Thou shalt not committaduostrie. 

† Thou shalt not steal. † Thou shalt not speake against thy neighbour false testimonie. † Thou shalt not couet thy neighbours house: neither shalt thou desire his wife, nor servant, nor handmaide, nor oxen, nor ass, nor any thing that is his. † And all the people saw the voices and the flames, and the sound of the trumpeter, and the mount smoking: and being frighted and staken with feare they stode a farre of. † Leaving to Mosyes: Speake thou to vs, and we wil beare: let not our Lord speake to vs, lest perhappes we die. † And Mosyes said to the people: Feare not: for God came to prove you, and that his terror might be in you, and you should not sinne. † And the people stode a farre of. But Mosyes went vnto the darke cloud wherein God was. † Our Lord said moreover to Mosyes: This shalt thou say to the children of Israel: You have seene that from Leaun
Ceremonies.

EXODUS.

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23. heaven I have spoken to you. † You shall not make gods
do the silver, nor gods of gold that you make to you. † An
Altar: of earth you shall make to me, and you shall offer
upon it your holocausts and pacifics, your sheepe and oxen
in euerie place where the memorie of my name shal be: I
25. will come to thee, and will blesse thee. † And if thou make
an Altar of stone unto me, thou shalt not build it of hewed
stones: for if thou lift vp thy knife ouer it, it shall be polluted.
26. † Thou shalt not goe vp by griefes vnto myne Altar, lest
thy turpitude be discouvered.

ANNOTATIONS.
CHAP. XX.

1. Strange goddes] Protestants pretend here to prove, that all Catholicis are
Idolaters, for honoring Saints, and their Reliques and Images. And they
have so defamed Catholic Religion in this behalf, that the vulgar sorte
of deceived people, otherwise knowing Catholicis to be ordinarily of mo-
derate conversation in life, of just dealing towards their neighbours, ad-
dicted to prayer, fasting, almes, and manie good woorkes, more wanting
among them felues: yet supposing them, notwithstanding these laudable qua-
lities, to be Idolaters, are therby averted from Catholic Religion. And
surely it were a sinfull cause, if it were true. As well therefore to purge our felues
of so haynous an imputed crime, as to remove this dangerous block of erro-
nious conceit, we shall here note some of the Protestants egregious lies,
against the whole Church militant, and blasphemos reproches against the
the glorious Saints: then briefly declare the true and sincere doctrine, and
practise of the Catholike Church in this point. Luther in his postil vp the
Gospel of our Lordes Incarnation, saith: Papistis Virginem Mariam Deum constit-
tuunt: Omnipotens ei in cale, et in terra tribuant. The Papists (faith he) make
the Virgin Marie God: they attribute to her omnipotencie in heauen and in
earth. In Papistrie al expected more fauour and grace from her, then from
Christ himself. His Schollar Melancthon (in locis communibus) postilling the first
Precept, saith: Papistis invocate Saints, and worship Images in heathenish
maner. Caluin (li. de necess. refor. eccles.) saith: those of the Emperours religion
(meaning of Catholicis) fo divide Gods officis among Saints, that they
ioyne them to the Soueraigne God, as collegues; in which multitude God
lieth hidden. Against the most glorious virgin mother the same Luther
(sez. de natura virg. Mar.) feared not to say, that he esteemed no more of the
prayer of s. Marie, then of anie one of the people. And his reason is worie
then his wicked illusion, for that, faith he, al that beleue in Christ are as
just, and as holy as the virgin Marie, or anie other Saint how great soueret.
The Magdeburgian Centurions (li. 1. Cent. 1.) affirme that the virgin Marie
sinned grievously, vea compare her imagined faules with the sinne of Eue in
paradise. (li. 2.) They charge S. Peter and S. Paul (also after their converstions)
with divers great crimes. Caluin (li. 3. Infl. c. parag. 31.) condeemeth Sara
Dd and
and Rebecca of great names (c. 4.) reprehendeth Judas Machabeus for superstitious, and preposterous zeal, in causing Sacrifice to be offered for the dead. In his commentary (in 12. Exod.) he accuseth most holy and mighty Mose of arrogance and pride and (c. 10. p. 27.) he selenuely scoffeth at al Sainetes in general, saying, 'If they heare morsel mens prayers, they must have cates so long, as from heaven to earth. And calleth them not only homines mortuos, dead men, (which S. Hierom reproved in Vigilantius) but also vraas, lacrimi, collimii: sidore, night gaziers, stinking fats yet more, (H. de vera eor. [est. ven. sat.] he calleth them Monstra, carnifices, bestias, monstros, hagymen, bestia ete. These end like blasphemies modest men can not but abhorre and detest. Their lies also are convinced by S. Hierom, handling this matter of purpose against Vigilantius, by S. Augustin touching it by occasion (H. 10. c. 21.) against Faustus the Manichy, Thomas V. Valdenis (To. 3. 11. de sacramentibus) against witch-crafted by al Catechismes and Christian Instructiuns, teaching nothing like, but quite contrary to these mens reportes. In summe they al teach, that Sainetes are to be honored with religious honour, which is greater then civil, but infinitely inferiour to divine, as the excellencie of God surmounteth all excellencie created.

Honour due to excellencie of God and nature, honour is due to excellencie, there must be Vs manie distinct kindes of honour, as there be general kindes of excellencie, which are three. The first of God, infinite, and incomparably above all: the second is supernatural created, as of grace and glorie: the third is humane or natural, consisting in natural gifts, or worldly power and dignities, three as distinct as God, heaven, and earth. To these three general kindes of excellencie pertaineth therefore other three as distinct kindes of honour, to wit, Divine due to God only, called by Vs and approbation of a greeke world Dulia, belonging to Sainetes, and other holy things, elevate by God above the course of nature, in divers degrees, but within the range of creatures: the third is civil honour, due to humane and worldly excellencie, according to divers states and qualities of men. The first of these which is divine, may in no case be given to any creature; all excellent soever. The third which is civil, as both Catholiques and Protestantes hold for certaine, is not competent not agreeable to Sainetes, but to mortall worldly men in respect of temporal excellencie. Al the controversie therefor is about the second. Which Calvin (c. 11. e. 11. & 12.) and al protestant writers deny & reject, and so would have no honour at all given to Sainetes. Obiecting as old heretikes did, that Catholique do al the same external acts, as standing bare head, bowing, kneeling, praying, and the like to Sainetes, so to God himself. Yets we answer, that the distinct kindes of honour do not alwayes in the external action, but in the intention of the mind. For when we do such external acts of honour to God, we intend thereby to honour the Creator and Lord of all, and so it is divine honour, but doing the same external acts to a Saint, we conceive of him, as a glorious servant of God, and so we honour him as a sanctified and glorified creature, God's subject servant. Without this difference of intentions in your mind, you can not shew difference, between the honour you do to God, and that you do to the King, by bowing, kneeling, and the like. For it is the same external action: yet no Christian doubteth but he honoreth God with divine honour, & the King with civil. Again we answer, that we do not al the external acts of honour to Sainetes, which we do to God. For Sacrifice is done only to God, and to no Saint; and because Altar is sett to Sacrifice, they
they are erected to God only, though oftentimes in memorie of Saints.
Both which answers S. Augustin, saie long since, to Faustus the Manichee, arguing that Catholiques by doing the same external acts, worshipped Martyrs with divine honour, and so turned them into Idols, as that hereinafter inferred. Whereupon S. Augustin declareth, that Christian people celebrate together the memories of Martyrs with Religious solemnities, to signify imitation, to be partakers of their merits, and to be holpen by their prayers. Yet so that we erect not Altars (because they are for Sacrifice) to anie Martyrs, though in memorie of Martyrs, but to God of Martyrs. For who ever standing at the Altar, in places of Saints bodis, saie: VVve offer to thee Peter, or Paul, or Cyprian, but that which is offered, is offered to God, who crowned the Martyrs, at their memories, whom he crowned, that by communion of the very places, greater affection may arise, to inkindle charity, both towards them, whom we may imitate, and towards him, by whose help we may VVve honour Martyrs with that worship of love and society, wherewith holy men are worshipped in this life. VVhoever we perceive is prepared to like suffrance for the Evangelical veritie: but Martyrs more devoutly, by how much more securely, after all uncertainities are overcome, and with how much more confident praise, we teach them now victors in a more happy life, then others yet fighting in this. But with that worshippe, which in grecce is called Latia, a cruste properly due to God, which in Latin can not be exprest by one word, we neither worship, nor teach to be worshipped but one God. And for so much as offering of Sacrifice pertaineth to this worshippe (whereof they are called Idolaters, that offer sacrifice to anie Idols) we by no means offer anie such thing, nor teach to be offered, either to anie Martyrs, or blessed soule, or holie Angel. Thus farre S. Augustin The fame teacheeth Theodorit (li. 3. ad Greece.) Our Lord hath destruied false goddes of the honour, they hadin Temples, and in place of them caused his Martyrs to be honoured: yet not in the same maner, for we neither bring hostes, nor libations to Martyrs, but honour them, as holie men, and most deare 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 out our adversaries confession, the Magdeburgian Centurientures. VVho (Prof. Cent. 6.) holding that the Church was only pure from idolatrie the first hundred yeares of Christ, and that it began to faile in the second and second age, more in the fourth and fifth, and was vitterly perished in the sixh, impute the cause of her ruine, that the very chiefe men taught and practised the honour of Saints. First of all (say they) these horrible and pernicious darknes, as certaine black cloudes covering the whole firmament, rose vp in the very assembly of teachers. For that partly the very Doctors of the Church, partly other superstitious men, augmented ceremo-
nies and humane worshippes in the Temples. For sacr'd houses began to be: & Manna was built in all places, with greatcoste, altogether in heathenish maner: not prin-put in a golden cipally to the end, Gods word might there be taught, but that some honour vessele. Heb. 9. might be exhibited to the Reliques of Saints, and that foolish people might there worship dead men. And how pleasanct eloquentis that Gregorie, called How Sacie the great, how fervent, when, as from his three footed roole, he preached the arc heretikes manner of consecrating these houses. And a little after. By this occasion dead to coste also creatures, and bloudy halfe wormeaten bones began to be honored, inno- renommed a cated, and worshippd with divine honour. Al which the Doctors of the Church Doctor! not only wincked at, but also set forward. Thus the reader seeth, notwith-

Protestants confesse that the ancient Fathers hono-

Dd 2. standing

S. Augustin declareth this doctrine: and godeth both the former answers.

Three causes of celebrating Saints memorie.

Latria is hon-

Sacrifice only to God.

God.

Latria is honour proper to God.

Sacrifice only to God.
Protestants have corrupted the text in all their English Bibles.

God commanded to make Images.

Christ, and Saintes are honored in their Images.

Standing their lies, scoffes, and blasphemies, Protestants do confess, that the Church and her chiefe pillars, straight after the first hundred yeares of Christ, five hundred next following, honored Saintes and their Reliques. Neither wante there autentical examples of holie Scriptures, wherby the same is proved. As Gen. 32. 48. Exodi. 5. 3. Num. 22. 10. Socie. 5. 3. Rg. 18. 4. Rg. 2. Psalm. 98. and els where.

4. A graven thing.] Here the same falsifiers of Christian doctrine, do not only pervert the sense of holie Scripture, wresting that against Images, which is spoken against Idols, but also shamefully corrupt the text, by translating graven image, neither following the Hebrew, Greke, nor Latin. For the Hebrew word, pesel, is the very same that sculptile in Latin, that is a graven or carved thing. The Greke hath idiolon, an idol. So al Protestants English Bibles are false.

In the meanes time til they correct their books, they may please to remember, that God shortly after this (Exodi. 2.) commanded to make Images of Angels, to wit Cherubims. Likewise a brasen Serpent (Num. 21.) Also oxen and Lions (5. Rg. 6. & 7.) Neither are Puritans so precise, but that they engrave, carve, print, paint, cast, tow, embrother, and otherwise make, and kepe Images, purtacles, and pictures of men, and other things. As for worshipping of sacred Images the second concele of Nice (Ad. 4.) The concel of Trent (cfr. 15.) S. Gregorie the great (I. 7. ep. 5. & 53.) S. Damascen in divers whole books, and many others, and al Catholique Catholichines and Christian Instructions teach, that the honour is not done to the Image for itself, but at the presence of the Image, to Christ, or Saint, whose Image it is.

Another controversie Caluin here maketh, that from these wordes, Then shall not make, beginneth the second precept, fo counting foure precepts in the first table, and six in the second. But being no matter of faith, how they are divided, so all the wordes, and the number of tenne commandements be acknowledged (for holie Scripture calleth them tenne, Exo 34. v. 18. Deut. 4. v. 13. & 10. v. 4) we wil not contend: but only as more reasonable we follow the common maner of dividings the first table into three precepts, directing vs to God, the second into seuen, belonging to our neighbour, approved for the better by S. Augustin (9. 7. in Exodum) and generally receiued of al Catholiques; grounded upon this reason, among others, because to make or have a picture, or similitude of anie creature, to the end to adore it as God, were in deede to have a strange God, which is forbid in the first wordes, and to all that foloweth to the commination and promis, forbiddest false goddes, and appeareth to be but one precept in substance. But the desire and internal content to adultrie, and to theft, differ altogether as much, as the external actes of the same sinnes; and therefore being adultrie and theft are forbidden to be committed, by two distinct precepts, the prohibition of the internal desire, with mental consent to the same, doth also require two precepts.

Chap. XXI.


These
Exodus.

1. These are the judgments which thou shalt propose to them. † If thou by an Hebrew servant, six years shall he serve thee: in the seventh he shall go out free; gratis.

2. † With what payment he entered in, with the like let him go out: if hauing a wife, his wife also shall go out with him.

3. † But if his lord giveth him a wife, and she beareth sons and daughters: the woman and her children shall be her lord's: but himself shall go out with his payment. † And if the servant say: I love my lord and wife & children, I will not goe out free: † his lord shall present him to the goddes, and he shall be sette to the dore and the postes, and he shall bote his eare through with an awle: and he shall be his bond-man for ever. † If any man sel his daughter to be a servant, she shall not goe out, as bondwoman are wont to goe out.

4. † 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 into a strange people, if he despise her. † But if he despouse her to his sonne, he shall doe to her after the manner of daughters. † And if he take an other wife for him, he shall provide a marriage, and payment, and the price of her chattel he shall not denie. † If he doe not these three things, she shall goe out gratis without monie.

5. † He that striketh a man willfully to kill him, dying let him die. † But he that did not lye in wait for him, but God delivered him into his handes: I will appoint thee a place whereunto he ought to flee. † If a man of sette purpose kill his neighbour, and by lying in wait for him: thou shalt plucke him out from mine Altare, that he may die. † He that striketh his father or mother, dying let him die. † He that shall steal a man, and sell him, being convicted of the tref-passe, dying let him die. † He that curseth his father, or mother, dying let him die. † If men fall at wordes, and the one strike his neighbour with a stone or with his fist, and he die not, but lye in his bedde: † if he rise, and walke abroad upon his stafe, he that did strike shall be quitte, yet so that he make restitution for his worke, and for his expenses vpon the phisicians. † He that striketh his man or maybe servant with a rodde, and they die in his handes, he shall be guilty of the crime. † But if the partie remayne alyve a day or two, he shall not be subject to punishment, because it is his money.

6. † If certaine fall at wordes, and one strike a woman with a child
child, and she in deede aborte, but her celfe liue: he shal be subject to so much damage as the woman's husband shall require, and as arbiters shall award. † But if her death doe ensue thereupon, he shall render life for life, † eye for eye, † tooth for tooth, hand for hand, foote for foote, † aduision for aduision, wound for wound, stripe for stripe. † If any man strike the eye of his manservant or maidservant, and leave them but one eye, he shall make them free for the eye which he put out. † Allo if he strike out a tooth of his manservant or maidservant he shall in like maner make them free. † If an ox with his horse 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 quitte. † But if the ox were wont to strike from yesterday and the day before, and they warned his master, neither did he shut him vp, and he kill a man or a woman: both the ox shall be stoned, and they shall put to death his owner also. † And if they sette a price upon him, he shall geue for his life whatsoever he is asked. † Allo if with his horse he strike a sonne, or a daughter, he shall be subject to the like sentence. † If he intrude an abondman or bondwoman, he shall geue thirtie sicles of siluer to their master, but the ox shall be stoned. † If a man open a cesterne, and digge one, and doe not cover it, an ox or an asse fall into it, † the owner of the cesterne shall pay the price of the beastles: 34 and that which died, shall be his owne. † If one mans ox goe an other mans ox, and he die: they shall sel the ox that liueth, and shall divide the price, and the carcasse of that which died they shall parte between them. † But if he knew that his ox was wont to strike from yesterday and the day before, and his master did not keepe him in: he shall render ox for ox, and shall take the carcasse whole.

Chap. XXII.

The punishment of theft, 5. and other trespasses, 7. if a thing committed to custodie or lent doth perish, 16. of deflowring a virgin, 18. of inhumanity, bejaliusie, and idolatrie, 21. of burning strangers, widowes, and orphane. 25. The law of lending without suretie, 26. of taking pledge, 28. of reverence to superiours, and of paying tithes.
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1. If any man steal an ox or a sheepe, and kil or slay it: he shall restore five oxen for one ox, and four sheepe for one sheepe.  
2. If the thief be found breaking up the house or undermining it, and taking a wounde die: the striker of the sunne shall not be guiltie of bloud.  
3. But if he doe this when the sunne is risen, he hath committed manslaughter, and himself shall die. If he have not wherewith to make restitution for the theft, himselfe shall be sold.  
4. If that which he stole be found with him, alive, either ox, or ass, or sheepe: he shall restore double.  
5. If any man hurt a field or a vineyard, and let goe his beast to feede upon that which is his; the bane of whatsoever he hath in his owne field, or in his vineyard, he shall restore according to the estimation of the damage.  
6. If fire breaking forth light upon the thornes, and catch stackes of corne, or corne standing in the fieldes, he shall render the damage that kindled the fire.  
7. If a man committe money, or vessel unto his friend to keepe, and they be stolen away from him, that receaued them: if the thief be found, he shall restore double: if the thief be not known, the master of the house shall be brought to the goddes, and shall sweare that he did not extend his hand upon his neighbour's good.  
8. To doe any fraud, as well in oxes as in asses, and sheepe and tayment, and whatsoever may bring damage: the cause of both partes shall come to the goddes: and if they geue judgement, he shall restore double to his neighbour.  
9. If a man committe ass, ox, sheepe, or any beast, to his neighbours custodie, and it die, or be hurt, or be taken of enemies, and no man saw: there shall be an oath between them, that he did not put forth his hand to his neighbours good: and the owner shall admitte the oath, and he shall not be compelled to make restitution.  
10. But if it were taken away by stealth, he shall restore the damage to the owner.  
11. If it were eaten of a beast, let him bring vnto him that which was slaine, and he shall not make restitution.  
12. If the asketh of his neighbour to borrow any of these things, and it be hurt or dead the owner being not present, he shall be compelled to make restitution.  
13. But if the owner be present, he shall not make restitution, especially if it were hired and came for the hire of the same.  
14. If a man seduce a virgin being not yet desposued, and lie with her: he shall endowe her, and have her to wife.  

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wil not geue her, he shal geue money according to the maner of the dowrie, which virgins are wont to receaue. † In- 18 chanteers thou shalt not suffer to liue. † He that lieth with a 19 brute beast, dying let him die. † He that sacrificeth to goddes, 20 shall be put to death, but to the Lord only. † Thou shalt not 21 molest a stranger, nor affliet him: :: for your selues also were strangers in the Land of Egypt. † A widow and an orphane 22 you shall not hurt. † If you hurt them, they wil criue out to 23 me, and I wil heare their criue: † and my furie shall take in- 24 digation: and I wil strike you with the sword, and your 25 wiuues shall be widowes, and your children orphanes. † If 26 thou lend money to my people being poore, that dwellth 27 with thee, thou shalt not yrg thee them as an exaetour, nor opprese them with vfuries. † If thou take of thy neighbour 28 a garment in pledge, thou shalt geue it him againe before 29 sunne sette. † For that same is the onlie thing, wherewith he 30 is covered, the clothing of his bodie, neither hath he other 31 to sleepe in: if he :: criue to me, I wil heare him, because I am 32 mercifull. † Thou shalt not detract from :: the goddes, and 33 the prince of thy people thou shalt not curse. † Thy tithes 34 and thy first fruits thou shalt not slacke to pay, the first- 35 borne of thy sonnes thou shalt geue me. † Of thy oxen also & 36 sheepe thou shalt doe in like maner: seven dayes let it be with 37 the damme, the eight day thou shalt render it to me. † Holie 38 men you shal be to me: the flesh that beastes have tasted 39 of before, you shall not eate, but shal cast it to the dogges.

Chap. XXIII.

Laws are appointed to judges, (the enemies one, or else to be saued) 8. namely not to take bribes. 10. The seventh yeare, and day al must rest. 14. Three principal feastes must be solemnized every yeare. 20. Conduction and protection of an Angel is promised. 24. The people is againe commanded to destroy Idols. 29. Why their enemies shall be destroyed by little and little.

Thow shalt not admete a lying voice: neither shalt thou joyne thy hand to say false testimonie for a wicked person. † Thou shalt not sowe the multitude to doe euil: 2 neither shalt thou in judgement, agree to the sentence of the most part, to stray from the truth. † The :: poore man 3 also
also thou shalt not pitie in judgement. † If thou meete thy enemies oxe, or ass going astray, bring it backe to him. 5 † If thou see the ass of him that hareth thee lye unnder thine burden, thou shalt not passe by, but shalt lift him vp with thee. 6 Thou shalt not decline the poore mans judgement. † A lye thou shalt auoid. The innocent and instituted person thou shalt not put to death: because I abhorre the impious man. † Neither shalt thou take bribes, which doe blind also the wife, and pervert the wordes of the iuft. † The stranger thou shalt not molest, for you know the hartes of strangers: because your fathers also were strangers in the land of Egypt. † Six yeares thou shalt low thy ground, and shalt gather the corne thereof. † But the seventh yeare thou shalt let it alone, and make it to rest, that the poore of thy people may eate, and whatsoeuer shall be left, let the beasts of the field eate it: so shalt thou doe in thy vineyard and thy olive tree. 11 † Six dayes thou shalt worke: the seuenth day thou shalt cease, that thy oxe may rest and thine ass: and the sonne of thy handmaid may be refreshed, and the stranger. † Kepe al things that I haue said to you. And by the name of foren goddes you shal not sweare, neither shal it be heard out of your mouth. † Three times euery yeare you shal celebrate feastes to me. † Thou shalt keepe the solemnitie of Azymes. Seven dayes shalt thou eate azymes, as I commanded thee, in the time of the moneth of new corne, when thou didst come forth out of Egypt: thou shalt not appeare in my sight empire. † And the solemnitie of the hartes of the first fruites of thy worke, whatsoeuer thou didst low in the field. The solemnitie also in the end of the yeares, when thou hast gathered al thy corne out of the field. † This a yeare shalt al thy male sexe appeare before the Lord thy God. † Thou shalt not sacrifice the bloud of my victime upon leuens, neither shal the fatte of my solemnitie remaine vntill the morning. † The first fruites of the corne of thy ground thou shalt carrie into the house of the Lord thy God. Thou shalt not boyle a kidde in the wilke of his damme. † Behold I will send myne Angel, which shall goe before thee, and keepe thee in thy journee, and bring thee into the place that I haue prepared. † Obsterue him, and heare his voice, neither doe thou thinke him one to be condemned: for he wil not forgewe when thou haft sinned, and
my name is in him. But if thou wilt heare his voice, and doe al that I speake, I will be enemie to thyne enemies, &c. will afflict them that afflict thee. And myne Angel shall goe before thee, and shall bring thee in unto the Amorhite, and Herhite, and Pherceite, and Chanaite, and Heucte, and Lebuzeite, whom I will destroy. Thou shalt not adore their goddes, nor serue them. Thou shalt not doe their workes, but shalt destroy them, and breake their statues. And you shall sete the Lord your God, that I may bleste your bread & waters, and may take away infirmities from the middes of thee. There shall not be a fruitlesse nor barren bodie in thy land: I will fill the number of thy dayes. I will send my terror to runne before thee, and will kil al people, to whom thou shalt enter: and wilt turne the backes of al thyne enemies before thee: sending forth hornets before, that shall chase away the Heucte, and Chanaite, and Herhite, before thou enter. I will not cast them out from thy face in one yeare: lest the land be brought into a wilderness, and beastes encrease against thee. By little and little I will expel them from thy sight, till thou be increased, and dost possess the land. And I will sete thy boundes from the Redde sea vnto the sea of the Palestines, and from the desert vnto the river: I will deliver the inhabitants of the Land in your handes, and will cast them out from your sight. Thou shalt not enter league with them, nor with their goddes. Let them not dwell in thy land, lest perhaps they make thee to sinne against me, if thou serue their goddes: which undoubtedly will be a scandal to thee.

Chap. XXIII.

Moses with others are commanded to ascend, he to the Lord, the rest a farre of 4. They offer Sacrifice. 5. Moses sprinkles the blood of the Testament upon the people. 15. Then ascending to the mountaine, God couereth it with a fire cloud.

To Moses also he said: Goe vp to the Lord, thou, and Aaron, Nadab and Abiu, and seuentie Ancientes of Israel, and you shall adore a farre of. And Moses onlie shall ascend to the Lord, and they shall not approach: neither shall the people ascend with him. Moses therefore came 9 and
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and told the people al the wordes of our Lord, and the judgements: and al the people answered with one voice: Al the wordes of our Lord, which he hath spoken we wil do.

4. And Moyses wrote al the wordes of our Lord, and rising in the morning he builded an Altar at the soore of the mount.

5. &c twelve titles according the twelve tribes of Israel. And he sent young men of the children of Israel, and they offered holocaustes, and sacrificed pacifique victimes to our Lord.

6. calues. Moyses therefore tooke the halfe part of the bloud, and put it into bowles: and the residue he powred vpon the Altar. And taking the volume of the covenant, he reade the people hearing it: Who said: Al things that our Lord hath spoken, we wil doe, and we wil be obedient. And he tooke the bloud, and sprinkled it vpon the people, and said: This is the bloud of the Covenant which our Lord hath made with you vpon al these wordes. And there went vp Moyses and Aaron, Nadab and Abiu, and seuenie of the ancients of Israel: and they saw the God of Israel:

7. and under his feete as it were a worke of sapphirstone, and as the heaven, when it is clere. Neither did he set his hand vpon those of the children of Israel, that retired farre of, and they saw God, and did eate, and drinke. And our Lord said to Moyses: Come vp to me into the mount, and be therewith I wil geue thee tables of stone, and the law, and the commandements which I have written: that thou maist teach them. Moyses rose vp, and his minister Iosue: and Moyses ascending into the mount of God, said to the Ancientes: Expect here til we returne to you, you have Aaron and Hur with you: If anie question shal arise, you shall referre it to them. And when Moyses was ascended, a cloud covered the mount, and the glorie of our Lord dwelt vpon Sinai, couering it with a cloud six dayes, and the seventh day he called him out of the middes of the darkestesse. And the forme of the glorie of our Lord, was as it were fire burning vpon the roppe of the mount, in the sight of the children of Israel. And Moyses entring into the middes of the cloude, ascended into the mount: and he was there foure dayes, and foure nightes.

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Annotations.

chap. xxiii.

1. This is the blood of the covenant.] Our Saviour in the institution of the Eucharist, by using the same wordes, applying them to himselfe, this is my blood of the newe Testament, signifieth that he fulfilled this figure at his last supper. Whereby he prayeth both a Sacrifice of blood then offered by him, as this blood of the old Testament was already shed, when Moses pronounced those wordes; and the real presence of Christ's blood. For, if it were but wine, it were not better in substance than the figure, which was real blood.

Isaiah, vii. 14; x. 4. in Levis.

chap. xxv.

Oblations of first fruits, and freewill gifts for making the tabernacle, and things pertaining thereto. 10. The Ark. 17. The Propitiatory, and Cherubim. 23. A Table, and thereon the loaves of proposition. 31. A candlestick, 37. and seven lamps, with snuffers of gold.

And our Lord spake to Moses, saying: † Speak to the children of Israel, that they take first fruits for me of eueenie man that offereth of his owne accord, you shall take them. † And these are the things which you must take: 3. Gold, and silver, and brass, † hyacinth and purple, and scarlet twise died, and sille, and the hair of goates, † and rammes skinnies died reddish, and ianthin skinnes, and the wood setim: † oyle to make lightes: spices for oynement, 6. and for incense of good savour: † Onyx stones, and precious stonees to adorn the ephod, and rationale: † And they shall make me a sanctuary, and I will dwell in the midst of them: † according to all the similitude of the tabernacle which I will shew thee, & of all the vessel to the service thereof: & thus you shall make it: † frame an arke of the wood setim, the length 10. whereof that have two cubites & an halfe: the breadth, a cubite, and an halfe: the heigh, like wise a cubite and an halfe. † And thou shalt plate it with most pure gold within and without: and over it thou shalt make a golden crowne round about: † and four golden rings, which thou shalt put at the four corners of the arke: let two rings be on the one side, and two on the other. † Thou shalt make bars also of the wood setim.
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14 Let the men of the assessment shall clothe them with gold. † And thou shalt put them in the rings that are in the sides of the ark, that they may be carried on them: † the which shall be always in the rings, neither shall they at any time be drawn out of them. † And thou shalt put in the ark the testification which I will give thee. † Thou shalt make a propitiatory of most pure gold: the length thereof shall hold two cubites and an halfe, and the breadth a cubite & an halfe. † Two Cherubim also thou shalt make of beaten gold, on both sides of the oracle. † Let one Cherub be on the one side, and the other on the other. † Let them cover both sides of the propitiatory spreading their wings, and covering the oracle, and let them looke one towards the other, their faces turned unto the propitiatory wherewith the ark is to be covered, † where in thou shalt put the testimony that I will give thee. † Then will I command, and will speak to thee over the propitiatory & from the middes of the two Cherubim which shall be upon the ark of testimony, all things which I will command thee.

19 The children of Israel by thee. † Thou shalt make a table also of the wood setim, having two cubites in length, and in breadth a cubite, and in height a cubite and an halfe. † And thou shalt plate it with most pure gold: & thou shalt make to it a golden ledge round about, † and to theledge itself a crowne entropolished, faire fingers high: and upon the same, an other golden crowne. † Thou shalt prepare also four golden rings, and shalt put them in the foure corners of the same table at cuerie foote. † Under the crowne shall the golden rings be, that the barres may be put through them, and the table may be carried. † The barres also them seldes thou shalt make of the wood setim, and shalt compass them with gold to beare vp the table. † Thou shalt prepare also swevers and phials, censers, and goblettes, wherein the libamettes are to be offered, of most pure gold. † And thou shalt sette upon the table: loaves of proposition in my sight alwayes.

31 † Thou shalt make also a candlestick beareen of most pure gold, the shaft thereof, and branches, cuppes, and boules, and lilies proceding from the same. † Six branches shall goe forth of the sides, three out of one side, and three out of the other.

33 † Three cuppes as it were in maner of a nutte on cuerie branch, and a boule withal, and a lilie: and three cuppes likewise of the fashion of a nutte in an other branch, and

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† If Imagin were unlawful God would not haue commanded to make Cherubim. 19. Nits. 2.

For the perpetuity, and sanctie of the holy Eucharist. 2. Hier. in 3. Tr. 1. 5. Daemon. in 4. i. 44. S. Cyrill. in Hom. 44. And conseqently Christ is really present in the 3. Sacrament. For if there were bread in substance, it should not excelle the substance which is required in the cuerie thing prefigur'd.
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a boule withal, and a lilie. This shall be the worke of the six branches, that are to be drawn forth from the shaft: and in the candlesticke itselfe shall be four cups in manner of a nutte, and at euerie one boule and lilies. 34 Boules vnder two branches in three places, which together make six coming forth out of one shaft. 35 Both the boules therefore and the branches shall be out of it, all the whole beaten of most pure gold. 36 Thou shalt make also seven lampes, and shalt sette them upon the candlestick for to euellight over against. 37 The snufflers also and where the snufflings shall be put out, let them be made of most pure gold. 38 The whole weight of the candlestick with all the furniture thereof shall have a talent of most pure gold. 39 Look, and make it according to the paterne, that was shewed thee in the mount.

Chap. XXVI.

The forme of the Tabernacle, with the appurtinances, and of what matter number, and qualities all things shall be.

And the tabernacle thou shalt make thus: Tenne curtinas shalt thou make of twisted silke, and hyacinth, and purple, and scarlet twice dyed, varied with embroidered worke. 40 The length of one curtine shall have twenty-eight cubites: the breadth shall be of four cubites. All the curtines shall be of one measure. 41 Five curtines shall be joined one to another, and the other five shall hang together with the connexion. 42 Loupes of hyacinth thou shalt make in the sides and stopes of the curtines, that they may be complest one to another. 43 Fiftie loupes shall euere curtine have on both sides, so set on, that one loup may be against another loup, and one may be fitted to the other. 44 Thou shalt make also fiftie circles of gold wherewith the veiles of the curtines are to be ioyned, that it may be made one tabernacle. 45 Thou shalt make also eleuen curtines of haire, to couet the stoppe of the tabernacle. 46 The length of one haire curtine shall have thirtie cubites: and the breadth, foure: the measure of all the curtines shall be equal. 47 Of the which, five thou shalt ioyne apart, and the six thou shalt couple one to another, so that the fift curtine in the front of the roofe thou shalt double. 48 Thou shalt make also fiftie loupes in the edge of one curtine

:::Christ's members by their union & communictie allist ech other, and adorn his tabernacle, the Church.
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curtaine, that it may be ioyned with the other: and fiftie loupes in the edge of the other curtaine, that it may be coupled with his fellow. ✠ Thou shalt make also fiftie buckles of braffe, wherewith the loupes may be ioyned, that of all there may be made one couering. ✠ And that which shall remaine in the curtaines, that are prepared for the rooffe, to witte, one curtaine that is ouerplus, with the halfe thereof thou shalt couer the backe side of the tabernacle. ✠ And there shall hang downe a cubite on the one side, and an other on the other side, which is the ouerplus in the length of the curtaines, fensing both sides of the tabernacle. ✠ Thou shalt make also an other couer to the rooffe of rammes skinsnes died redd: and ouer that againe an other couer ofIanthine skinsnes. ✠ Thou shalt make also the bordes of the tabernacle standing vpright of the wood setim, ✠ of the which let euerie one haue ten cubites in length, and in breeth one and an halfe a pece. ✠ In the sides of the borde, shall be made two mortesse, wherby one borde may be ioyned to an other borde: and after this maner shal al the bordes be prepared. ✠ Of the which twentie shal be in the south side that tendeth Southward. ✠ For the which thou shalt cast ffortie feete of siluer, that there may two feete be put vnder euerie borde at the two corners. ✠ In the second side also of the tabernacle that looketh to the North, there shall be twentie bordes, ✠ having ffortie feete of siluer, two feete shal be put vnder euerie borde. ✠ But on the west quarter of the tabernacle thou shalt make six bordes, ✠ and againe other two which shal be erect in the corners at the backe of the tabernacle. ✠ And they shal be ioyned together from beneath vnto the toppe, and one ioyniture shall hold them al. The like ioyniture shal be kept for the two bordes also that are to be put in the corners. ✠ And they shall be in al eight bordes, their siluer feete sixtene, two feete accounted for euerie borde. ✠ Thou shalt make also fiftie barres of the wood setim, to hold together the bordes on the one side of the tabernacle, ✠ and fiftie others on the other side, and as manie at the west side: ✠ which shal be put along by the middles of the bordes from one end to the other. ✠ The bordes also them selues thou shalt plate with gold, and shalt cast ringes of gold to be sette vpon them, through which the barres may hold together the bordewerke: the which thou shalt couer with plates of gold.
gold. † And thou shalt erect the tabernacle according to the pattern that was showed thee in the Mount. † Thou shalt make also a veile of hyacinth, and purple, and scarlet twise died, and twisted silke, wrought with inbrodered worke and goodlie varietie: † 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 sluer. † And the veile shall be hanged on with ringses, within the which thou shalt put the arke of testi-monic, with the which also the Sanctuary, and the sanctuaries of the Sanctuary, shall be divided. † Thou shalt set also the Propitiatory upon the arke of testimony in the : sancta sanctorum: † and the table without the veile: and over against the table the candlestick, in the south side of the taber-nacle: for the table shall stand in the north side. † Thou shalt make also a hanging in the entrance of the tabernacle of hya-cinth, and purple, and scarlet twise died, and twisted silke, with inbrodered worke. † 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 brasse.

Chap. XXVII.

An Altar must be made with things belonging thereto. 9. Also the court of the tabernacle with hangings and pillars. 10. And provision of oyle for lamps.

Thou shalt make also an Altar of the wood setim, which shall have five cubites in length, and as many in breadth, that is, four square, and three cubites in height. † And there shall be at the four corners horns of the same: and thou shalt cover it with brasse. † And thou shalt make for the veses thereof pannes for to take the ashes, and tongues and fleshhookes, and fire pannes. al the vessel thou shalt make of brasse. † And a grase in manner of a nette of brasse: at the four corners whereof shall be four rings of brasse, † which thou shalt put under the hearth of the Altar: and the grase shall be into the middes of the Altar. † Thou shalt make also two barres for the Altar of the wood setim, which thou shalt cover with plates of brasse: † and thou shalt draw them through ringses, and they shall be on both sides of the Altar to carry it. † Not massie, but emptie and hollow.
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hollow in the inside shalt thou make it, as it was shewed thee in the Mount. † Thou shalt make also the court of the tabernacle, in the south part oferof against the south there shall be hangings of twisted silke: one side shall hold in length an hundred cubites. † And twenty pillars with as manyfeete of brasse, which shall have heads with their engravinges of siluer. † In like maner also on the north side there shall be length hangings of an hundred cubites, twenty pillars, and see of brasse as manie, and their heads with their engravinges of siluer. † But in the breadth of the court, that lookeyth to the west, there shall be hangings of fiftie cubites, and ten pillars, and as manie see of the court, which lookeyth to the east, there shall be fiftie cubites. † in the which there shall be depeted to one side hangings of fiftene cubites, and three pillars and as manie see of the court there shall be hangings conteynyng fiftene cubites, three pillars, and as manie see. † And in the enteringe of the court there shall be made an hanging of fiftie cubites of hyacinth and purple, and scarlet twice dyed, and twisted silke, with embroidered worke: it shall have foure pillars, with as manie see.

† At the pillers of the court round about shall be garnished with plates of siluer, siluer heads, and see of brasse.

† In length the court shall occupie an hundred cubites, in breadth fiftie, the height shall be of fiftie cubites, and it shall be made of twisted silke, and shall have see of brasse.

† At the vessell of the tabernacle for all vses and ceremonies, the pinnes as well as of the court, thou shalt make of brasse. † Command the children of Israel that they bring the oyle of the olivetrees the purest, and beaten with a bernacle by pestle: that a lampe may burne always in the tabernacle of the testimonie, without the veile that is drawn before the testimonie. And Aaron and his sonnes shall place it, that it may geue light before the Lord vntil the morning. † It shall shine in good worke.

God commandeth Moses to make divers sortes of vestures for Aaron and his sonnes, prescribing the matter, maner, and ornaments thereof.

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To thee also Aaron thy brother with his sons, from among the children of Israel; that they may do the function of priesthood unto me: Aaron, Nadab, and Abiu, Eleazar, and Ithamar. And thou shalt make an holy vesture to Aaron thy brother for glory and beauty. And thou shalt speake to all the wise of harts, whom I haue replenished with the spirit of wisdom, that they make Aarons vestures, wherin he being sanctified may minister to me. And these shall be the vestiments that they shall make: Rationale and an Ephod, a tunike and a straite linnen 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 priesthood unto me. And they shall take gold, and hyacinth, and purple, and scarlet twice died, and silke. And they shall make the Ephod of gold and hyacinth and purple, and scarlet twice died, and twisted silke, embroidered with divers colours. It shall have two edges joyned in the toppé on both sides, that they may be closed together. The verie workmanship also and all the varietie of the worke shall be of gold and hyacinth, and purple, and scarlet twice died, and twisted silke. And thou shalt take two Onyx stones, and shalt graue in them the names of the children of Israel: six names in one stone, and the other six in the other, according to the order of their nativity.

After the worke of a grauer and the grauynge of a lapidaric, thou shalt graue them with the names of the children of Israel, sette in gold and compassed about: and thou shalt put them in both sides of the Ephod, a memorial for the children of Israel. And Aaron shall beare their names before the Lord upon both shoulders, for a remembrance. Thou shalt make also hookes of gold, and two little cheynes of most pure gold linked one to another, which thou shalt put into the hookes. The Rationale of judgement thou shalt make with embroidered worke of divers colours, according to the workmanship of the Ephod of gold, hyacinth, and purple, and scarlet twice died, and twisted silke. It shall be foure square and double: it shall have the measure of a palme above in length as in breadth. And thou shalt set in it foure rews of stones: In the first rew shall be the stone sardius, and topazius, and the emeraud: in the second the carbuncle, the sapphire, and the jasper: in the
19 \( \text{in the third a ligurius, an achates, an amethyst: } \) \( \text{t in the fourth a chrysolith, an onyx, and beryllus. they shall be set in gold by their rews. } \) \( \text{they shall have the names of the children of Israel: with twelve names shall they be graven, cecutic stone with the names of cecutic one according to the twelve tribes. } \end{array} \)

20 \( \text{Thou shalt make the Rationale cheynes linked one to another of the purest gold: } \) \( \text{and two ringses of gold, which thou shalt put in both the toppes of the Rationale: } \) \( \text{and the golden cheynes thou shalt ioyne to the ringes, that are in the edges thereof: } \) \( \text{and the endes of the cheynes them selues thou shalt couple with two hookes on both sides of the Ephod, which is toward the Rationale.} \)

21 \( \text{Thou shalt make also two ringes of gold which thou shalt put in the toppes of the Rationale, in the brimmes, that are ouer against the Ephod, } \) \( \text{& leooke toward the backe partes thereof. } \) \( \text{Moreover also other two ringes of gold, which are to be set on both sides of the Ephod beneth, that looketh toward the nether ioyning, that the Rationale may be fitted with the Ephod, } \) \( \text{and may be fastened by the ringes thereof into the ringes of the Ephod with a lace of hyacinth, that the ioyning artificially wrought may continew, and the Rationale and Ephod may not be separated one from the other.} \)

22 \( \text{And Aaron shall bear the names of the children of Israel in the Rationale of judgement upon his breast, when he shall enter into the Sanctuarie, a memorial before the Lord for ever. } \) \( \text{And thou shalt put in the Rationale of judgement Doctrine, and Veritie, which shall be on Aarons breast, when he shall goe in before the Lord: and he shall bear the judgement of the children of Israel on his breast, in the sight of the Lord always. } \)

23 \( \text{And thou shalt make the tunike of the Ephod of hyacinth, } \) \( \text{in the middes whereof abowe shall be a hole for the head, and a border round about it wouen, as is wont to be made in the vermost partes of garments, that it may not ceale be broken. } \) \( \text{And beneth at the seete of the same tunike, round about, thou shalt make as it were pomegranates, of hyacinth, and purple, and scarlet twice dyed, little belles interposed betwen, } \) \( \text{so that there be a bel of gold and a pomegranate: and againe another bel of gold and a pomegranate. } \)

24 \( \text{And Aaron shall be vested with it in the office of his ministerie, that the sound may be heard, when he goeth in and cometh out of the Sanctuarie, in the sight of the} \)
of the Lord, and that he die not. 
† Thou shalt make also a plate of the purest gold: wherein thou shalt graue after the worke of a graver, Holie to the Lord. 
† And thou shalt tie it with a lace of hyacinth, and it shall be upon the mitre, 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 donations. And the plate shall be always in his forehead, that the Lord may be well pleased with them. 
† And thou shalt gird the tunike with silke, and thou shalt make a silken mitre, and a bawdrick of embroidered worke. 
† Moreover, for the sons of Aaron thou shalt prepare linnen tunikes, and bawdrickes and mitres for glory and beuie: 
† And with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the handes of them all, and shalt sanctifie them, that they may doe the function of priesthood unto me: 
† Thou shalt make also linnen breches, to cover the flesh of their turpitude from the reynes unto the thighs: 
† And Aaron and his sons shall use them, when they shall enter into the tabernacle of testimonie, or when they approach to the Altar to minister in the Sanctuary; lest guiltie of iniquitie they die. It shall be a law for ever to Aaron, and to his seed after him.

CHAP. XXIX.

The manner of consecrating Aaron and other Priests: with burnt offerings, and peace offerings, whereof Aaron and his sons shall partake. The institution of the daily sacrifice of two lambs, one in the morning, the other at even.

BUT this also shalt thou doe, 
‡ that they may be consecrated to me in priesthood. Take a calfe from the heard, and two rammes without spotte, 
† and unleauened bread, 
† and a cake without leuen, tempered with oil, wafers also unleauened anointe with oil: of wheaten floure thou shalt make al. 
† And being put in a basket thou shalt offer them: 
† and the calfe and the two rammes. 
† And thou shalt bring Aaron and his sonsne to the doore of the tabernacle of testimonie. And 
‡ when thou hast washed the father with his sonsnes
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5 Thou shalt vest Aaron with his vestments, that is, with the linen garment and the tunicke, and the Ephod and the Rationale, which thou shalt gird with the bawdrick. 

6 And thou shalt put the mitre upon his head, and the holy plate upon the mitre, and thou shalt pour the oile of viacion upon his head: and by this rites shall he be consecrated. 

7 His bonnes also thou shalt bring, and shalt inuect them with the linen tunickes, and gird them with a bawdrick, to witte, 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, and thou shalt present also the calfe before the tabernacle of testimonie. 

8 And Aaron and his bonnes shall lay their hands upon his head, and thou shalt kille him in the sight of the Lord, beside the doore of the tabernacle of testimonie. 

9 And that which thou takest of the blood of the calfe, thou shalt put upon the horns of the Altar with thy finger, and the rest of the blood thou shalt pour at the bottom thereof. 

10 Thou shalt take also the whole fatte that covereth the entralles, and the caule of the liuer, and the two kidneys, and the fatte that is upon them, and shal offer a burnt sacrifice upon the Altar: but the flesh of the calfe and the hide and the dongs, thou shalt burne abrode without the camp, because it is for sinne. 

11 Thou shalt take also one ramme, upon the head whereof Aaron and his bonnes shall lay their hands.

12 Which when thou hast killed, thou shalt take of the blood thereof, and powre round about the Altar. And the ramme it selfe thou shalt cut into pieces, and his entralles and feette being want-ed, thou shalt put upon the flesh cut in pieces, and upon his head. 

13 And thou shalt offer the whole ramme for a burnt sacrifice upon the Altar: it is an oblation to the Lord, a most sweete savoure of the victime of the Lord. 

14 Thou shalt take also the other ramme, upon whose head Aaron and his bonnes shall lay their handes. Which when thou haft immolated, thou shalt take of his blood, and put upon the tippe of the right ear of Aaron and of his bonnes, and upon the thumbs and great toes of their right hand and foote, and thou shalt powre the blood upon the Altar round about. 

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Exodus.

when thou hast taken of the blood that is upon the Altar, and of the oile of vnction, thou shalt sprinkle Aaron and his vesture, his sonnes & their vesture. And after they and their vestmentes are consecrated, † thou shalt take 22 the fatte of the ramme, and the raine & the tallow, that covereth the lungs, and the caule of the liuer, and the two kidneis, and the fatte, that is upon them, and the right shoulder, because it is the ramme of consecration: † and a 23 peice of one loafe, a cake tempered with oile, a wafer out of the basket of azymes, which is sette in the sight of the Lord: † and thou shalt put al uppon the handes of Aaron and of his 24 sonnes, and shalt sanctifie them elevating before the Lord. † And thou shalt take al from their handes: and shalt burne 25 them upon the Altar for an holocauste, a most sweete savour in the sight of the Lord, because it is his oblation. † Thou 26 shalt take also the brest of the ramme, wherewith Aaron was consecrated, and elevating it thou shalt sanctifie it before the Lord, and it shall fall to thy part. † And thou shalt sanctifie 27 both the consecrated brest, and the shoulder that thou didst separate of the ramme, † wherewith Aaron was consecrated and his sonnes, and they shall fall to Aaron's part and his sonnes by a perpetual right from the children of Israel: because they are the primitives and beginnings of their pacifique victimes which they offer to the Lord. † And the 29 holic vesture, which Aaron shall vse, his sonnes shall have after him, that they may be anointed, and their handes consecrated in it. † He of his sonnes that shall be appointed high priest in his steede, & that shall enter into the tabernacle of testimonie to minister in the Sanctuarie, shall wear it seven dayes. † And thou shalt take the ramme of the consecration, and shalt Boyle the flesh thereof in a holic place; † which Aaron shall eat and his sonnes. The loaces also, that are in the basket, they shall eat in the entrie of the tabernacle of testimonie, † that it may be a placable sacrifice, and the handes of the offerers may be sanctified. A stranger shall not eat of them, because they are holic. † And if there remaine of the consecrated flesh, or of the bread til the morning, thou shalt burne the remaynes with fire: they shall not be eaten, because they are sanctified. † All, that I have commanded thee, thou shalt doe vpon 35 Aaron and his sonnes. Seven dayes shalt thou consecrate their
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36 their handes: † and thou shalt offer a calfe for sinne euerie day for expiation. And thou shalt cleanse the Altar when thou hast offered the hoste of expiation, and shalt anoint
37 it vnsto sanctification. † Seuen dayes shalt thou expiate the altar & sanctifie it, and it shall be most Holie euerie one, that shal touch it, shal be sanctified.
38 † This is it which thou shalt doe vpon the Altar: Two
39 lambes of a yeare old ‡ euerie day continually, † one lambe
40 in the morning, & an other at euyn, † the tenth part of fowre
41 tempered with oile beaten, which shal haue in measure the
42 meaurence to one lambe. † And the other lambe thou shalt
43 offer at euyn, according to the rite of the morning oblation,
44 and according to that which we haue saide, for a sauour of
45 sweetnesse: † it is a sacrifice to the Lord, by perpetual olation
46 vnto your generations, at the doore of the tabernacle of testimonie before the Lord, where I will appoint to speake
47 vnto thee. † And there wil I command the children of
48 Israel, and the Altar shal be sanctified in my glorie. † I wil
49 sanctifie also the tabernacle of testimonie with the Altar,
50 and Aaron with his sonnes, to doe the function of priest-
51 hood vnto me. † And I wil dwel in the midst of the
52 children of Israel, and wil be their God, † and they shal
53 know that I am the Lord their God, that haue brought them
54 out of the Land of Egypt, that I might abide among them,
55 I the Lord their God.

Chap. XXX.

How, and of what matter, the Altar of incense shal be made: 12. VVhat money shal be gathered for the use of the Tabernacle. 18. A brasen lauer is also to be made, 25. and Holie oyle of vnction.

1 THOV shalt make also an Altar to barme incense, of the
2 wood setrim, † hauing a cubite of length, and an other
3 of breeth, that is, foure square, and two cubires in height.
4 The hornes shal proceede out of the same. † And thou shalt
5 plate it with the purest gold, as wel the grate therof, as the
6 walles round about, and the hornes. And thou shalt make
7 to it a crowne of gold round about, † and two golden
8 ringses vnder the crowne on either side, that the barres may
9 be put...
be put into them, and the Altar may be caried. † The barses also them selues thou shalt make of the wood setim, and shalt plate them with gold. † And thou shalt set the Altar against the veile, that hangeth before the arke of testimonie before the propitiatorie wherewith the testimonie is covered, where I will speake to thee. † And Aaron shall burne incense upon it, sweetly fragrant, in the morning. When he shall dresse the lampes, he shall burne it: † and when he shall place them at euem, he shall burne incense euerafting before the Lord through your generations. † You shall not offer vpon it incense of an other composition, nor oblation, and vi- etime, neither shall you offer libaments. † And Aaron shall pray vpon the horns thereof once a yeare, with the blood of that which was offered for sinne, and shall pacifie vpon it in your generations. It shall be mist Holi to the Lord. † And our Lord spake to Moyles, saying: † When thou shalt take the summe of the children of Israel according to their number, euerie one of them shall give a price for their soules to the Lord, and there shall be no scourge among them, when they shall be reckened. † And this shall euerie one give that palleth to the naming, † halfe a sicle according to the measure of the temple. A sicle hath twentee † aboles. The halfe part of a sicle shall be offered to the Lord. † He that is accounted in the number, for twentie yeares and vpward, shall give price. † The rich man shall not add to halfe a sicle, and the poore man shall diminish nothing. † And the money being receiued, which was contributed of the children of Israel, thou shalt deliver vnto the vises of the tabernacle of testimonie, that it may bee a monument of them before the Lord, and he may be propitious to their soules. † And our Lord spake to Moyles, saying: † Thou shalt make alse a lauer with his foote of brasse, to wash in: and thou shalt set it between the tabernacle of the testimonie and the Altar. And water being put into it, † Aaron and his sonnes shall wash therin their handes and feete, † when they are going into the tabernacle of testimonie, and when they are going vnto the Altar, to offer on it incense to the Lord, † lest per- hapes they die, it shall be an euerafting law to him, and to his teede by sucessions. † And our Lord spake to Moyles, † laying: Take spieces, of principal and chosyn myrth hue hundred sicles, and of cinnamon halfe so much, that is, two hundred
hundred sictie sicles, of calamin in like maner two hundred sictie, † and of casta five hundred sicles after the weight of the sancturie, of oyle of oliues the measure is; † and thou shalt make the holie oyle of vnction, an ointment compounded by the art of an vnquentarie, † and there of thou shalt anoint the tabernacle of testimonie, and the arke of the testament, † and the table with the vessel therof, the candlesliske, and the furniture thereof, the Altars of incense, † and of holocauste, and all the furniture that pertaineth to the service of them. † And thou shalt sanctifie al, and they shall be most holy: he that shall touch them, shall be sanctified. † Thou shalt anoint Aaron and his sons, and shalt sanctifie them, that they may doe the function of priesthood vnto me. † To the children of Israel also thou shalt say: This oyle of vnction shall be holy vnto me through your generations. † 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 vnto you. † What man soever shall compound such, and shall give thereof to a stranger, shall be abandoned out of his people. † And our Lord said to Moyses: Take vnto thee spices, salt, cedre, and onycha, galbanum of sweete sauour, and the clearest frankincense, all shall be of equal weight; † and thou shalt make incense compounded by the worke of an vnquentarie, exacly tempered, and pure, and most worthie of sanctification. † And when thou haft beaten al into verie small poudre, thou shalt set of it before the tabernacle of testimonie, in the place where I will appeare to thee. Most Holie shall the incense be vnto you. † Such confection you shall not make vnto your owne vses, because it is holie to the Lord. † What man soever shall make the like, to enjoy the smel thereof, shall perish out of his people.

Chap. XXXI.

And our Lord spake to Moyses, saying: † Behold, I haue called by name Befeleel the sonne of Vri the sonne of Obilab are deputed by our Lord to make the Tabernacle, and the things belonging thereto. 12. The observaition of the sabbath day is againe commanded. 18. And our Lord deliuereth to Moyses two tables Written with the finger of God.
Exodus. Ceremonies.

Sonne of Hur of the tribe of Juda, and I have replenished him with the spirit of God, with wisdom, & understanding, and knowledge in all worke, to deuise whatsoever may be artificially made of gold, and siluer, and brasse, of marbles, and precious stones, and diuersitie of wood. And I haue geuen him for his fellow Ooliab the sonne of Achissa-mech of the tribe of Dan. And in the hart of euery skilful man haue I put wisdome: that they may make al things which I haue commanded thee, the tabernacle of couenant, and the arke of teystimonie, and the propitiatorie, that is over it, and all the vessele of the tabernacle, and the table and the vessel thereof, the candlesticke most pure with the vessel thereof, and the Altars of incense, and of holocauste, and all their vessele, the lauer with his soote, the holy vestments in the ministerie for Aaron the priest, and for his sons, that they may execute their office, about the sacred things: the oile of vnction, and the incense of spices in the Sanctuary, all things which I haue commanded thee, shall they make. And our Lord spake to Moyse, saying: Speake to the children of Israel, and thou shalt say to them: See that you keepe my sabbath: because it is a signe between me and you in your generations: that you may know that I am the Lord, which sanctifie you. Keep you my sabbath: for it is holy vnto you: he that shal pollute it, dying shal die: he that shal doe worke in it, his soule shal perish out of the midst of his people. Six dayes shal you doe worke: in the seuenth day is the sabbath, the holy rest to the Lord. Every one that shal doe any worke in this day, shal die. Let the children of Israel keepe the Sabbath, and celebrate it in their generations. It is an everlasting covenant between me and the children of Israel, and a signe perpetuall. For in six dayes the Lord made heaven and earth, and in the seuenth he ceased from worke. And our Lord, when he had ended such speaches in mount Sinai, gave vnto Moyse two stone tables of teystimonie, written with the finger of God.

Chap. XXXII.

The people (Aaron consenting) make & adore the image of a calf. Which God revealing to Moyse, saith: Our Lord, for Abraham, Isaac, and Jacob's sake to spare the people, and performe his promise.
Idolatrie committed.  

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14. Fpherish God is pacified. 15. Yet Moyses coming from the Mount, and seeing the calfe, and idolatrie, thrusteth downe the tables and breaketh them, 20. destroyeth the idol, 21. blameth Aaron, 27. causeth manie idolaters to be slaine, 31. and againe prayeth for the people.

1 And the people seeing that Moyses made tariance ere he came downe from the mount., being assembled against Aaron, they sayd: Arise, make vs goddes, that may goe before vs: for what hath chanced to this Moyses, the man that brought vs out of the Land of Egypt, we know not. † And Aaron sayd to them: Take the golden earlettes from the eares of your wiuves, and sonnes and daugh ters, & bring them to me. † And the people did that he had comanded, bringeing the earlettes to Aaron. † Which when he had receiued, he formed them by founders worke, and made of them a molten calfe. And they sayd: These are thy goddes Israel, that haue brought thee out of the land of Egypt. † Which when Aaron had seene, he builded an altar before it, and by a cryers voice proclaimed sayeing: To morow is the solemnitie of the Lord. † And rulyng in the morning, they offered holocaustes, and pacifique holstes, and the people fate downe to eate, and to drinke, and they rose vp to play. † And our Lord spake to Moyses, sayeing: Goe, get thee downe: thy people, which thou haft brought out of the Land of Egypt, hath sinned. † They haue quickly revoluted from the way, that thou diidst shew them: and they haue made to them selues a molten calfe, and haue adored, and immolating holstes vnto it, haue sayd: These are thy goddes Israel, that haue brought thee out of the Land of Egypt. † And againe our Lord sayd to Moyses: I see that this people is stiffenecked: † † suffer me, that my furie may be angrie against them, and that I may destroy them, and I will make thee into a great nation. † But † Moyses besought the Lord his God, sayeing: Why Lord, is thy furie angrie against thy people, whom thou haft brought forth of the Land of Egypt, in great power, and in a strong hand? † Let not the Egyptians say I beseech thee: He hath crafely brought them forth, that he might kil them in the mountaynes, and destroy them from the earth: let thynce anger cease, and be pacified vpon the wickednes of thy people.

† † Remenber Abraham, Isaac, and Israel: thy servantes, Godspromi, to whom
Exodus.

24:4 Idolatry committed.

to whom thou wastest by thine owne self, saying: I will multiple your seed as the stars of heaven: and this whole land, whereof I have spoken, I will give to your seed, and you shall possesse it always. † And our Lord was pacified from doing 14 the evil which he had spoken against his people. † And 15 Moyses returned from the mount, carrying the two tables of testimonie in his hand, written on both sides, † and made 16 by the worke of God: the writing also of God was gravene in the tables. † And Ioseu hearing the tumult of the people 17 crying out, said to Moyses: The noyse of battalie is heard in the campe. † Who answered: It is not the crye of men encouring of fight, nor the shoute of men compelling to flee: but I doe heare the voice of singers. † And when he approched to the campe, he sawe the calfe, and the daunces: and being: very wrath, he threw the tables out of his hand, and brake them at the foote of the mount. † and catching the 19 calfe which they had made, he burnt it, and bette it into powder, which he strawed into water, and gaue thereof drinke to the children of Israel. † And he said to Aaron: 21 What hath this people done to thee, that thou shouldest bring upon them an heinous sinnen? † To whom he answered: Let 22 not my lord be offended: for thou knowest this people, that it is prone to euil; † they saxe to me: Make vs goddes, that may goe before vs: for vnto this same Moyses, that brought vs forth out of the Land of Egypt, we know not what is chanced. † To whom I said: Which of you hath gold? They 24 tooke, and brought it, and I cast it into the fire, and this calfe came forth. † Moyses therefore seeing the people 25 that they were made naked (for Aaron had spoiled them for the ignominie of filth, and let them naked among their enemies) † and standing in the gate of the campe, he said: If 26 any man be our Lords, let him ioyne to me. And there gathred vnto him all the sonnes of Leui: † to whom he said: This faith the Lord God of Israel: Put euery man his sword 27 upon his thigh: goe, & returne from gate to gate through the middes of the campe, and euery man slay his brother, and friend, and neighbour. † And: the sonnes of Leui did according to the saying of Moyses, and there were slaine in that day about three thousand men. † And Moyses said: You haue 29 consecrated your handes this day to our Lord, euery man in Gen. 14. & 49. his sonne & in his brother, that blessing may be giuen to you.
† And
And when the next day was come, Moses 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 intercede for you in my sinful fact. And returning to our Lord, he said: I beseech thee: this people hath sinned a heinous sin, and they have made to them calves and gods of gold: either forgive them this trespass, or if thou dost not, strike me out of the book that thou hast written. To whom our Lord answered: He that hath sinned against me, him will I strike out of my book: but go thou, and lead this people whither I have told thee: my Angel shall go before thee. And I in the day of reuenge will visit this sinne also of theirs.

Our Lord therefore smote the people for the fault concerning the calfe, which Aaron had made.

ANNOTATIONS.

4. A molten calfe] No other reason can be imagined, why the people falling into Idolatrie, required the image of a calfe, rather than of any other thing thought the best, but for that they thought the blacke calfe with white spots, called calfe to be the goddes, to be the chiefe, or onlie God. And therefore to this famous Idol, they ascribed the benefit of their deliuerie from bondage, saying: These are thy goddes, O Israel, that have brought thee out of the land of Egypt. So they meant not to worship our Lord, the true God, in that image, as Caluin would have it, but the very calfe whose image was, for adoring immediately the calus image, and annulling himself to it (v. 8.) they protested that to be their God, which the image represented. This appeareth: also Deut. 32. v. 18. God that began the thow hast forsaken and hast forgotten our Lord thy creature. And Psal. 105. v. 27. They forsook God, which saved them.

5. Moses spake with most humble submission, Praising Caluin for the people, which God doth accept, that he was thereby pacified, (v. 14.) yet Caluin here commendeth him of arrogancy, and pride, as though he were not so poisned with arrogantly prescribed law to God, spoiling him of his justice. Much otherwise gancie. S. Hierom (Epist. 11. ad Gaudens.) commending his fervent charitie, doubteth Myosse chau nou to say. Dispotentissima processimcientis, quibus eram potentissimum mihi in urbem, because God himselfe saith, suffer me, that my curse may be agrer against thee red with them, and that I may destroy them: sheweth this divine providence to be so much, as Gods providence shall be satisfied, from doing which shall be shraven.

5. Aug. 13. Remember Abraham, I] It much troubled Caluin, that for obtaining pardon for the people, the Patriarches are mentioned, for whose sake and merit, the Libri, mercy, and protection was promised by God (Gen. 18. 12. 15.) prophesied by Jacob, (Gen. 48.) performed here, and in manie other places. And since it is a vaine 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 aforesaid. Grace goeth, though all merites proceede from Gods grace, first given without merites, for the merits of his servants.
AND our Lord spake to Moses, saying: Go, get thee up from this place, thou and thy people which thou hast brought out of the land of Egypt, into the land whereof I sware to Abraham, Isaac, and Jacob, saying: To thy seede I will giue it: and I will send an Angel thy precusor, that I may cast out the Canaanite, and Amorrite, and Hethite, and Pherezite, and Hevite, and Jebusite, and thou maieft enter into the land that floweth with milke and honey: for I will not goe vp with thee, because thou art a stiffenecked people: lest happeres I destroie thee in the waie. And the people hearing this verie ill saying, mourned: and no man put on his ornamentes after the custome. And our Lord saide to Moses: Speake to the children of Israel: Thou art a stiffenecked people, once I shal goe vp in the middes of thee, and shal destroy thee. Now presently lay away thy ornamentes, that I may know what to doe vnto thee. Therefore the children of Israel layd away their ornamentes from mount Horeb.

Moses also taking the tabernacle, pitched it without the campe a farre of, and called: the name thereof, The Tabernacle of covenant. And al the people, that had anie question, went forth to the Tabernacle of covenant, without the campe. And when Moses went forth to the tabernacle, and the people rose vp, and euery one fstoode in the dore of his pavilion, and they beheld the backe of Moses, til he entered into the tabernacle. And when he was entered into the Tabernacle of covenant, the piller of the cloude came downe, and fstoode at the dore, and he spake with Moses, al they beholding that the piller of the cloud fstoode at the doree of the Tabernacle. And they fstoode, and adored at the doores of their tabernacles. And our Lord spake vnto Moses face to face, as a man is wont to speake to his frend. And when he returned into the campe, his minister Iofue the sone of Nun, a yong man, departed not from the Tabernacle.

And Moses said to our Lord: Thou commandest me to leade,
for the people.

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lead forth this people: and doe not shew me whom thou wilt send with me, especially whereas thou hast said: I know thee by name, and thou hast found grace in my sight. † If therefore I have found grace in thy sight, shew me thy face, that I may know thee, and may find grace before thine eyes.

14 looke upon thy people this nation. † And our Lord said: My face shall go before thee, and I will give thee rest. † And Moses sayd: If thy selfe doest not goe before, bring vs not out of this place. † For whereby shal we be able to know I and thy people, that we have found grace in thy sight, unless thou walke with vs, that we may be glorified of all peoples, that dwell upon the earth? † And our Lord said to Moses: This word also, which thou hast spoken, will I doe: for thou hast found grace before me, and thy selfe I have known by name. † Who said: Shew me thy glorie. † He answered: I will shew thee: no good, and will call in the name of the Lord before thee: and I will have mercie on whom I will, and I will be merciful to whom it shall please me. † And againe he sayd: Thou canst not see my face: for man shal not see me, and live. † And againe: Behold, quoth he, there is a place with me, and thou shalt stand upon the rocke. † And when my glorie shall passe, I will sette thee in a hole of the rocke, and protect thee with my right hand, unto I passe: † and I will take away my hand, and thou shalt see: my backe-partes: but my face thou canst not see.

Chap. XXXIII.

Moses goeth againe into Mount Sinai, with new tables, praying for the people. 10. to whom God promiseth to give possession of the Land. 12. Prohibeth all association with the Gentiles, for feare of Idolatry, 18. geneal precepts concerning the first borne, the Sabbath, and other feastes. 28. After fourtie dayes fast, Moses returneth to the people with the commandments, and his face appearing borne, he couereth it, whensoever he speaketh to the people.

And after this he said: 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.

† Be early in the morning, that thou mayest for with go vp into the mount Sinai, and thou shalt stand with me upon the toppe of the mount. † Let no man go vp with thee, neither let anie man be sene throughout the whole mount: the oxen also

:: The vision of God in glory, is alwayd.
:: God by his grace maketh his servants to call upon his name. S. Aug. v. 154. in Exod.
:: None in this life can see God as Saints do in glory.
:: John. †
:: Moses saw more glorious works & effects of God, then other Prophets, yet not his substance and divine nature. Thedoret.
:: 68. in Exod.
:: Hier. de verb.
:: Is. 10. Dom. S. Chrysost. lo. 4. de in copie.
:: Deinamh.
Yet there remaineth penance, as the second table of the first after shipwrake. Hiero. Epif ad Demetrius.

248. Exod. vs. The law written also and the sheepe let them not seece out against. † He cut out therefore two tables of stone, such as had bene before: and rising very early he went vp into mount Sinai, as our Lord had commanded him, carrying with him the tables: * And when our Lord was descended in a cloude, Moyles stood with him, calling upon the name of our Lord. † Who passing before him, he said: * Dominatour Lord God, merciful and clement, patient and of much compassion, and true, † which keepest mercie vnto thousandes: which taketh away iniquitie, and wicked factes, and sinnen, and no man of him selfe is innocent before thee. Which doest render the iniquitie of the fathers to the children, and to the nephewes vnto the third and fourth generation. † And Moyles making haft, bowed flatte vnto the earth, and adoring † he said: If I haue found grace in thy sight o Lord, I befeech thee that thou wilt goe with vs (for it is a stiffe necked people) and take away our iniquities and sinnen, and possesse vs. † Our Lord answered: † I will make a covenant in the sight of all, I wil do signes that were never seen vpon the earth, not in anie nations: that this people may see, in the middes of whom thou art, the terrible worke of the Lord which I wil doe. † Obserue al things which this day I command thee: I myself wil cast out before thy face the Amortheite, and Chananeite, and Hertheite, the Pherezeite also, and Heuie, and Iebufeite. † Beware thou neuer ioyne amitie with the inhabitants of that land, which may be thy ruine: † but destroy their altars, 13 breake their statues, and cut downe their grounes: † adore not a strange God. The Lord his name is Icloue, God is an emulatour. † Enter no traffick with the men of those regions: 13 left, when they have fornicated with their goddes, and haue adored their idols, some man cal thee to eate of the thinges immolated. † Neither shalt thou take a wife for thy sonnes of their daughters: left after them selues haue fornicated, they make thy sonnes also to fornicate with their goddes. † Molten goddes thou shalt not make to thee. † Thou shalt 17 18 keepe the solemnitie of the azymes. Seuen dayes shalt thou eate azymes, as I haue commanded thee, in the time of the moneth of newe corne: for in the moneth of spring time thou didst goe out of Egypt. † Al of the male kind, that openeth the matrice, shalbe mine. Of al heastes as wel oxen as of sheepe, it shal be mine. † The firstborne of an ass shalt thou
in second tables.

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21 thou shalt redeem him with a sheep: but if thou wilt not give a price for it, it shall be slain. The firstborn of thy sons thou shalt redeem: neither shalt thou appear empty in my sight. 

22 Six days shalt thou work, the seventh day thou shalt cease to work, and rest. The solemnity of weeks thou shalt make to thee, in the first fruits of corn, and of thy \textit{wheat}, and the solemnity, when the time of the year returneth that all things are laid up. 

24 Three times of the year all thy male shall appear in the sight of the omnipotent Lord God of Israel. 

25 For when I shall have taken away the nations from thy face, and shalt have diluted thy borders, no man shall lie in wait against thy land, when thou doest go ye, and appear in the sight of the Lord thy God thrice in a year. 

26 Thou shalt not immolate the blood of my host upon leaven: neither shall there remain in the morning of the victim the solemnity of the Passover. 

27 The first fruits of thy ground thou shalt offer in the house of the Lord thy God. Thou shalt not boil a kidde in the milk of his damme. 

28 And our Lord said to Moses: Write these words, in which I have made a covenant both with thee and with Israel. 

29 Therefore he was there with our Lord forty days and forty nights: he did not eat bread, and he drank no water, and he wrote in the tables the words of the covenant. 

30 So his face appeared to the beholders, by reason of the glittering beams of his countenance shining gloriously, after his conversation with God four and twenty days: which signifieth that much more than which abideth (in al eternitie) is in glory, etc. 

31 The same veile (saith S. Paul) remained upon the heart of the Hebrews, that they cannot see Christ, till by his special grace they be illuminated: 2 Cor. 3. 

32 The like is upon the heart of the children of Israel. 

33 And Aaron and the children of Israel seeing the face of Moses horned, they were afraid to come near. They returned as well Aaron as the princes of the synagogue. 

34 And after that he spake to them, all the children of Israel also came to him: whom he commanded all things that he had heard of our Lord in mount Sinai. And having ended his t善e, he put a veile upon his face. 

35 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. 

Who saw that the face of Moses coming forth was horned, but he covered his face again, if at any time he spake to them.
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. Bezaleel and Oholab are appointed workmen for this purpose.

Therefore 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. † 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 anie work in it, shall be slaine. † You shall not kindle fire in al your habitations on the Sabbath day. † And Moses said to all the assembly of the children of Israel: This is the word that our Lord hath commanded, saying: † Separate with you first fruits to the Lord. Let euery one that is willing and hath a ready heart, offer them to the Lord: gold and silver, and brass, † hyacinth and purple, and scarlet twice died; 6. and silke, the haire of goates, † and rammes skinnes died redde, and ianthin skinnes, the wood setim, † and oile to 8. maintaine lightes, and to make ointment, and most sweete incense, † Onyx stones, and precious stones, for the adorning of the Ephod and the Rationale. † Whosoever of you is wise, let him come, and make that which our Lord hath commanded: † to wit, the Tabernacle, and the rooffe therof, 11. and the couer, the ringes, and the borde worke with the barres, the pinnes and the feete: † the Arke and the statues, 12. the propitiatory, and the veile, that is drawn before it: † the Table with the barres and the vessel, and the loaves of proposition: † the Candlesstick to beare vp the lightes, 14. the vessel therof and the lampes, and the oile to the nourishing of fires: † the Altar of incense, and the barres, and the oile of vnction and the incense of spices: the Hanging at the doore of the tabernacle: † the Altar of holocauste, 16. and his grate of brass, with the barres and vessel therof: the Lauer and his feete: † the Curtines of the court with the pillars and the feete, the hanging in the doores of the entrie, † the pinnes of the tabernacle and of the court with their little cordes: † the Vestimentes, that are to be vslde in the ministerie of the sanctuarie, the vesture of Aaron the high Priest.
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Priest, and of his sons, to do the function of Priesthood unto me. 

† And all the multitude of the children of Israel going forth from the sight of Moses, † offered first fruits to our Lord with a most prompt and devout mind, to make the worke of the tabernacle of the testament. Whatsoever was necessarie to the service thereof and to the holy vestiments, † both men and women did give, tablettes and earlettes, ringes and bracellettes: cuerie vessel of gold was separated for the donaries of our Lord. † If anie man had hyacinth, and purple, and scarlet rive died redde, and ianthin skinnes, † metal of silver and brasse, they offered to our Lord, and the wood setim for divers uses. † But the skilful women also gaue such things as they had sponne, hyacinth, purple, and scarlet, and silke, † and goates haire, geuing al of their owne accord. † But the princes offred onyx stones, and precious stones, for the Ephod and the Rationale. 

† and spices and oile to maintaine the lightes, and for the preparing of ointment, and to make the incense of most sweete savour. † Al men and women with devout mind offered donaries, that the worke might be made which our Lord had commended by the hand of Moses. Al the children of Israel did dedicate voluntarie things to our Lord.

† And Moses said to the children of Israel: Behold, our Lord hath † called by name Bezaleel the sonne of Vri the sonne of Hut of the tribe of Juda. † And hath filled him with the spirit of God, with wisdom and intelligence, and science and allearning † to devise and to make worke in gold and siluer, and brasse, † and in graving stones and in carpenters worke. Whatsoever can be devised artificially, † he hath gien in his hart: Ooliab also the sonne of Achisamech of the tribe of Dan: † both hath he instructed with wisdome, to make the worke of a carpenter, a tapester, an embroderet of hyacinth and purple, and scarlet rive died, and silke, and to weave al things, and to inuent al new things.

CHAP. XXXVI.

More being given then was needes. 6. Moses made to be proclaimed that no more should be offred. 8. So the curtains, 13. ringes, 18. buckles, 19. the cover, 20. bordes, 21. barres, 35. a veste, 36. pillers, and a hanging are made readie.
Exodus.

Beseleel therefore, and Ooliab, and euerie wise man, to whom our Lord gaue wisedome and understanding, to know how to worke artificially, made the things that are necessarie for the ves of the Santuarie, and which our Lord did command. And when Moyses had called them, and euerie cunning man, to whom our Lord had geuen wisedome, and such as of their owne accord had offered them selves to the making of the worke, he delievered al the donaries of the children of Israel vnto them. Who being earnest about the worke, the people daily in the morning did offer their vowes. Whereupon the artificers being constrained to come, said to Moyses: The people offered more then is necessarie. Moyses therefore commanded proclamation to be made by the criers voice: Let neither man nor woman offer anie more in the worke of the Santuarie.

And so they ceased from offering giftes, because the things that were offered did suffice and were over much. And al the wife harted men, to accomplish the worke of the tabernacle, made ten curtines of twisted silke, and hyacinth, and purple, and scarlet twise died, with varied worke, and the art of embroidering: of which one had in length twentie eight cubites, and in bredth foure: there was one measure of al the curtines. And he ioyned fiue curtines, one to an other, and the other fiue be coupled to themselves one with an other. He made also loupes of hyacinth in the edge of one curtine on either side, and in the edge of the other curtine in like maner, that the loupes might meete one against an other, and might be ioyned eche with other. Whereupon also he did cast fiftie ringes of gold, that might catch the loupes of the curtines, and might be made one tabernacle. He made also eleuen curtines of goates haire to cover the rooofe of the tabernacle: one curtine in length had thirtie cubites, & in bredth foure cubites: al the curtines were of one measure: of which fiue he ioyned apart, & the other six apart. And he made fiftie loupes in the edge of one curtine, and fiftie in the edge of an other curtine, that they might be ioyned one to an other. And fiftie buckles of brasse where with the rooofe might be knitte together, that of al the curtines there might be made one covering. He made also a couer for the tabernacle of rammes skinnes died rede: & an other couer ouer that of ianthin skinnes. He made also
also the bordes of the tabernacle of the wood setim standing.

21 † The length of one borde was ten cubites: and the breadth
22 contained one cubite and an halfe. † There were two mortes
tes throughout euerie borde, that one might be ioyned to
23 the other. So made he in all the bordes of the tabernacle. † Of
24 the which twenty were at the South side against the South;
25 † with foyrrie feete of siluer. Two feete were put vnder one
borde on either side of the corners, where the morteses of the
26 sides end in the corners. † At that side also of the tabernacle,
that looked toward the North, he made twentie bordes,
27 † with forty feete of siluer, two feete for every borde. † But
against the West, to witte, at that side of the tabernacle, which
28 looketh to the sea, he made six bordes, † and two other at ech
29 corner of the tabernacle behind: † which were also ioyned
from beneath vnto the toppe, & they grew together into one
30 connexion. So he made on either side at the corners † that
there were in al eight bordes, and had sixtene feete of siluer,
31 to witte, two feete vnder euerie borde. † He made alse barres
of the wood setim, sune to hold together the bordes of one
32 side of the tabernacle, † and five other to ioyne together
the bordes of the other side: and besides these, five other
33 barres at the west side of the tabernacle against the sea. † He
made also another barre, that might come by the middes of
34 the bordes from corner vnto corner. † And the bordeworke
it selfe he plated with gold. And their ringes he made of gold,
through which the barres might be drawn: the which also
35 themselves he covered with plates of gold. † He made also
a veile of hiacinth, and purple, scarlette, and twisted silke,
36 with embroidered worke, varied and distingiuished: † and
oure pillers of the wood setim, which with their heads he
37 plated with gold, casting their feete of siluer. † He made
also a hanging in the entrie of the tabernacle of hyacinth,
purple, scarlet, and twisted silke, with the worke of an em-
38 broderer: † and five pillers with their heads, which he
covered with gold, and their feete he did cast of brasse.

CHAP. XXXVII.

Beside makest the Arke. 6. the Propitiatorie, with Cherubimes, 10. the
Table, with Vessel belonging therto, 17. the Candlesticks with bowles
and branches. 23. seven Lampes with Snuffes, 25. the Altar of incense,
29. and contributes the intense.

Hh 3 AND
AN Befeleel made also the arke of the wood setim, having two cubites and an halfe in length, and a cubite and an halfe in breadth, the height also was of one cubite and an halfe: and he plated it with the purest gold within and without. † And he made to it a crowne of gold round about, † calling foure ringes of gold at the foure corners thereof: two ringes in the one side, and two in the other. † Barres also he made of the wood setim, which he plated with gold, † and which he put into the ringes, that were at the sides of the arke to carie it. † He made also the Propitiatorie, that is, the Oracle, of the purest gold, two cubites and an halfe in length, and a cubite and an halfe in breadth. † Two Cherubins also of beaten gold, which he sette on either side of the Propitiatorie: † One Cherub in the topp of one side, and the other Cherub in the topp of the other side: two Cherubins in each topp of the Propitiatorie, † spreading their wings, and † covering the Propitiatorie, and looking one toward the other and toward it. † He made also the table of the wood setim in length two cubites, and in breadth one cubite, which had in height a cubite & an halfe. † And he did compass it with the finest gold, and he made to it a golden ledge round about, † and to the ledge it selle a golden crowne interpolished of foure fingers, and upon the same another golden crowne. † And he cast foure ringes of gold, which he put in the foure corners at euery foote of the table † against the crowne: and he put the barres into them, that the table might be caried. † The barres also themselves he made of the wood setim, and compassed them with gold. † And the vessell for the divers vses of the table, lawcers, phiales, and goblettes, and censars, of pure gold, wherein the libamentes are to be offered. † He made also the candleflicke beaten of the finest gold. From the shaft wherof the branches, cuppes, and boules and lilies did proccede: † six on both sides, three branches on one side, and three on the other: † three cuppes in maner of a nutte on euery branch, and boules withal and lilies: and three cuppes of the fashion of a nutte in an other branch, and boules withal and lilies. The worke of the six branches, that proceeded from the shaft of the candleflicke, equal † And in the shaft it selfe were foure cuppes after the maner of a nutte, and boules withal at euery one and lilies: † and boules vnder two branches in three
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three places, which together make six branches proceeding
from one maft. † both the boules therefore, & the branches
were out of it, al beaten of the pureft gold. † He made also
the feuen lampes with their snuffers, and the veftel, where
the snuffings shou’d be put out, of moft pure gold. † The
candlestick e withal the veffel therof did weigh a talent of
gold. † † He made alfo the altar of incenfe of the wood
letim, having a cubite euery way foure square, and in height two:
from the corners whereof the horns did proceed. † And
he platted it with the pureft gold, with the grate and the
walles and the horns. † And he made to it a crowne of gold
round about, and two golden rings under the crowne at
either side, that the barres may be put into them, and the
altar may be caried. † And the barres them selues he made
also of the wood letim, and couered them with plates of gold.
† † He compounded also oyle for the ointment of anointing,
cation, and incenfe of the pureft spieces with the worke of
a pigmentarie.

Chap. XXXVIII.

The same Beseleeth maketh the Altar of Holocauste. 8. the brafen lauer. 9.
the court with pillers and hanginges. 21. The giftes that were offered
are recited.

1 He maide also the Altar of Holocauste of the wood
letim, five cubites foure square, and three in height:
2 † the horns whereof did proceed from the corners, and he
3 couered it with plates of braffe. † And for the vses therof
he prepared of braffe dainers vefvles, cauldrons, tongs, beth-
4 hookes, pothookes, & firepannes. † And the grate therof
in maner of nette he made of braffe, and vnder it in the
5 middes of the altar an hearth, † casting foure ringes at as
6 mane toppes of the nette, to put in barres to carie it: † the
which themselues also he made of the wood letim, and cou-
ered them with plates of braffe: † and he drew them
through the ringes, that stoode out in the sides of the altar.
And the altar it selfe was not maffie, but hollow of hordes,
8 and within emptie. † He made also the lauer of braffe, with
the foote therof, of womens glasses; † that watched in the
doore of the tabernacle. † He made also the court, in the
south side whereof were hanginges of twisted filke, of an
10 hundred cubites, † twenty pillers of braffe with their feete.
the

:: These we-
men watched
there for de-
voion, and it
semeth the
same customary
continued til
Christ’s time.

For Annas the
widow observed
this state
of life. Luc. 1.
the heads of the pillars, & the whole graving of the worke, of siluer. † In like maner at the north side, the hanginges, pillars, and feete and the heads of the pillars were of the same measure, and worke and metal. † But on that side that looketh to the west, there were hanginges of fifteene cubites, ten brazen pillars with their feete, and the heads of the pillars, and al the graving of the worke, of siluer; † Moreover against the East he prepared hanginges of fifteene cubites: † of the which, one side conteyned fifteene cubites of three pillars, with their feete: † and on the other side, because between both he made the entrie of the tabernacle, there were hanginges equally of fifteene cubites, and three pillars, and feete as manie. † Al the hanginges of the court were woven of twisted silke. † The feete of the pillars were of braze, and their heads with all their gravinges of siluer: but the pillars also of the court they glazed he plated with siluer. † And in the entrie thereof he made with embroidered worke an hanging of hyacinth, purple, scarlet, and twisted silke, that had twice cubites in length, but the height was five cubites according to the measure, which all the hanginges of the court had. † And the pillars in the entrie were foure with three cubites, siluer, and their heads and gravinges of siluer. † The pinnes also of the tabernacle and of the court round about he made of braze. † These are the instrumens of the taberbacle of testimony, which were numbered according to the precept of Moses, in the ceremonies of the Levites by the hand of Ithamar the sonne of Aaron the ptiest: † which Beteleel the sonne of Eleab, the sonne of Hur, of the tribe of Issuia had accomplished, as our Lord commanded by Moses, † having avowed to him selfe for his compagnion Oolab the sonne of Achisamech of the tribe of Dan: who was himself also an egregious artificer in wood, and a tapister and embrodierer of hyacinth, purple, scarlet, and silke. † Al the gold that was spent in the worke of the Sanctuary, and that was offered in donaries, was nine and twenty talentes, and seven hundred thirtie sicles according to the measure of the Sanctuary. † And it was offered of them that passed to the number, from twenty yeares and upward, of six hundred three thousand, and five hundred fifty, able men to beare armes. † There were moreover an hundred talentes of siluer, whereof were cast the feete of the Sanctuary, and of the entrie where the
Ceremonies.

Exodus.

27 the vesse hangeth. † An hundred seete were made of an hundred talentes, one talent being accounted for euery seete.
28 † And of the thousand seet, hundred, and seuentie seicke he made the heades of the pillers, which them selues he also platted with siluer. † Of brasse also there were offered seuentie two thousand talentes, and foure hundred sicles be-
29 sides, † of which were cast the seete in the entrie of the tabernacle of testimonie, and the altar of brasse with the grate thereof, and all the vesse, that pertaine to the vse ther-
30 of, † and the seete of the court also in the circuite as in the entrie thereof, and the pinnes of the tabernacle and of the court, round about.

Chap. XXXIX.

31 All the ornamentes of Aaron and his soues are made. 31. and the whole worke of the Tabernacle is perfected.

1 M oreover of hyacinth and purple, scarlet and silke he made the vestures, that Aaron should weare when he ministred in the holie places, as our lord commanded
2 Mosses. † He made therefore an Ephod of gold, hyacinth, and purple, and scarlet twise died, and twisted silke, † with embroidered worke, and he did cut thinne plates of gold, and drew them smal into threedes, that they might be twisted
3 with the wounde of the former colours, † and two edges
4 coupled one to the other in the toppe on either side, † and a hawdricke of the same colours, as our Lord had commanded
5 Mosses. † He prepared also two Onyx stones, satt sette and closed in gold, and graven by the art of a lapidarie, with the names of the children of Israel: † and he set them in the sides of the Ephod for a moniment of the children of Israel,
6 as our Lord had commanded Mosses. † He made also a Racionele with embroidered worke according to the worke of the Ephod, of gold, hyacinth, purple, and scarlet twise died,
7 and twisted silke: † sower square, duble, of the measure of a
8 palme. † And he set sower sewes of precious stones. In the first sewe was sardius, topazius, an emeraund. † In the second,
9 a carbuncle, a saphire, and a jasper. † In the third, a ligurius,
10 an achates, and an amethyst. † In the fourth a chrysolith, an onyx, and beryllus, compassed and enclosed in gold by their
11 sewes.
And the twelve stones them selues, were grauen with the names of the twelve tribes of Israel, euery one with his seueral name. They made also in the rationale little cheynes linked one to another of the purest gold, and two hookes, and as manie ringes of gold. Moreover the ringes they set on either side of the Rationale, on the which the two golden cheynes should hang, which they put into the hookes, that stooed out in the corners of the Ephod.

These both before and behind did agree with them selues, that the Ephod and the Rationale might be knit one to the other, tyed to the bawdrike and with ringes strongly coupled, which a lace of hyacinth ioyned, left they should flagge loosely, and be moued one from the other, as our Lord commanded Mosyes. They made also the tunike of the Ephod al of hyacinth, and a hole for the head in the upper part against the middes, and the border of the hole round about wouen: and beneth at the feete pomegranates of hyacinth, purple, scarlet, and twisted silke: and little belles of the purest gold, which they did put between the pomegranates in the utmost part of the tunike round about: to witte, a bel of gold, and a pomegranate, wherewith the high priest went adorned, when he executed his ministerie, as our Lord had commanded Mosyes. They made also silken tunikes with wouen worke for Aaron and his sones: and mitres with their little crownes of silke: linnen breeches also, of fine line: and a girdle of twisted silke, hyacinth, purle, & scarlet twice died, with the art of embrodering, as our Lord had commanded Mosyes. They made also the plate of sacred veneration of most pure gold, and they wrote in it with the worke of a lapidarie: The Holie of our Lord: and they tyed it to the mitre with a lace of hyacinth, as to our Lord had commanded Mosyes. Therefore al the worke of the tabernacle & of the rooffe of testimonie was perfited: and the children of Israel did al thineges which our Lord had commanded Mosyes. And they offered the tabernacle and the rooffe and the whole furniture, ringes, bordes, barres, pillers and their feete, the cover of rammes skinnes died redde, and the other cover of ianthin skinnes, the veile, the arke, the barres, the propitiatorie, the table with the vessell thereof and the loane of proposition: the candlestickes, the lampes, and the furniture of them with the oyle:

Alexander the great seeing Iudas the hiegh Priest, bearing this venerable plate on his forehead, with great reverence went vnto him, and adored the name of God written in the plate. 

Is. 11. v. 3.

S. 11.
The Tabernacle erected. 

37 † the altar of gold, and the ointment, and the incense of 38 spices: † and the hanging in the entrie of the tabernacle: 39 † the altar of brass, the grate, the basines, and all the vessel thereof: the laver with the foot thereof: the hanginges of 40 the court, and the pillers with their siete: † the hanging in the entrie of the court, and the little cordes, and the pinnes thereof. Nothing wanted of the vessel, that was commanded to be made for the ministerie of the tabernacle, and for the 41 roofe of covenant. † The vestimentes also, which the priestes vsel in the Sanctuarie, to witte, Aaron and his sonsnes, 42 † the children of Israel offered, as our Lord had commanded. † which things after that Moses saw al finished, he blessed them.

CHAP. XL.

According to Gods commandement Moses erected the Tabernacle, with all things apperteyning, the first day of the second yeare after their deliverie from Egypt. 32. God replenisbeth the same with his Majistie, a cloud of remayning over it by day, and a piller of fire by night, but when they shal march, the same passeth before them.

1 2 And our Lord spake to Moses, saying: † The first moneth, the first day of the moneth, thou shalt erect the tabernacle of the testimonie, † and shalt put in it the ark, and shalt let downe before it the veile: † and bringing in the table, thou shalt set upon it the things that are commanded after the rite. The candlestickes shall stand with the lampes thereof, † and the altar of gold whereon the incense is burned, before the arke of testimonie. Thou shalt put the hanging in the entrie of the tabernacle, † and before it the altar of holocauste: † the laver between the altar and the tabernacle, which thou shalt fill with water. † And thou shalt compass about the court with hanginges, and the entrie thereof. † And taking the oile of vocation thou shalt anoint the tabernacle with the vessel thereof, that they may be sanctified: † the altar of holocauste and all the vessel thereof: † the laver with the foot thereof, all shalt thou consecrate with the oile of vocation, that they may be most holy. † And thou shalt bring Aaron and his sonsnes to the doore of the tabernacle of testimonie, and having washed them with water, † thou shalt reuest them with the sacred vestimentes,
THE Tabernacle erected, that they may minister to me, and the vndertaking of them may prosper to an everlasting priesthood. ¶ And Moses did all things which our Lord had commanded. ¶ Thence the first moneth of the second yeare, the first day of the moneth, the tabernacle was placed. ¶ And Moses erected, it, and put the bordes and feste and barres, and reared the pillers, ¶ and spred the rooife ouer the tabernacle, putting it ouer it a couer, as our Lord had commanded. ¶ He put also the testimonie in the arke, thrusting barres vnderneath, and the oracle aboue. ¶ And when he had brought the arke into the tabernacle, he drew before it the veile to fulfil the commanndement of our Lord. ¶ He sethe the table also in the tabernacle of testimonie at the north side without the veile, ordering the bread of proposition before it, as our Lord had commanded Moses. ¶ He sethe the candlesticke also in the tabernacle of testimonie ouer against the table on the south side, ¶ placing the lampes in order, according to the precept of our Lord. ¶ He set also the altar of gold vnder, the rooife of testimonie against the veile, ¶ and burned vnpon it the incense of spices, as our Lord had commanded Moses. ¶ He put also the hanging in the entrie of the tabernacle of testimonie, ¶ and the altar of holocauste in the entrie of the testimonie, offering on it the holocauste, and the sacrifices, as our Lord had commanded. ¶ The lauer also he set between the tabernacle of testimonie and the altar, filling it with water. ¶ And Moses and Aaron, and his sonnes washed their handes and feete, ¶ when they entered the rooife of covenant, and went to the altar, as our Lord had commanded Moses. ¶ He erected also the court round about the tabernacle and the altar, drawing the hanging in the entrie thereof. After all things were perfected, ¶ the cloude covered the tabernacle of testimonie, and the glory of our Lord shewed it. ¶ Neither could Moses enter the rooife of covenant, the cloude covering all things, and the maestie of our Lord shining, because the cloude had covered all things. ¶ If at any time the cloud did leaue the tabernacle, the children of Israel went forward by their troups: ¶ If it honge ouer, they remained in the same place. ¶ For the cloude of our Lord honge ouer 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 LEVITICUS.

WHEN the Tabernacle was erected, near to Mount Sinai, the first day of the second year, after the children of Israel parted from Egypt, and was so replenished with God's Majesty, that none, no not Moses himself could enter in, our Lord speaking from silence, called Moses, 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 S. Hierom, al and euerie Sacrifice, yea almost euerie Sable, and Aarons vestments, and the whole Levitical order breath forth heauenlie sacraments, or mysteries. For first God here prescribeth what sacrifices he wil haue, in what manner, and to what purpose. Then what partes and qualities he requireth in Priests; how they shall be vested and consecrated, severity punishing some that trespassed: with commandments neither to offer in sacrifice, nor to eat things reputed unclean, and the maner of purifying such things, and persons, as by divers occasions were polluted: interposing also some moral, and judicial precepts; appointeth certaine solemn feastes, times of rest, and libie yeares. Finally promiseth rewards, and threateneth punishments to those that keepe or break his commandments: with particular admonition touching vows and tisbes. So this booke may be divided into five special partes. The first, of divers sorte of sacrifices: in the seven first chapters. The second, of consecrating Priests, and their vestments, with punishment for offering strange fire: in the three next chapters. The third, of distinction between cleane and unclean, with the maner of purifying certaine legal uncleanes, and other precepts moral and judicial, from the xi. chap. to the 23. The fourth, of scoffs, times of rest, and libie with priviledges, rewards, and punishments: from the 23. chap. to the 27. The fifth, of Yowes, and tisbes, in the last chapter.
THE BOOKE LE-VITICUS, IN HEBREW VAICRA.

CHAP. I.

Divers rites in offering holocaustes, as well of cattle, 14. as of birds.

Our Lord called Moses, and spake to him out of the tabernacle of testimony, saying: 1. Speake to the children of Israel; & thou shalt say to them: "The man of you, that shall offer an holste to our Lord, of beasts that is of oxen & sheepe, offering victims: if his oblation be an holocauste, and of the hearth; he shall offer a male, without spotte, at the dore of the tabernacle of testimonie, to propitiate our Lord unto him: 2. and he shall put his handes upon the head of the holste, and it shall be acceptable, and profitable to his expiation. 3. And he shall immolate the calfe before our Lord, and the children of Aaron the priests shall offer the blood thereof, pouring it in the circuite of the altar, which is before the dore of the tabernacle. 4. And the skinne of the holste being plucked off, the ioyntes they shall cut into peeces, and shall put fire vnderneath in the altar, having before laid a pyle of wood in order: 5. and the ioyntes that are cut out, laying in order thereupon, to wit, the head, & al things that cleaue to the liver, 6. the entralles and feete being washed with water, and the priest shall burne them upon the altar for an holocauste, and sweete savour to our Lord. 7. And if the oblation be of flockes, an holocauste of sheepe or of goates, a lambe of a yeare old without spot shall he offer: 8. and he shall immolate it at the side of the altar that looketh to the
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
cleanse to the laver: and shall lay them upon the wood, under
which the fire is to be put: *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
sweete favour to our Lord. *But is the oblation of holocaust

to our Lord be of birds, of turtle doves and young pidgeons, *the
priest shall offer it at the altar: and writhing the head to
the necke, and breaking the place of the wound, he shall
make the blood to runne downe upon the brimme of the
altar: *but the croppe 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 powdered out, *and he shall breake
the pinnions thereof, and shall not cut, nor diuide it with a
knife, and shall burne it upon the altar, putting fire vnder
the wood. It is an holocaust and oblation of most sweete
favour to our Lord.

**ANNOTATIONS.**

**CHAP. I.**

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 euerie kind, prescribeth with what rites, and ceremonies it shall be done. As in offering an holocaust of the burnt, it must be a male, without spotte; and be offered at the dore of the tabernacle, the offerer putting his handes upon the head of the holste; the priest must offer the blood, pouring it in the cincture of the altar; plucking of the skinne; cut the joints in pieces; lay them in order; the entrails and feet being washed, burned 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. & Phil. 10. p. 14.

3. *An holocaust*] In respect of diuerse things offered, the diuers manner, and three kindes of offering, there were manie sortes of Sacrifices: but all are reduced of Sacrifice, to three kindes. The first was Holocaust, in which al was burned in the honour of God, and resolved into vapour, which ascended upwards in signe that it was of God. The second was Sacrifice for sinne, & that of diuers sortes, Sacrifice for the variety of sinnes and persons; and part of this sacrifice was burned, sinne. The other part belonged to the Priests. The third was Pacificque sacrifice, whereof one part was burnt, an other pertaining to the Priests, and an other to them, that gave the oblation. And of this kind there were two sortes, one of
For benefits received: or desired.

sacrifices of the old testament prefigured Christ's sacrifice on the cross, and in the eucharist.

not external works for itself: but sincere devotion pleases God.

external sacrifices were ordained: 1. To keep the people from idolatry. 2. To induce them to external sacrifices. 3. To signify greater mysteries of the new testament.

sacrifices: thanksgiving for benefits received: the other to procure favour in anie good enterprise, or desire. At the which did prefigure and forshow one only sacrifice of Christ's body and blood, offered by him in two manners: bloodie on the cross once for ever, whereas S. Paul expressly speaketh (Heb. 9) vnbloodie in forms of bread and wine, whereas the same S. Paul speaketh (Heb. 10 v. 10.) showing that Christians have an altar, and consequently a sacrifice for excelling those of the tabernacle; and our Saviour himself (Matt. 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 Caluins confession in Heb. 9.) generally set this distinction of the same sacrifice offred in bloodie, & in vnbloodie maner. They likewise teach that all lawful sacrifices of the law of nature, and of Moses did end, and were included in this one, which is our daylie sacrifice, our immaculate lamb, our manna, our libation, our holocaust, our sacrifice for sin, our pacific sacrifice for all purposes, and in stead of all old sacrifices. So s. Augustin lib 8. c. 27. ib. 17. c. 26. de civit. lib. 3. de Bapst. c. 19. ib. 1. contr. aduers. leg. & prophet. c. 18. & 20. S. Chrysost. in Psal. 95. S. Loe. ser. 8. de Paff. and other fathers teach.

Not the external works for itself: but the sacrifice of the only begotten of God, and the blood of Jesus Christ, and the new covenant in his blood, which is greater than all sacrifices.

10. Sweet favour: so that the favour of corporeal things (though it were sweter than all flesh and bones) delighteth God most pure substance: but for that man's frailty in some good sacrifice performing his duties, is very acceptable to his divine goodness. For otherwise he required not those sacrifices, nor other external rites for himself, but he would have his people for their own good to be exercised therein especially for three causes. First to keep them from Idolatrie, whereby they were very prone, as appearing by their often falling, notwithstanding continual admonitions to the contrary. For being as it were burdened with many ceremonies, pertaining to God's true service, they might have left mind, leysure, and occasion to serve Idols. Secondly, for so much as man consists of soul and body, as the soul must internally worship God in spirit and verity: so the body must also honour him externally, serving justice unto sanctification: that is by external good works to increase justice, and sanctification. When by them the mind is instructed and inured to know and honour God. For otherwise Saith St. Dionysius (c. 1. t. 2. Hier. v.) vnderstanding vnto the help of corporeal things, divine veritie can not be attained. And s. Augustin (lib. 10. c. 5. civit.) teacheth that God commanded external sacrifices, thereby to lead his servants vnto mortified spirits, contrite and humbled hearts, to mercy and compassion towards others. In briefe (c. 1. Encl.) to the true and perfect serving of his Diuine 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 S. Paul speaketh (Heb. 10.) the altar of Moses having a shadow of good things to come, not the vncertain image of the things, brought not to perfection: nor took away sinnes by the blood of oxen or goats, but being (as is said) a shadow, rather shaded then perfectly shewed the great benefits, which the new law as a perfect image lively represented: especially Christ's passion, which is the vnicertaine ground of grace and mercy. And whereas the old law could not iustifie (Gal. 3.) the law of Christ doth in deed iustifie, as the Gospel witnesseth, saying: (Iohn. 1 v. 17.) The law was given by Moses, grace and veritie was made by Jesus Christ.

chap.
How to offer flourre, 4. loaves, wafers, with oile and incense, without leauen or honie, 12. also first fruytes. 13. And salt in euerie oblation.

When a soule shall offer an oblation of sacrifice to our Lord, he shall flourre shall be his oblation. and he shall pour oyle vpon it, and put franckincense, and shall carrie it to the sons of Aaron the priests; of whom one shall take a handful of the flourre, and the oile, and al the franckincense, and shall put it a memorial vpon the Altar for a most sweete sauour to our Lord. And that which shall be left of the sacrifice, shall be Aarons, and his sons, Holie of holies among the oblations of our Lord. But when thou offerest a sacrifice baked in the oven; of flourre, to wit, loaves without leauen, tempered with oyle, and wafers unleauened layd ouer with oyle. If thine oblation be of the frying panne, of flourre tempered with oyle, and without leuen, thou shalt diuide it in little pieces, and shalt pour oyle vpon it. And if the sacrifice be from the gridiron, in like maner the flourre shall be tempered with oyle, which offering to our Lord, thou shalt deliuer to the handes of the priest. Who hauing offerred it, shall take a memorie of the sacrifice, and burne vpon the altar for a sweete sauour to our Lord, and whatsoever is left, shall be Aarons, and his sons, Holie of holies among the oblations of our Lord. Euerie oblation, that is offered to our Lord, shall be made without leuenn, neyther shall any leuenn and honie be burned in the sacrifice of our Lord. The first fruytes only of them and the gifts you shall offer, but vpon the altar they shall not be put, for a sauour of sweetenesse. What sacrifice soever thou offerest, thou shalt season it with salt neither shall thou take away the salt of the covenant of thy God from thy sacrifice. In euerie oblation thou shalt offer salt. But if thou offer a gift of the first fruytes of thy corn, to our Lord, of the eares being yet Greene, thou shalt dry it at the fire, and bruise it in maner of meale, and so shalt thou offer thy first fruytes to our Lord, powring oyle vpon it, and putting on franckincense, because it is the oblation of our Lord. Whereof the priest shall burne for memorie of the gift, part of the meale bruised, and of the oile, and al the franckincense.
How the pacifique hostes must be offered of beues, 6. shepe, 7. lambe, 12. and goates.

AND if his oblation be an hoste of pacifiques, and he wil offer of beues, male or female, without spot shall he offer them before our Lord. † And he shall lay his hand upon the head of his victime, which shall be immolated in the entrie of the tabernacle of testimonie, and the sonnes of Aaron the priest shall pour the bloud in the circuite of the altar. † And they shall offer of the hoste of pacifiques, for an oblation to our Lord, the fitt that couereth the entralles, and whatsoever fitt is within: † the two kidneyes, with the fat wherewith the guttes are covered, and the caule of the liver with the two little kyndyes. † And they shall burne them vpon the altar, for an holocaust, putting fire vnder the wood: for an oblation of most sweete saunter to our Lord. † But if his oblation, and the hoste of pacifiques be of flocks, whether he offer male, or female, they shall be without spot. † If he offer a lambe before our Lord, † he shall put his hand vpon the head of his victime, which shall be immolated in the entrie of the tabernacle of testimonie: and the sonnes of Aaron shall pour the bloud thereof in the circuite of the altar. † And they shall offer of the hoste of pacifiques, a sacrifice to our Lord: the fitt and the whole rumpe, † with to the kidneyes, and the fitt that couereth the bellie and al the vital partes, and both little kyndyes, with the fitt that is about the guttes, and the caule of the liver with the two little kidneyes. † And the priest shall burne them vpon the altar, to the foode of the fire, and of the oblation of our Lord. † If his oblation be a goate, and he offer it to our Lord, † he shall put his hand vpon the head thereof: and shall immolate it in the entrie of the tabernacle of testimonie. And the sonnes of Aaron shall pour the bloud thereof in the circuite of the altar. † And they shall take of it to the foode of our Lords fire, the fitt that couereth the bellie, and that couereth al the vital partes: † the two little kyndyes with the caule, that is vpon them about the guttes, and the tallowe of the liver with the little kidneyes: † and the priest shall burne
burne them vpon the altar, to the fodd of the fire, and of a
most sweete s茴our. Al the fatt shalbe our Lordes † by a
perpetual right in your generations, and in al your habita-
tions: you shal eate no bloude nor fat at al.

C H A P. IIII.

HOW a Priest, 13. the multitude, 21. a Prince, 27. or anie one of the people,
sinning of ignorance, must offer hire.

1 2 A N D our Lord spake to moses, saying: † Speake to
the children of Israel: The soule that sinneneth by ignora-
nce, and doth anie thing of al the commandements of
our Lord, which he commanded not to be done. † If the
priest that is anointed sinne, making the people to offend, he
shal offer for his sinne, a calfe without spott to our Lord:
† and he shal bring it to the dore of testimonie before our
Lord, and shal put his hand vpon the head thereof, and shal
immolate it to our Lord. † He shal drawe also of the bloud
of the calfe, carrying it into the tabernacle of testimonie.
† And when he hath dipped his finger in the bloud he shal
sprinkle it † seven times before our Lord, against the veile
of the Sanctuary. † and of the same bloud he shal put
vpon the horns of the altar of incense most acceptable to
our Lord, which is in the tabernacle of testimonie. And
al the rest of the bloud he shal powre at the sootre of the
altar of holocauste in the entrie of the tabernacle. † And the
fatt of the calfe he shal take away for the sinne, as wel that
which couereth the entrales, as al the partes that are within.
† The two little kidneys, and the caule that is vpon them
beside the guttes, and the fatt of the iuer with the two little
kidneys, † as is taken away from the calfe which is an host
of pacificques, and he shal burne them vpon the altar of hol-
locaste. † But the skinne and al the flesh with the heade
and feete and bowelles and dung, † and the rest of the bodie
he shal carie forth without the campe into a cleane place,
where the ashes are wont to be powred out: and he shal
burne them vpon a pyle of wood, which shal be burnt in the
place where the ashes are powred out. † And if al the mul-
titude of Israel be ignorant, and through ignorance do that
which is against the commandement of our Lord, † and
Kk.
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 femal.

Though in ordinatie sacrifices for sinne, one part was allotted to the Priests (by whose ministerie God remitted sinnes), yet of the sacrifice for a priests sinnes, or for the sinnes of the multitude, the Priests had no part, lest they should faine commoditie by sacrifice for their owne or the whole peoples sinnes, but al was burned in a holocaust.

And the victims of pacifiques: and the Priests shall pray for him, and for his sinne, and it shall be forgiven him. And if a soule of the people of the land shall sinne through ignorance, doing anie of those things, that by the law of our Lord are forbidden, and offending, and knoweth his sinne, he shall offer a she goat without spotte. And he shall put his hand upon the head of the host that is for sinne, and shall immolate it in the place of holocaust. And the priest shall take vp of the bloud with his finger: and touching the horns of the altar of holocaust, the rest he shall powre out at the foote thereof.

But taking away al the fatt, as is wont to be taken away of the victims of pacifiques, he shall burne it vpon the altar, for a sweate sinuour to our Lord; and he shall pray for him, and it shall be forgiven him. But if he offer of the flocke a victime,
a victim, for his sinne, to wit, an ewe without spotte; † he shall put his hand upon the head thereof, and shall immolate it in the place where the holies of holocausts are wont to be slayne. † And the priest shall take of the bloud thereof with his finger, and touching the horns of the altar of holocaust, the rest he shall powre at the foote thereof. † At the fatte also he shall take away, as the fatte of the ramme, that is offered for pacifiques, is wont to be taken away: and shall burne it upon the altar, a burnt sacrifice of our Lord: and he shall pray for him, and for his sinne, and it shall be forgiven him.

Chap. V.

Of sinne of concealing an others perjurie. 2. for uncleanes.

I F a soule sinne, and heare the voice of one swearing, and be witnessed because either he him selfe sawe, or is privie to it: † vnlesse he utter it, he shall bear his iniquitie. † The soule that toucheth anie vncleane thing, either that which was killed of a beast, or died of it selfe, or anie other thing that creepeth: and forgeteth his vncleannes is guiltie, and hath offended: † and if he touch anie thing of the uncleanesse of man, according to anie impuritie wherewith he is wont to be polluted, & having forgotten, doe knowe it afterward, he shall be guiltie of an offence. † The soule that sweareth, and uttereth with his lippes, that he would doe either il; or wel, and bindeth the same with an oath, and his word, & having forgotten afterward understandeth his offence, † let him do penance for his sinne, † and offer of the flockes an ewe lambe, or a shee goat, and the priest shall pray for him, and for his sinne: † but if he be not able to offer a beaute, let him offer two turtles, or two young pigeons to our Lord, one for sinne, and the other for an holocaust, † and he shall geue them to the priest : who offering the first for sinne, shall wryth backe the head thereof to the little pinions, so that it flicke to the necke, and be not altogether broken of. † And of the bloud thereof he shall sprinkle the wall of the altar, and whatsoever is left, he shall make it distil to the bottome thereof, because it is for sinne.
LEVITICUS.

Sacrifices.

† And the other he shall burne for an holocauste, as is wont to be done: and the priest shall pray for him, and for his sinne, and it shall be forgone him. † And if his hand be not able to offer two turtles, or two young pigions, he shall offer for his sinne, of flour the tenth part of an ephi. He shall not put oyle upon it, nor cast anie frankincense thereon, because it is for sinne, † and he shall deliver it to the priest: who taking thereof a ful handful, shall burne it upon the altar for a monument, of him that did offer it: † praying for him and making expiation, but the part that is left, him felt to shal have for a gift. † And our Lord spake to Moyses, saying: † If a soule trespassing the ceremonies, by error shal sinne in those things that are sanctified to our Lord, he shall offer for his offence a ramme, without spotte out of the flockes, that may be bought for two shekels, according to the weight of the Sanctuarie: † and the damage he felt which he did, he shall restore, and the first part he shall add besides, deliverying it to the priest, who shall pray for him, † offering the ramme, and it shall be forgone him. † If a soule sinne by ignorance, and do one of those things which by the lawe of the Lord are forbidden, and being guiltie of sinne, understanding his iniquitie, † he shall offer a ramme without spotte of the flockes to the priest, according to the measure, and estimation of the sinne: who shall pray for him, because he did it unwittingly: and it shall be forgone him, † because by circon he offended against the Lord.

CHAP. VI.

Oblation for sinne wittingly committed. 8. The maner of offering holocaustt. 11. Continual fire to be kept in the Altar. 14. The sacrifices which Priests shall offer at their consecration. 14. In general of boles for sinne, and who shall care of the same and rubric.

O ver Lord spake to Moyses, saying: † The soule that shall sinne, and contemning the Lord, shall denie into his neighbour the thing delivered to his custodie, which was committed to his credite, or shall by force extort anie thing, or do oppression, † or shall finde a thing lost, and denying it, be also foresworne, and shall doe anie other thing of manie, wherein men are wont to sinne, † being convicted of the offence, † he shall render al things which by fraude,
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6 fraude, he would have obtayned, whole, and the fift part besides to the owner vnto whom he did the damage. But for his sinne he shall offer a ramme without spot out of the flocke, and shall geue it to the priest, according to the estimation, and measure of the offence: who shall pray for him before the Lord, and he shall have forgiveness for euery thing that in doing he sinned. And Our Lord spake to

9 Moyses, saying: Command Aaron and his sonnes: This is the Law of an holocaust: It shall be burnt vpon the altar, al night vntil morning: the fire shall be vpon the same altar.

10 The priest shall be resuested with the tunike and the linnen feromarles: and he shall take vp the ashes, which the devouing fire burned, and putting them besides the altar, shall be resuested of his former vestiments, and being clothed with others, shall carie them forth without the camp, and in a most cleane place shall cause them to be consumed vnto dust.

11 And the fire on the altar shall alwaies burne, which the priest shall nourish, putting wood vnderneath, in the morning euery day, and laying on the holocaust, therupon shal burne the fatte of the pacifiques. This fire is continual which shall never fail on the altar. This is the Law of the sacrifice and libamens, which the children of Aaron shall offer before the Lord, and before the altar. The priest shall take vp a handful of the flour, that is tempered with yole, and al the frankincense, that is put upon the flour: and he shall burne it on the altar for a moniment of most sweete odour to the Lord: and the part of the flour that is left, shall Aaron eate with his sonnes, without leaue: and he shall eate it in the Holie place of the court of the tabernacle.

12 And therefore it shall not be leauened, because part thereof is offered for the burnt sacrifice of the Lord. It shall be most Holie, as that for sinne, and for offence. The males of Aaron's stocke shall eate it. It shall be an ordinance and euersetasting in your generations of the sacrifices of the Lord. Euerie one that toucheth them, shall be sanctified. And our Lord spake to Moyses, saying: This is the oblation of Aaron, and of his sonnes, which they must offer to the Lord, in the day of their vocation. The tenth part of an ephi of flour shall they offer in a sacrifice for euery, halfe thereof in the morning, and halfe thereof at euem: which being tempered with oile shall be fried in a frying panne. And the priest that

Such examples of penance or satisfaction for sinne besides restitution of that was wrongfully taken, are frequent in Moyses Law.

This fire was first sent miraculously from God. (infra c. p.v.14.) and according to this commandment, was perpetually consfected: from which un fire was to be taken that was vset in the tabernacle.

Mystically it signified, that the fire of charrtie being first kindled in mans harte by Gods grace, must be continually nourished and kept burning, from which also ther good works are derived.
that by right succeedeth his father, shall offer it here, for a
most sweet odour to the Lord, and it shall wholly be burnt
on the altar. † For euerie sacrifice of the priest shall be con-
sumed with fire, neither shall anie man eat thereof. † And
our Lord spake to Moses, saying: † Speak to Aaron and his
sonnes: This is the law of the hoste for sinne. In the place
where the holocaust is offered, shalt it be immolated before
our Lord. It is Holie of holies. † The priest that doth offer it,
shall eat it in a holie place, in the cowrt of the tabernacle.
† Whatsoever shall touch the flesh thereof, shall be san-
cified. If of the blood thereof a garment be sprinkled, it shall
be washed in a holie place. † 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. † Euerie male of
the priestlie race shall eat of the flesh thereof, because it is
Holie of holies. † For the hoste that is slaine for sinne,
whose blood is carried into the tabernacle of testimonie to
make expiation in the Sanctuary, shall not be eaten, but shall
be burnt with fire.

CHAP. VII.

The manner of offering hostes for offences. 11. and of pacifique victimes.
for thanksgiving. 21. No fatte, 26. nor bloud is to be eaten.

This also is the lawe of an hoste for an offence, the 1
most Holie. † Therefore where the holocaust is im-
olated, the victime also for an offence shall be slaine: the bloud
therof shall be poured round about the altar. † They shall
offer therof the rumpe and the fatte that covereth the en-
tralles: † the two little kidneys, and the fatte that is beside
the guttes, and the caule of the lyuer with the two little
kidneys. † And the priest shall burne them upon the altar:
it is the burnt sacrifice of our Lord for an offence. † Euerie
male of the priests stocke, in a holie place shall eate this
flesh, because it is most Holie. † As the hoste for sinne is
offered, so also for that for an offence: the lawe of both hostes
shall be one: to the priest that offereth it, it shall pertaine.
† The priest that offereth the victime of holocaust, shall haue
the skinne therof. † And euerie sacrifice of howre, that is
baked in the ouen, and whatsoever is prepared upon the
grediron, or in the frying panne, it shall be that priestes by
whom
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10 whom it is offered. † Whether they be tempered with oyle,
or drie, to all the sonses of Aaron equal measure shall be di-
guied to euerie one. † This is the law of the hoste of paci-
fiques that is offered to our Lord. † If the oblation be for
thankes gewing, they shall offer loaues without leauen tem-
pered with oyle, and wafers vnleauen laid ouer with oyle,
and fryed floure, and manchets tempered with the mingling
of oyle: † loaues also leauened with the hoste of thankes,
which is offered for pacificques: † wherof one for first frui-
tes shall be † offered to our Lord, and shall be the priues that
shal poure out the bloud of the hoste. † the flesh wherof
shall be eaten the same day, neither shall any of it remaine
vntil morning. † If anie man by vowe, or of his owne ac-
corde offer an hoste, it shall in like maner be eaten the same
day: but if ought remaine vntil the morrow, it is lawfull to
eate it: † but whatsoever the third day shall find, fire shall
consume it. † If anie man eate of the flesh of the victime of
pacificques the third day, the oblation shall be of none effect,
neither shall it profite the offerer: yea rather whatsoever
soule shall defile it, felse with such meate, shall be guiltie of
preuatication. † The flesh that hath touched any vnclene
thing, shall not be eaten, but shall be burnt with fire: he that
is cleane, shal eate therof. † A soule being polluted that
eateth of the flesh of the hoste of pacificques, which is offered
to our Lord, shall perish from his people. † And that which
hath touched the vnclenness of man, or of beast, or of anie
thing that can pollute, and eather of such kind of flesh,
shall perish from his people. † And our Lord spake to
Moyses, saying: † Speake to the children of Israel: The fatte
of a sheepe, and of an ox, and of a goate you shal not eate.
† The fatte of the caraske of carataine, and of the beast, that
was caught of an other beast, you shal haue for divers vses.
† If anie man eate the fatte, that should be offered for the
burnt sacrifice of our Lord, he shall perish out of his people.
† The bloud also of whatsoever beast you shal not take in
meate, as well of erdies as of cattell. † Euerie soule that ca-
eth bloud, shal perish out of his people. † And our Lord
spake to Moyses, saying: † Speake to the children of Israel,
saying: He that offereth a victime of pacificques to our Lord,
let him offer therewith a sacrifice also, that is, the libaments
therof. † He shal hold in his handes the fatte of the hoste,
and

Geuen or presented to
our Lord, not
offered upon
the Altar. for
no leauen
could be off-
ered in sacri-
ifice. cap. 2. v. 13
and the breast: and when he hath offered and consecrated both to our Lord, he shall deliver them to the priest, who shall burn the fat and the altar, but the breast shall be Aaron, and his sons. The right shoulder also of the pacific host shall fall for first fruits of the priest. He of the sons of Aaron, that offereth the blood, and the fat thereof shall have the right shoulder also for his portion. 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. This is the anointing of Aaron and his sons, in the ceremonies of our Lord, in the day when Moses offered them, that they might do the function of priesthood, and the things that our Lord commanded to be given them of the children of Israel, by a perpetual religion in their generations. This is the law of holocaust, and of the sacrifice for sinners, and for an offence, and for consecration, and the victims of pacifics: which our Lord appointed to Moses in mount Sinai when he commanded the children of Israel, that they should offer their oblations to our Lord in the desert of Sinai.

Chap. VIII.

Moses consecrated Aaron high priest, and his sons priests, continuing in the tabernacle seven days and nights.

Our Lord spake to Moses, saying: Take Aaron with his sons, their vestments, and the oyle of anointing, a calf for sinners, two rams, a basket with alabaster, and thou shalt gather all the assembly to the door of the tabernacle. And Moses did as our Lord had commanded. And all the multitude being gathered before the door of the tabernacle, he said: This is the word, that our Lord hath commanded to be done. And immediately he offered Aaron & his sons; and when he had washed them, he consecrated the high priest, with the sainct linen garment, girding him with a bawdrick, and vesting him with the tunic of hyacinth, and over it he put the ephod, to which he straeting with the girdle, fitted it to the rational, wherein was: Doctrine and Veritie, with the mitre also he covered his head: and upon it, against the forehead, he put the plate of gold consecrated in sancatification.
as our Lord had commanded him. † He took also the oyle of vincton, wherewith he anointed the tabernacle, with al the furniture thereof. † And sanctifying them, and having sprinkled the altar seven times, he anointed it, and al the vessel thereof, and the laver with the soote thereof he sanctified with the oyle. † The which pouring upon Aarons head, he anointed, and consecrated him: † his sonnes also after he had offered them, he requited with linnen tunikes, and girded them with bawdrikes, and put mitres on them, as our Lord had commanded. † He offered also the calfe for sinne: and when Aaron and his sonnes had put their handes upon the head thereof, † he did immolate it: drawing the bloud, and dipping his finger, touched the horns of the altar round about. Which being expiated, and sanctified, he poured the rest of the bloud at the botome thereof. † But the fatte that was upon the entralles, and the caule of the liver, and the two little kidneys, with their little tallow he burnt vpon the altar: † the calfe with the skinne, and the flesh, and the dung, he burnt without the camp, as our Lord had commanded. † He offered also a shamm for an holocaust vpon the head whereof when Aaron and his sonnes had put their handes, † he did immolate it, and poured the bloud thereof in the circuite of the altar. † And cutting the ramme it selfe into pieces, the head thereof, and the ioyntes, and the fatte he burnt with fire, † hauing first washed the entralles, and the feete, and the whole ramme together he burnt vpon the altar, because it was an holocaust of most sweet odour to our Lord, as he had commanded him. † He offered also the second ramme, for the consecration of priests: and Aaron, and his sonnes did putte their handes vpon the head thereof: † which when Moyzes had immolated, taking of the bloud thereof, he touched the tippe of Aarons right eare, and the thumbe of his right hand, in like maner also of his foot. † He offered also the sonnes of Aaron: and when of the bloud of the ramme, being immolated, he had touched the tippe of the right eare of euerie one, and the thumbe of the right hand and foote, the rest he poured on the altar, round about: † but the fatte, and the rump, and al the fatte that couerceth the entralles, and the caule of the liver, and the two kidneyes with the fatte, & with the right shoulder, he seperated. † And taking out of the basket...
of azymes, which was before our Lord, a loaf without leaven, and a manchet tempered with oil, and a wafer he put them upon the fatte, and the right shoulder, † deliuering 27 al to Aaron, and to his sonnes. Who hauing lifted them vp before our Lord, † he tooke them againe of their handes, 28 and burnt them upon the altar of holocaust, because it was the obligation of confeccion, for a sweete odour, of the sacrifice to our Lord. † And he tooke of the ramme of conscription, the brest for his portion, elevating it before our Lord, as our Lord had commanded him. † And taking the 30 oyntment, and the bloud that was upon the altar, he sprinckled it upon Aaron, and his vestiments, &c. upon his sonnes and their vestiments. † And when he had sanctified them in 31 their vestiments, he commanded them, saying: Boile the flesh before the dore of the tabernacle, and there eate it. Eate ye also the loaves of confeccion, that are laid in the basket, as our Lord commanded me, saying: Aaron and his sonnes shall eate them: † and whatsoever shall be left of the flesh, 32 and the loaves, fire shall consume. † Out of the dore also of 33 the tabernacle you shall not goe forth seuen daies, until the day wherein the time of your confeccion shall be expired, for in seuen daies the confeccion is finished: † as at this present it hath bene done, that the site of the sacrifice might be accomplished. † Day &c. night shall you tarie in the ta- 35 bernacle obseruing the watches of our Lord, lest you die: for so it hath bene commanded me. † And Aaron, and his 36 sonnes did all things which our Lord spake by the hand of Moyse.

ANNOTATIONS.

CHAP. VIII.

6. Offered Aaron.] By this maner of taking, offering, and confeccioning Aaron

Heigh Priest, S. Paul sheweth that none may chalenge to them selues, nor presume to exercise prieftlie offices, or anie authortie in spirittuall causes, but such as be orderly called thereto. Yea that Christ himselfe would not haue exercised this function, but that he was also called of God vnto it, saying: Exce- 35

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eciae Heigh Priest taken from among men, is appointed for men, in those things that pertain to God. Neither doth any man take the honoure to himselfe, but he that is called of God, as Aaron. So Christ also did not glorifie himselfe, that he might be made a Heigh Priest: but he that spake to him: Thou art a Priest for ever, according to the order of Melchisedech. Aaron's sonnes were also called, but 107.

to lower offices, dignitie, and authortie. And both he and they were ordained and confeccioned by a peculiar Sacrament, so wit, by certaine determinate exter-
of Priests.

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ternal ceremonies and rites, signifying grace given them by God, for the Sacrament in due performing of their function. For first they were taken from the common law of State of men, whereby they designed their ordinarie vocation; then purified by Mose.

certaine washings and sacrifice for sinne, signifying special puritie required in them, afterwadrs inuested with holie and precious garments, which signified their sacred function, and great dignitie, excelling all temporal dominion and principallitie; finally consecrated in solemn maner with holie ointment, and bloud of pacifique sacrifice offered for this purpose; other sacrifice of ho-

colaust also offered in the same solemnitie.

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

Fifth, a strait linnen white garment, signifying puritie of life most specially re-
quired in Priests. Secondly a girdle, or bandage, of twisted silke and gold, embrodere
d worke, in colours yelow, blew, purple, and scarlet, signifying discrete moderation of his actes, to the spiritual proffice of all sorte of people.

Thirdly a turk, or long robe downe to the foot, of hyacinth, or blew silke, at the kirttles of like pomegranates wrought of twisted silke, blew, purple and scarlet, and little belles of purest (yelow) gold interposed one by the o-

ther round about, of each sorte seuen or two: signifying heavenly conversa-
tion upon earth, also union and concord in faith and maner, with edification by good worke. Fourthly, an ornament upon his shoulders, called an Ephod, of gold and twisted silke, embrodere of the former colours, reaching be-
tore the girdle, with two precious Onyx stones closed in gold, one having engraven six names of the tribes of Israel, set on one shoulder, the other ha-
ting the other six names on the other shoulder, for a remembrance that the people, and meekly bear the infirmities of the people. Fifthly, a breaff plate called a Rationale, of the same precious matter, the measeure of a palme, four square, embrodere with the same four colours, with four reves of
twelve precious stones, and their engraven the names of the twelve tribes.

Besides which were engraven also V R I M and T H Y M I M, Illuminations and Perfections, or Doctrine and Virtue, because the high Priest must have knowledge of the truth, and sincere intention. Likewise in the Ephod and Rationale were rings, hookes, and chaines of purest gold, to IOYNE them fast together. Al

signifying the perpetuall solictitude and care which he ought to have in his hart, to know and teach the truth, that the people may truly feeve God, to his honour and their owne salvation. Sixtly, a Murre of twisted silke, with little crowns embrodere worke, set on his head, to signifie that he must direct all his actions to God's glory, that hee in the foreheads, and seuenly, A plate of said re-

conversion, made of the finest gold, with the most holy name of God engraven, set on his forehead, to put him stil in remembrance to contemplate God and his worke.

13. His annes.] The other Priests had three special ornaments: a Linnen white Garment, a Bawdreke, and a Mitre, for glorie and bewite; to signifie the qualitie had also three abouve mentioned, puritie, discretion, and direct intention also required in them.

10. Vestiment.] A third thing that Mose was bid to take, besides the men and vestiments, was the holy oile of vatican, which he poured only upon the high Priests head, not upon other Priests; to signifie that power descended from the high Priest him to the rest. But both he and they, and their holy vestiments were sprinkled with this oile, and with blood taken from the altar, their right ears also were touched with the bland of a ramme, sanctified, and their right thumbs, to consecrated and great spot of their righthandes, and feete; to signifie prompt obedience,

and right intention, in offering sacrifice, according to God's ordinance, and
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not after the manner of sinners, or humane invention, nor to anie sinister intent or purpose.

14. He offered the caife that Other things which Mowes was here commanded to take, at the consecration of Priests, were a caife, to be offered in sacrifice for sinne: two rammes, the one in holocaust, the other in pacifique sacrifice, for the consecration of Priests; and a basket of unleavened bread, to be offered with the two rammes. All for the greater solemnity of this Sacrament of Orders. By which Aaron and his sons were made the lawful and ordinarie Priests of the law newly delivered by Moses. And so Priesthood was changed from the first borne of euecic familie, and establisht only in Aaron and his sonnes, and their issue male, to be in like sorte consecrated. And the rest of the Leuites to assist them. By this also was presfigured the Sacrament of holy Orders in the Church of Christ, with another change of Priesthood from the familie & order of Aaron, to Priests of the new Testament, of what familie or nation soever. And withal another change of the law. For the Priesthood being translated, it is necessary (saith S. Paul) that a translation of the Law be also made. And this Sacrament in dede giveth grace (as by the other it was only signified) to those that are rightly ordered. As the same Apostle reffirsieth, willing Timothie to reciprocate the grace giuen him by imposition of hands. 1. Timot. 4. S. August. lib. de bono comulgis: 14. Q. lib. 2. contra Epsi. Parmen. Theodoret. 7. 48. in lib Num.

Chap. IX.

Sacrifices for sinne, 12. and of holocauste, 18. and pacifice are offered: 22. and Aaron stretcheth forth his hand and blesseth the people.

And when the eight day was come, Moses called 1 Aaron and his sonnes, and the ancients of Israel, and said to Aaron: 2 Take of the herd: a caife for sinne, and a 2 ramm for an holocaust, both without spot, and offer them before our Lord. 3 And to the children of Israel thou shalt speake: Take ye a bucke goate for sinne, and a caife, and a lamb, of a yeere old, & without spot for an holocaust, 4 oxce and a rammme for pacifices: and immolate them before our Lord, offering in the sacrifice of euecic one, flowre tempered with oile; for to day our Lord wil appeare to you. 5 They tooke therefore all things that Moses had comanded before the dore of the tabernacle: where when al the multitude stood, 6 Moses said: This is the word, which our Lord hath comanded: doe it, 7 and his glorie wil appeare to you. 8 And he said to Aaron: Approche to the altar, & immolate for thy sinne: offer the holocaust, and pray for thy selfe and for the people, and when thou haist slaine the peoples hoste, pray for them, as our Lord hath comanded. 9 And forth with Aaron approching to the altar, immolated the caife for his sinne: 10 the bloud wherof his sonnes brought to him: wherin dipping
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...ping his finger, he touched the horns of the altar, and poured the rest at the foot of it. 
10 And the fat, and the little kindeis, and the caule of the liuer, which are for sinne, he burnt upon the altar, as our Lord had commanded Moses: 
11 but the flesh and skinne thereof he burnt with fire without the campe. 
12 He immolated also the victime of holocaust, and his sonnes brought him the blood thereof, which he poured in the circuite of the altar. 
13 The hoste also itself being cut into pieces, they brought with the head and curtie member. 
14 All which he burnt with fire upon the altar, 
15 washed the entralles and the feete with water. 
16 And offering for the sinne of the people, he slew the bucke goat: and expiating the altar: 
17 he made the holocaust, 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 ramme, the pacifique hostes of the people: and his sonnes brought him the blood, which he poured upon the altar round about. 
19 The fat, also of the ox, and the rump of the ramme, and the two little kindeis with their fatte, and the caule of the liuer: 
20 they put upon the breests, and after the fatte was burnt upon the altar, 
21 their breests, and the right shoulders, Aaron did separate, elevating them before our Lord, as Moses had commanded. 
22 And stretching forth his hand to the people, he blessed them. And so the hostes for sinne, and the holocaustes, and the pacificues being finished, he descended. 
23 And Moses and Aaron going into the tabernacle of testimonie, and afterward comming forth, blessed the people. And the glory of our Lord appeared to all the multitude: 
24 and behold: a fire coming forth from our Lord, devoured the holocaust, and the fatte that was vpon the altar: which thing, when the multitude had seen, they praised our Lord, falling on their faces.

Chapter X.

Nadab and Abiu the sonnes of Aaron, for offering strange fire, are burnt to death, and cast out of the campe. 
6 for whom the people mourn, but not the Priests. 
8 Priests are forbid to drinke wine, when they enter into the tabernacle, 
12 and are commanded to eat there side of oblations in the bolie place. 
16 Which this time in part they omitted, and are excused, being sorrowful for that which happened to Nadab and Abiu.

And
And Nadab, and Abiu the sons of Aaron catching censers, did put in fire, and incense therupon, offering before our Lord strange fire: which was not commanded them. † And fire comming forth from our Lord, did devour them, and they dyed before our Lord. † And Moyse 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. † And Moyse calling Mishael, and Elisaphan the sons of Oziel, the uncle of Aaron, said to them: Goe and take away your brethren from the sight of the Sanctuarie, and carie them without the camp. † And going forth with they tooke them as they lay, requited with linnen tunikes, & did cast them forth, as it had bene commanded them. † And Moyse spake to Aaron, & to Eleazar, and Ithamare his sons: Vouchsafe not your heads, and sent not your vestiments, 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, † and your fleshes shal not goe out of the door of the tabernacle, otherwise you shall perish: for the oyle of holy vniuction is upon you. Who did al things according to the precept of Moyse. † Our Lord also said to Aaron: † Wine, and anie thing that may make drinke, you shal not drinke, thou and thy sons, when you enter into the tabernacle of testimonie, lest you die: because it is an everlasting precept through your generations. † And that you may have knowledge to discerne between the holie and prophan, between the polluted and cleane: † and may teach the children of Israel all my ordinances, which the Lord hath spoken to them by the hand of Moyse. † And Moyse spake to Aaron and to Eleazar, and Ithamare his sons, that were left: Take the sacrifice, that is remannynge of the oblation of our Lord, and eate it without leaue beneide the altar, because it is Holie of holies. † And you shall eate it in a holie place: which is giuen to thee and thy sons of the oblations of our Lord, as it hath bene commande me. † The brede also that is offerred, and the shoulder that is seperated, you shall eate in a most cleane place thou and thy sons, and thy daughters with thee. For they are laid apart for thee and thy children, of the healthful hostes of the children of Israel: † because the shoulder and the brede,
the beast, and the fatted that is burnt on the altar, they have
elevated before our Lord, and they pertain to thee, and to
thy substance by a perpetual law, as our Lord hath com-
ded. Among these things, when Moses sought for the
bucke goate, that had been offered for sinne, he found it
burnt: and being angrie against Eleazar, and Ithamar the
sonnes of Aaron that remained, he said: Why did you not
eat the hosome for sinne, in a holie place, which is most Holie,
and genro to you, that you may bear the iniquity of the
multitude, and may pray for it in the sight of our Lord, espe-
cially whereas of the blood thereof, there hath not bene caried
within the holie places, and you ought to have eaten it in
to compleate al
the Sanctuary, as it was commanded me? Aaron an-
swered: This day hath bene offered the victime for sinne, and
the holocaust before our Lord: and to me that is charged
which thou seeest, how could I eate it, or please our Lord in
ceremonies having: a sorrowful hart? Which when
Moses had heard, he was satisfied with his answer.

CHAP. XI.

The distinction of cleane and unclean in beastes, fish, birds, and other things.

43. With commandment to be holie, and impolluted.

1 And our Lord spake to Moses and Aaron, saying:

2 Say to the children of Israel: These are the beasts
which you ought to eate of all the living things of the earth.

3 Euerie one that hath the hoose divided, and cheweth the
cudde among the cattell, you shall eate. But whatsoever in
dede cheweth the cudde, and hath an hoose, but diuideth it
not, as the camel, and others, that you shall not eate, and among
the vncleane you shall repute it. Cherogril which chew-
eth the cudde, and diuideth not the hoose, is vnclene.

4 The hare also: for that also cheweth the cudde, but diu-
deth not the hoose. And the swine: which though it diui-
deth the hoose, cheweth not the cudde. The flesh of these
you shall not eate, norouch their carcases, because they are
vnclene to you. These are the thinges that brede in the
waters, and which it is lawful to eate. All that hath finnes, and
scales, as well in the sea, as in the rivers, and the pooles, you
shall eate. But whatsoever hath not finnes and scales, of
those that move and liue in the waters, shall be unto you ab-
hominable, and execrable, their flesh you shall not eate,
and their carcases you shal avoide. † Al that have not 12
sinnes and scales in the waters, shal be polluted. † Of birdes 13
there are they which you must not eate, and are to be avoied
of you: The Eagle, and the griffon, and the osprey, † and 14
the kite, and the vulture according to his kinde, † and euerie 15
one of the rauens kinde, according to their similitude, † the 16
osrich, and the owle, and the storne, and the hauke accor-
ding to his kinde. † the scritchowle, and the diuer, and the 17
storke, † and the swanne, and the onocrates, and the por-
phirion, † the herodian, and the charadron according to 18
his kind, the lapwing also, and the batte. † Of foules euer-
rie one that goeth uppon foure feete, shal be abhominable
to you. † And whatsoever walketh uppon foure feete, but 20
hath the legges behind longer, wherewith he hopeth uppon
the earth, † that you shal eate, as is the bruke in his kind, the 21
attake, and the ophiomach, and the locust, euerie one ac-
cording to their kinde. † But of foule whatsoever hath foure 22
feete onlie, shal be execrable to you: † and whatsoever shal 23
touch the carcases of them, shal be polluted, and shal be vn-
clean: † vntil euem: † and if it be necessarie that he carie 24
anie of these that be dead, he shal wash his clothes, and shal
be vnclene vntil sunne feete. † Euerie beast that hath a 25
hoose, but divideth it not, neither cheweth the cudde, shal be
vnclene: and whatsoever toucheth it, shal be defiled. † That 26
which walketh vpon hands of al beasts, which goe on foure
feete, shal be vnclene: he that toucheth their carcases, shal
be polluted vntil euem. † And he that carieth such carcases, 28
shal wash his clothes, and shal be vnclene vntil euem: be-
cause all these things are vncline to you. † These also shal 29
be reputed among polluted things, of al that moue vpon the
earth, the weesel and the mousee and the crocodile, euerie 30
one according to their kinde, † the migale, and the came-
lean, and the stellion, and the lizard, and the moule: † al 31
these are vnclene. He that toucheth their carcases, shal be
vnclene vntil euem: † and that wherupon anie thing of 32
their carcases falleth, shal be polluted a vrell vessell of wood
and rayment, as skinnes and hairclothes: and in whatsoeuer
vessell anie worke is done, they shal be dipped in water, and
shal be polluted vntil euem, and so afterward shal be clean. 33
† But the earthen vessell, wherin anie of these falleth with-
in it, shal be polluted, and thersfore is to be broken. † Al 34
meate,
Leviticus

meate, which you shal eate, if the water be poured vpon it, shal be vnclean; and al liquor that is dronke of al vessell, shal be vnclean. † And vpon whatsoever ought of such carcasses falleth, it shal be vnclean: whether ouens, or pottes with feete, they shal be destroyed, and shal be vnclean. † But the fountaines and the celfernes, and al collection of waters shall be cleane. He that toucheth their carcasse, shal be polluted. † If it fall vpon seede corne it shal not pollute it. † But if any man poure water vpon the seede, and afterward it be touched with the carcasses, it shal be forthe with polluted. † If a beast be dead, of which it is lawful for you to eate, he that toucheth the carcasse therof, shal be vnclean vntil euun: and he that eateth or carieth anie thing therof; shal wash his clothes, and shal be vnclean vntil euun. † Al that creepeth vpon the earth, shal be abominable, neither shal it be taken for meate. † Whatsoever goeth vpon the brest on foure feete, and hath manie feete, or tailleth on the earth, you shal not eate, because it is abominable. † Doe not contamine your soules, nor touch ought therof, lest you be vnclean. † For I am the Lord your God: be holie, because I am holie. Pollute not your soules in anie creeping beast, that moueth vpon the earth. † For I am the Lord, that brought you out of the land of Egypt, that I might be your God. † You shal be holie because I am holie. † This is the lawe of beasts and soules, and of euerie liuing soule, that moueth in the waters, and creepeth on the earth, † that you may know the differences of the cleane, and the vnclean, and know what you ought to eate, and what to refuseth.

Annotations.

Chap. XI.

Gen. 7. 4. Vnclean ye shall repente. † In the first age of the world, before Noes Some things was and so forwarde by tradition; and after by the written Law, some liued creatures were reputed vnclean, and forbid to be eaten or offered cleane in the in sacrifice. Not as cuel of themselfes, for euerie creature of God is good, by nature and creation; but this distinction and prohibition was made in the old Testament, for iust causes, as the ancient fathers note specially three. First, Three causes for instruction of the people much inclined to idolatry, God distinguished of this obser-ual beasts, birds, and fishes into cleane and vnclean, thereby al men might vncare, that none of them is God. For how can one man of reason (faith learned) for instru- Theodoret. q. 11. in Levit. I think that to be God, which either be abhorreth vnclean, etion. or offereth in sacrifice to the true God, and eateth therof himself? Secondly, God com-

mm otherwise
otherwise necessarie, but because he so commanded. As at first he commanded Adam not to eate of the tree of knowledge of good and euel. The transgression whereof brought al mankind into miserie. From which againe Christ by his obedience redeemed vs. For obseruation of this law old Eleazarus, and the seven brethren with their mother, did geue their lives, rather then they would eate swines flesh, and for the same are glorious Martyrs, as testifie S. Cyprian Epist. 56. ad Thibastianos. & li. de exhort. Mart. c. 11. S. Gregorie Nazianzen, orat. 20. de Machab. S. Chryfolem. de nativitate septem Machab. S. Ambroge. li. de off. iij. c. 4. & li. de Jacub. c. 10. & xii. and the whole Church celebrating their feast, the first day of August. Thirdly and most specially these obseruations were commanded for signification of vertues to be embraced, and of vices or sinnes to be avoided. Such beastes therefore were holde for cleanse, and allowed for mans foode, as divide the hoofe, and ruminate, or chew the cudde, signifying discretion betwixt good and euel; and diligent consideration, or meditation of Gods law: and the beastes which lacked those two propertys of dividing the hoofe, and chewing the cudde, or either of them, were reputed unclean, signifying such men as care not whether they do wel or euel, or do not ruminate, and meditate good things, which they here or read, forgetting or neglecting, what is taught them. Likewise the fylhes that haue sinnes and seales, which signifie elevating of the mind, and austereitie of life, were counted cleane: but those that want either of the same were unclean and prohibited. Also certaine birds were esteme clean; and allowed to be eaten: others unclean and forbid As the Eagle, signifying piety; the griffon, tyrannie; the osprey, oppression; the kire, fraud; the vulture, sedition; all kynes of raunces, carnal voluptuousnes; the ostrick, worldly cares; the owle, slooth, or dulnes in spiritual things; the fierce, duple dealing; all kynes of haukes, crueltie; the swiftie owle, iurisprudence; the dier, gluttonie; the linke, enue; the swanne, hypocristie; the onocrotal, avaritie; the porpition, felde will; the herodian, a boude minds; the caladren, much babling; the lappwing, desolation of mind, or desperation; the batte, catholick policye; and the like in other birds, beastes, and fishes. All agreeable to that time, in which (saith S. Auguustin. li. 6 & vii. cont. Epist.) those things were to be forethought, not only in words, but also in facts, which should be recued in later time; and being now recued by Christ, and in Christ, the burdenous obseruations are not imposed to the faithfull gentiles, to whom yet the authoritie of the prophecie is commended. To the same effect. li. cont. Adimant. c. 15. & lii. 30. homil. be. 45. S. Hierom. in Matt. 15. Oigenes. bo. 7. S. Cyril. li. 7. in Euent. S. Gregorie, in Cant. 7. Procopius in Euent. 11. Out of whom and others S. Thomas explication at large, that which we haue here briefly noted. 1. 2. q. 102. a. 6.

CHAP. XII.

The law of womans purification that beare children.

AN our Lord spake to Moses, saying: † Speake to the children of Israel; and thou shalt say to them: A woman, if she conceauing seede she beare a man child, she shall be unclean seven dayes, according to the dayes of the separation of her floures. † And the eight day she the little infant she be circumcised: † but her self she shall remayne three & thirtie dayes.
daies in the bloud of her purification: No holie thing shal
she touch, neither shal she enter into the Sanctuarie, vntil
the daies of her purification be expired. † But if she beare a
woman child, she shal be vnclene two weekes, according
to the custome of the fluxe of her flowers, and sixtie six daies
she shal remaine in the bloud of her purification. † And
when the daies of her purification are expired, for a sonne, or
for a daughter, she shal bring a lambe of a yeare old for an
holocaust, and a young pigeon or a turle for sinne, to the
dore of the tabernacle of testimonie, and shal deliver them
to the priest, † who shal offer them before our Lord, and
shal pray for her, and so she shal be cleansed from the fluxe
of her bloud. this is the lawe for her that beareth a man child
or woman child. † And if her hand finde not, neither is able
to offer a lambe, she shal take two turmoilles, or two young pi-
geons, one for an holocaust, and an other for sinne. and the
priest shal pray for her, and so she shal be cleansed.

CHAP. XIII.

The law concerning leprosie in men, 47. and in garments.

1 And our Lord spake to Moyses, and Aaron, saying:
† The man, in whose skinne and flesh shal arise a di-
curs colour or a blister, or any thing as it were shyning, that
is to say the plague of the leprosie, shal be brought † to Aa-
ron the priest, or any one of his sonnes. † Who seing the
leprosie in his skinne, & the herte turned into a white co-
colour, and the forme it self of the leprosie lower then the
skinne, and the other flesh: it is the plague of the leprosie,
and at his arbitrement he shal be seperated. † But if there
be a shining whitenesse in the skinne, and not lower then the
other flesh, and the herte of the old colour, the priest shal
shut him vp seven daies, † and the seuenthe day he shal vew
him: and if the leprosie be growne no harder, nor hath passed
the former limites in the skinne, againe he shal shut him
vp other seuen daies. † And the seuenthe day he shal behold:
if the leprosie be somewhat obscure, and not growne in the
skinne, he shal cleanse him, because it is a scabbe: and the
man shal wash his clothes, and shal be cleane. † And if the
leprosie growe againe, after that he was seene of the priest and
restored to cleane, he shal he brought vnto him, † and
shal be condemned of vnclene. † If the plague of the

M.m.3
Leprosie be in a man, he shall be brought to the priest, and he shall view him. And when there is a white colour in the skinne, and hath changed the looke of the heare, and the flesh also it selfe appeares quicke: it shall be judged an old leprosie, and growne into the skinne. The priest therefore shall contaminate him, and shall not shut him vp, because he is vnclene evidently. But if the leprosie spring forth running about in the skinne, and couer al the flesh from the head to the feete, whatsoever falleth vnder the sight of the eyes, the priest shall vew him, and shall judge that he is taken with a most cleane leprosie: for that it is al turned into white, and therfore the man shall be clene. But when there shall appear in him quicke flesh, then by the judge-ment of the priest he shall be polluted, and shall be reputed among the vnclene. For quick flesh if it be spotted with leprosie, is vnclene. And if againe it be turned into white, and couer al the man, the priest shall vew him, and shall judge him to be cleane. And the flesh and the skinne wherein a boile is risen, and healed, and in the place of the boile, there appeares a white scarre, or somewhat redde, the man shall be brought to the priest: and when he shall see the place of the leprosie lower then the other flesh, and the heare turned into whitenesse, he shall contaminate him: for the plague of leprosie is risen in the boile. But if the heare be of the old colour, and the scarre somewhat obscure, and not lower then the next flesh, he shall shut him vp seuen dyes. And if it be growne farder, he shall judge him to haue the leprosie, but if it stay in his place, it is the scarre of a boile, and the man shall be cleane. And the flesh and skinne, that fire hath burnt, and being healed hath a white or a redde scarre, the priest shall consider it, and loe it is turned into whitenesse, and the place thereof is lower then the other skinne: he shall contaminate him, because the plague of leprosie is risen in the scarre. But if the colour of the heare be not changed, nor the blemish lower then the other heath, and the forme it selfe of the leprosie be somewhat obscure, he shall shut him vp seuen dais, and the sevene dais he shall hold: if the leprosie be growne farder in the skinne, he shall contaminate him, but if the whitenesse stay in his place, he shall be cleanced, because it is the scarre of a burning.

† Man,
Man, or woman, in whose head or beard the leprosie ri- 
seth, the priest shal see them. And if the place be lower then 
the other flesh, and the heare yellow, and thinner then it 
was wont, he shal contaminate them, because it is the le-
prosie of the heade and the beard. But if he perceive the 
place of the spotte equal with the flesh neere vnto it, and the 
heare blacke: he shal shut him vp seuen daies, and in the 
seuenthe day he shal looke vpon it. If the spotte be not growne, 
and the heare be of his owne colour, and the place of the 
plague euene with the other flesh: the man shal be shauen 
saving the place of the spotte, and shal be shut vp other seuen 
daies. If the seuenthe day the plague seeme to haue staid in 
his place, and not lower then the other flesh, he shal cleanse 
him, and his clothes being washed he shal be cleane. But 
if after his cleansing the spotte be growne againe in the skinne, 
he shal no more seeke whether the heare be changed into 
yellow colour, because he is evidently vnclene. Moreover 
if the spotte be staid, and the heare be blacke, let him 
know that the man is healed, and let him boldly pronounce 
him cleane. Man, or woman, in whose skinne appeareth 
whitenesse, the priest shal view them. If he find that whi-
teness somewhat obscure shineth in the skinne, let him 
know that it is not the leprosie, but a spotte of white colour, 
and that the man is cleane. The man whose heare fallith 
of from his head, is bald and cleane; and if the heare fall 
from his forehead, he is bald before and cleane. But if he 
the baldness or in the baldness before there be riten a white 
or reddish colour, and the priest perceiue this, he shal 
condemne him vndoubtedly of leprosie, which is riten in 
the baldness. Whosoever therefore shal be defiled with le-
prosie & is separated at the arbitrement of the priest, shal 
have his clothes hanging loose, his head bare, his mouth cou-
ered with a cloth, he shal crie him self polluted and vnclene.

At the time that he is a lepre & vnclene, he shal dwel 
alone without the campe. A wollen or linnen garment, 
that shal haue the leprosie in he warpe, and the worse, 
or els a skinne, or whatsoeuer is made of a skinne, if it be 
a white or reddish spotte, it shal be reputed infected with le-
prosie, and shal be shewed to the priest. Who having con-
sidered it shal shut it vp seuen daies: and the seuenthe day 
againe beholding it, if he find that it is growne, it is a leprosie 
that
that continueth: he shall judge the garment polluted, and
euere thing wherein it shall be found, † and therefore it shall 52
be burnt with fire. † But if he see that it is not growne, †
† he shall command, and they shall wash that, wherein the le-
prose is, and he shall shut it vp seven daies. † And 55
when he shall see that the old shape is not returned, neither
yet that the leprose is grownen further, he shall judge it un-
cleane, and burne it with fire, for that the leprose is spread in
the outside of the garment or through the whole. † But 56
if the place of the leprose be somewhat obscure, after that
the garment is washed, he shall breake it of, and diuide it
from that which is founde. † And if besides in those places, 57
that before were without spotte there appear a flying and
wandering leprose: it must be burnt with fire: † if it be ca-
sed, he shall wash with water the partes, that be pure, the
second time, and they shall be cleane. † This is the law of the 59
leprose of a wollen and linnen garment, of the warpe and
the woufe, and of al stuffe of skines, how it ought to be cleni-
led, or contaminated.

CHAP. XIII.

Sacrifices for cleansing leprose in men, † the manner of viewing whether le-
prose be in a house or no, † and of cleansing it.

And our Lord spake to Morys, saying: † This is the 1 2
rite of a lepre, when he is to be cleansed. † He shall be 3
brought to the priest, who going out of the camp, when
he shall finde that the leprose is cleansed, † he shall com-
mand him, that is purifed, that he † offer for him selfe two
loue sparowes, which it is lawful to eate, and cedar wood, and
scarlet & hysope. † and he shall history that one of the 5
sparowes be immolated in an earthen vessel out * liuing wa-
ter: † but the other being alivie with the cedar wood, and 6
scarlet and the hysope he shal dippe in the blood of the spa-
rowe that is immolated, † wherwith he shall sprinkle him, 7
that is to be cleansed, seven times, that he may be rightly
purged: and he shall goe the liue sparow, that it flye into
the field. † And when the man hath washed his clothes, he 8
shall shoue all the heart of his bodye, and shall be washed
with water: and being purifed he shall enter into the camp, yet
so for all that, that he tarie without his owen tent seven daies,
† and the seuenth day he shall shoue the heart of his head, and 9
his
uncleannes.

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his heard and eye browes, and the heart of his whole bodye.

10 And having washed againe his clothes, and his body, † the eight daye he shall take two lambes without spotte, and an ewe of a yeare old without spotte, and three tenths of floure tempered with oyle for a sacrifice, and a sextarie of oyle apart.

† And when the priest that purifieth the man, hath set him, and all these things before the Lord in the dore of the tabernacle of testimonie, † he shall take a lambe, and offer it for offence, & the sextarie of oyle, and having offered al before the Lord, † he shall immolate the lambe, where the hoste for sinne is wont to be immolated, and the holocaust, that is, in a holy place. For as for sinne, so also the hoste for offence pertaineth to the priest: it is Holie of holies. † And the priest taking of the blood of the hoste, that was immolated for offence, shall put it upon the tippe of the right ear of him that is cleansed, and upon the thumbe of his right hand and foote: † and of the sextarie of oyle he shall poure into his owne left hand, † and shall dippe his right finger in it, and shall sprinkle before the Lord seven times. † And the residu of the oyle in his left hand, he shall poure upon the tippe of the right ear of him that is cleansed, and upon the thumbe of his right hand and foote, and upon the blood that was shed for offence, † and upon his head. † And he shall pray for him before the Lord, and shall make the sacrifice for sinne. then shall he immolate the holocaust, † and put it on the alter with the libaments thereof, and the man shall orderly be cleansed. † But if he be poore, and his hand can not finde the things aforesaid, for offence he shall take a lambe for an oblation, that the priest may pray for him, and a tenth part of floure tempered with oyle for a sacrifice, and of oyle a sextarie, † and two turtles or two young pigeons, of the which let one be for sinne, and the other for an holocaust: † and he shall offer them the eight day of his purification to the priest, at the dore of the tabernacle of testimonie before the Lord: † who receiving the lambe for offence, and the sextarie of oyle, shall elevate them together: † and the lambe being immolated, of the blood thereof he shall put upon the tippe of the right ear of him that is cleansed, and upon the thumbe of his right hand and foote:

† but part of the oyle he shall poure into his owne left hand,

† wherein dipping the finger of his right hand, he shall sprinkle
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Cleansing of

Sprinkle it seven times before the Lord: 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: and the other part of the yoke, that is in his left hand, he shall pour upon the head of the purified person, that he may propitiate the Lord for him: and a turtle, or yong pigeon he shall offer, one for offence, and the other for an holocaust, with their libaments. This is the sacrifice of a leprosye, that is not able to haue al things for the cleansing of himself. And our Lord spake to Mosyes and Aaron, saying: When you shall be entred into the Land of Chanaan, which I wil geue you in possession, if there be the plague of leprosye in a house, he whose house it is, shall goe & tell the priest, saying: It semeth to me, that there is as it were the plague of leprosye in my house. But he shall command, that they carie forth all things out of the house, before he goe into it, and see whether it haue the leprosye, lest all things become uncleane that are in the house. And afterward he shall goe in to consider the leprosye of the house: & if he see in the walls thereof as it were little dintes, disfigured with palenece or rednece, and lower then at the rest, he shall goe out of the dore of the house, and forthwith shut it seven daies. And returning the seventh day, he shall consider it. If he finde that the leprosye is growne, he shall command, the stones wherein the leprosye is, to be pluckt out, and to be thrown without the citie into an uncleane place: & the house it selfe to be scraped on the inside round about, and the dust of the scraping to be dispersed without the citie into an uncleane place, and other stones to be laid in their places, that were taken away, and the house to be plastered with other mortar. But if after the stones be plucked out, & the dust scraped of, and it plastered with other earth, the priest going in perceiue that the leprosye is returned, and the walls full of spots, it is a lasting leprosye, and the house uncleane: the which forthwith they shall destroy, and the stones and timber thereof, and al the dust they shall cast without the town into an uncleane place. That entereth into the house when it is shut, shall be uncleane vntil euen: and he that sleepeth in it, and eateth anything, shall wash his clothes. But if the priest going in perceiue that the leprosye is not growne farther in the house, after it was plastered...
Legal uncleanness.

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49. And for the purification thereof he shall take two sparowes, and cedrowood, and scarlet and hyssope: and when one sparow is immolated in an earthen vessel over living waters, he shall take the ceder wood and the hyssope, and the scarlet, and the liue sparowe, and shall dippeal in the blood of the sparowe that is immolated, and in the liue water, and he shall sprinkle the house seven times, and shall purifie it as well with the blood of the sparow, as with the liue water and with the liue sparow, and with the cedrowood and the hyssope and the scarlet. And when he hath let goe the sparow to flye freely away into the field, he shall pray for the house, and it shall be rightlie cleansed. This is the law of all leprosie and percussion, of the leprosie of garments and houses, of a scarrre and of blisters breaking forth, of a shining spotte, and when the colours are changed into divers kindes, that it may be known at what time anie thing is cleane, or uncleane.

CHAP. XV.

The law of uncleane issues in men, and in women.

1. And our Lord spake to Mose and Aaron, saying:

2. That he which hath a fluxe of seede, shall be uncleane. And when he shall be judged subject to this fault, when the filthie humour at euerie moment, cleaueth to his flesh, and is congealed. Euerie bedde wherof he sleepeith, shall be uncleane, and wherefooeuer he sitteth. If anie man touch his bedde, he shall wash his clothes: and him selfe being washed with water, shall be uncleane vntil euen. If he sitt where that man had sitten, he also shall wash his clothes: and being washed with water, shall be uncleane vntil euen. If he that toucheth his flesh, shall wash his clothes: and him self being washed with water shall be uncleane vntil euen. The padde wherupon he sitteth shall be uncleane: and whatsoever hath bene vnder him, that hath the fluxe of seede, shall be pollute vntil euen. He that carieth any of these things, shall wash his clothes: and him self being washed with water, shall be uncleane vntil euen.

1 2 3 4 5 6 7 8 9 10

Euerie
Leviticus. Legal uncleanness.

† Euerie one, whom he toucheth that is such an one, having not washed his handes before, shall wash his clothes, and being washed with water, shall be unclean until even. † The earthen vessel that he toucheth shall be broken: but the wooden vessel shall be washed with water. † If he be healed that hath such a disease, he shall number seven daies after his cleansing, and having washed his clothes, and all his body, in living water, he shall be clean. † And the eight day he shall take two turtles, or two yong pigeons, and he shall come into the sight of our Lord, to the dore to the tabernacle of testimony, and shall give them to the priest. † who shall make one for sinne, and the other for an holocaust, and he shall pray for him before our Lord, that he may be cleansed of the fluxe of his seede. † The man from whom issueth the seede of copulation, shall wash with water all his body: and he shall be unclean until even. † The garment and skinne, that he weareth, he shall wash with water, and it shall be unclean until even. † The woman with whom he companieth shall be washed with water and shall be unclean until even. † The woman that monthly hath the fluxe of blood, shall be separated seven daies. † Euerie one that toucheth her, shall be unclean until even: † and that whereon she sleepeth or sitteth in the daies of her separation shall be polluted. † He that toucheth her bedde shall wash his clothes: and himself being washed with water, shall be unclean until even. † Whosoever shall touch any vessel wherupon she sitteth, he shall wash his clothes: and himself being washed with water shall be polluted until even. † If a man companie with her in the time of her menstural blood, he shall be unclean seven daies: and euerie bedde wherom he sleepeth shall be polluted. † The woman that hath a fluxe of blood many daies not in her menstural time, or that ceaseth not to have a fluxe, after the menstural blood, as long as she issubject to this disease, she shall be unclean, as if she were in her menstural time. † Euerie bedde, whereupon she sleepeth, and vessel wherom she sitteth, shall be polluted. † Whosoever toucheth them shall wash his clothes: and himself being washed with water, shall be unclean, until even. † If the blood stay and cease to runne, she shall count the seven daies of her purification: † and the eight day she shall offer for her selfe to the priest, two turtles, or two young pigeons, at the dore of the tabernacle.
Ceremonies. 

LEVITICUS. 293

30 nacle of testimonie: † who shall make one for sinne, and the other for an holocaust, and he shall pray for her before our Lord, and for the fluxe of her vnuncleanesse. † You shall teach therefore the children of Israel, that they take heed of vnuncleanesse, and die not in their filthinesse, when they shall pollute my tabernacle that is among them. † This is the law of him that hath the fluxe of leue and that is polluted by copulation, † and the woman that is separated in her menshial times, or that hath a continual fluxe of bloud, and of the man, that sleepeth with her.

CHAP. XVI.

When and how the high Priest must enter into the Sanctuarie. 14. How he shall expiate (or reconcile) the same, 16. and the Tabernacle, 18. and the Altar. 20. How he shall offer a bulke goat, and send him into the wilderness. 29. And almust celebrate the feast of expiation, or cleansing from sinnes.

1 And our Lord spake to Moyses, after the death of the two sonnes of Aaron, when they were slaine offering strange fire: † and he commanded him, saying: Speake to Aaron thy brother, that he enter not at all times into the Sanctuarie, that is within the veil before the propitiatory, which the arke is couered, lest he die (for in a cloude will I appere above the oracle) † vnlesse he doe these things before: He shall offer a calfe for sinne, and a ramme for an holocaust. † He shall be roughted with a linnen tunike, he shall hide his priuities with linnen femoralles: he shall be girded with a linnen girdle, a linnen mitre shall he put vpden his head: for these are holy vestmentes: withall which, when he is washed, he shall be rughted. † And he shall receive of the whole multitude of the children of Israel two bucke goates for sinne, and one ramme for an holocaust. † And when he hath offered the calfe, and prayed for him self, and for his owne house, † he shall make the two bucke goates to stand before the Lord in the dore of the tabernacle of testimonie: † and casting lottes upon both, one for the Lord, & an other for the goate of dismission: † that, whose lott fell to the Lord, he shall offer for sinne: † but that, whose lott was to be the goate of dismission, he shall set alue before the Lord, that he may poure out prayers vpon him, and dis-
duly celebrated, he shall offer the calf, and praying for himself and for his house, he shall immolate it: † and taking the thurible, which he hath filled of the burning coales of the altar, and taking up with his hand of the compounded perfume for incense, he shall goe in beyond the veil into the Holye place: † that when the incense is put upon the fire, the cloude thereof and the vapour may couer the oracle, which is over the testimonie, and he die not. † He shall take also of the bloud of the calf, and sprinkle with his finger seven times against the propitiatorie to the east. † And when he hath killed the bucke goate for the sinne of the people, he shall carie in the bloud thereof within the veile, as hath bene commanded of the bloud of the calf, that he may sprinkle it against the oracle, † and † expiate the Sanctuarie from the uncleannesse of the children of Israel, and from their preuariations, and all their sinnes. According to this rite shall he doe to the tabernacle of testimonie, which is fixed among them in the midde of the filth of their habitation. † Let no man be in the tabernacle when the high priest goeth into the Sanctuarie, to pray for him self and for his house, &c for the whole assemblie of Israel, vntil he come forth. † And when he is come forth to the altar that is before the Lord, let him pray for himself, and taking the bloud of the calf, and of the bucke goate, let him pour it vpon the horns thereof round about: † and sprinkleing with his finger seven times, let him expiate, and sanctifie it from the uncleannesse of the children of Israel. † After he hath cleansed the Sanctuarie, and the tabernacle, and the altar, then let him offer the liue goate; † and putting both handes vpon his head, let him confess all the iniquities of the children of Israel, and all their offences and sinnes: which praying to light on his head, he shall send him forth by a man ready therto, into the desert. † And †: when the goat hath carried all their iniquities into the solitarie ground, and shall be let goe into the desert, † Aaron shall returne into the tabernacle of testimonie, and putting of the vestiments, which he had on him before when he entred into the Sanctuarie, and leaving them there, † he shall wash his flesh in a holye place, and shall be clothed with his owne garments. And after that he hath gone forth and offered his owne holocaust, and the peoples, he shall pray as wel for himself, as for the people: † and the fatte,
Ceremonies.

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fatte, that is offered for sinnes, he shal burne upon the altar.

26 † but he, that hath let goe the goate of dismission, shal wash his clothes, and bodie with water, and so shal enter into the campe. † But the calfe & the bucke goate, that were immola-

lated for sinne, and whose bloud was caried into the San-

quetarie, to accomplish the expiation, they shal carie forth

without the campe, and shal burne with fire aswel the skin-

nes as their flesh, and the dung: † and whosoever burneth

them, shal wash his clothes, and his flesh with water, and

so shal enter into the campe. † And this shal be to you an
cuerlaffing ordinance: The † same moneth, the
tenth day of the moneth you shal afflict your soules, and

no worke shal you doe, whether he be of the same countrie,

or a stranger that soiourneth among you. † Upon this day

shal be the expiation of you, and cleming from al your sinnes:

before the Lord you shal be clemen. † for it is a sabbath of

get, and you shal afflict your soules by a perpetuall religion.

32 And the prieft shal expiate, that is annoyted, and whose

handes are consecrated to do the function of priesthood for

his father: and he shal be resweped with the linen stole and

the holie vestments, † and he shal expiate the Sanctuarie and

the tabernacle of testimonie and the altar, the prieftes also

and al the people. † And this shal be an ordinance for euer,

that you pray for the children of Israel, and for al their sinnes

once in a yeare. He did thersore as our Lord had comman-
ded Moyses.

CHAP. XVII.

† All sacrifices must be offered at the doore of the Tabernacle. 7. With special pro-

hibitions of idolatry. 10. None must eat bloud. 15. Whosoever eateh caraine

flesh is consuainate, and must be washed.

2 And our Lord spake to Moyses, saying: † Speake to

Aaron and his sonnes, and to al the childdren of Israel,
saying to them: This is the word, which our Lord hath co-
dmanded, saying: † Anie man whosoever of the house of

Israel, if he † kill an oxe or a sheepe, or a goate in the campe

or without the campe, and offer it not at the dore of the

tabernacle an obligation to the Lord, shal be guiltie of bloud:
as if he had shed bloud, so shal he perish out of the middes

of his people. † Therfore shal the children of Israel bring
to the prieft their hostes, which they kil in the fild or, that they

may
may be sanctified to our Lord before the dore of the tabernacle of testimonie, & they may immolate them pacifique hostes to our Lord. † And the priest shall pour the bloud 6 upon the altar of our Lord, at the dore of the tabernacle of testimonie, and shall burne the fatte for a sweete odour to our Lord: † and they shall no more immolate their hostes to devils, with whom they have committed fornication. It shall be an ordinance for ever to them and to their posteritie. † And 8 to them thou shalt say: The man of the house of Israel, and of the strangers, which seiourne with you, that offereth an holocaust or victime, † and bringeth it not to the dore of the tabernacle of testimonie, that it may be offered to our Lord, shall perish out of his people. † Any man who soever of the house of Israel, and of the strangers, that seiourne among them, if he eate bloud, I will sette my face against his life, and will destroy it out of his people, † because the life of the flesh is in the bloud: and I have geuen it to you, that upon the altar you may make expiation with it for your soules, and the bloud may be for an expiation of the soule. † Therefore 12 haue I said to the children of Israel: No soule of you shall eate bloud, nor of the strangers, that seiourne with you. † Any man who soever of the children of Israel, and of the strangers that seiourne with you, if by hunting or fowling, he take wild beast or soule, which it is lawful to eate, let him pour out the bloud thereof, and cover it with earth. † For the life of all flesh is in the bloud: wherupon I said to the children of Israel: The bloud of no flesh shall ye eate, because the life of the flesh is in the bloud: and who soever eateth it, shall die. † The soule that eateth carraine, or that which is 15 taken of a beast, as well of them of the same countrie as of strangers, shall wash his clothes, and him self with water, and shall be contemnated vntill even: and in this order he shall be made cleane. † And if he do not wash his clothes, and his bodie, he shall beare his iniquitie.

Chap. XvIII.

Marriage prohibited in certaine degrees of consenquinitie and affinitie. 18. And divers carnal, and extraneous sinnes committed in other nations, are strictly forbidden.

And our Lord spake to Moyses, saying: † Speake to 1 2 the children of Israel, and thou shalt say to them: I the Lord
Lord your God, † according to the custome of the Land of Egypt, wherein you haue dwelt, you shal not doe: and accor-
ding to the maner of the Countrie of Chanaan, into the which I will bring you, you shal not doe, nor walke in their ordināces.
† You shal doe my judgements, and shal observe my precepts,
and walke in them. I the Lord your God. † Keepe my lawes and in\dgmentes, which a man doing, shal lieue in them.
I the Lord. † No man shal approue to her that is " next of
his bloud, to reveale her " turpitude. I the Lord. † The
turpitude of thy father, and the turpitude of thy mother thou
shalt not discouer: she is thy mother thou shal not reveale her
8 turpitude. † The turpitude of thy fathers wife thou shalt
not discouer: for it is the turpitude of thy father. † The tur-
puitude of thy sisters by father, or by mother, which was
borne at home or abroad, thou shalt not reveale. † The tur-
pitude of thy sonnes daughter or of thy neece by thy daugh-
ter, thou shalt not reveale: because it is thy turpitude. † The
turpitude of thy fathers wiuens daughter, which she bare to
thy father, and is thy sister, thou shalt not reveale. † The tur-
pitude of thy fathers sister thou shalt not discouer: because
she is the flesh of thy father. † The turpitude of thy mothers
sitter thou shalt not reveale, because she is of the flesh of thy
mother. † The turpitude of thy fathers brother thou shalt
not reveale, neither shalt thou approch to his wife, who is
ioyned to thee by affinitie. † The turpitude of thy daughter
in law thou shalt not reveale, because she is thy sonnes wife,
neither shalt thou discouer her ignominie. † The turpitude
of thy brothers wife thou shalt not reveale: because it is the
turpitude of thy brother. † The turpitude of thy wife, and
her daughter thou shalt not reveale. Her sonnes daughter,
and her daughters daughter, thou shalt not take, to reveale
her ignominie: because they are her flesh, and such copula-
tion is incest. † Thou shalt not take thy wiuens sister for an
harloure, to veexe her withal, neither shalt thou reveale her
turpitude, whiles she is yet living. † To a woman, having
her flowers, thou shalt not approch, neither shalt thou reve-
cale her turpitude. † With thy neighbours wife thou shalt
not companie, nor be polluted with commixion of seede.
† Of thy seede thou shalt not geue to be consecrated to the
idol Moloch, nor pollute the name of thy God: I the Lord.
† Companie not with mankind, as with womankind,
because it is abomination. † With no beast shalt thou com-
23 pany, neither shalt thou be polluted with it. A woman shal
not lie downe to a beast, nor companie with it: because it is
an hainous fact. † Neither be ye polluted in anie of the 24
things wherewith all the nations haue bene contami-
25 nated, which I will cast out before your sight, † and wherewith the 25
land is polluted: whose abominations I will visite, that it
vomite out the inhabitants therof. † Keep they ordinances 26
and judgements, and doe not any of these abominations, as
wel the same countrieman as the stranger, that seiourneth 27
with you. † For al these execrable things did the inhabi-
tants of the land, that haue bene before you, and haue po-
luted it. † Beware therefor left in like maner it vomite out 28
you also, when you shall doe the like things, as it vomited
out the nation that was before you. † Euerie soule, that shall
29 doe anie of these abominations, shal perish from the
middles of his people. † Keep my commandments. Doe
not the things which they haue done, that haue bene be-
fore you, and be not polluted in them: I the Lord your God.

ANNOTATIONS.

Chap. XVIII.

Marriage forbid in all degrees in the right line, by the law of
nature, in all degrees in the right line ascending and descending, both in con-
sanguinitie and affinitie. S. Paul testifying that among the heathen, no man could
have his fathers wife. And in the right line God him selfe (who onlie can) never
dispensed. Secondarily, the first collateral degree in consanguinitie, 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 marie together, God so ordaining that all mankind should be pro-
pagated 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 anie man. Though Beza (li. de repudias et duositas) and some En-
GLISH Bezites charge Pope Martin the fift, to have dispensed with one, that
had married his owne natural sister: which is a false reporte. For it was with
one, who having committed fornication with one sister, afterwards mar-
ried the other, from whom he could not be separated without great scandal,
the pretended marriage being publique, and the impediment secrecte: as S. An-
tonius writeth, par. 1, sum Theol. lib. 1, c. 11. But besides the right line, and the
first collateral degree in consanguinitie, no other collateral degrees are pro-
hibited by the law of nature, but by positive only. So this present law, written
by Moses, forbade to marie in the first collateral degree of affinitie, but the
same law commanded (Deut. 25.) that in case a married man died without
issue, his brother should marie the widow. Wherby is cleare that this degree,
and others more remote, were not prohibited by the law of nature. For then
God
judicial precepts.

God would not have made a contrarie general law, in any case, for the whole nation of the Iewes, his people; and that under penaltie to be obseru'd, Scriptures, which is contrarie to the quality of indulgence or dispensation, and no such and reason.

neceffitie, as in the beginning of the world, Wherefore all protestants that say, the whole law written by Moyses concerning degrees of consanguinitie and affinitie, is the law of nature, and so pertineth to Christians, must necessarily say also, that if now a married man die without issue, his brother must marie his wife. Wherefore specially they deny. It is also proved that this and some other degrees expressd in this place, whole not against the law of nature (which is common to all nations, commonly or safely knowne to all men by discursus of reason) because no common wealth among the Gentiles did punish, nor modest men forbear, or reprehend such marriages; as appeareth by Laban, whom he had deceived Iacob by giving him one sister for another, offered him also the former promised, whom without difficulty of conscience he accepted (Gen. 32.) neither did that holy Patriarch think it vnlaufual to kepe them both. And when Juda married his second sonne, and promised the third to the wife of his first sonne, he did it according to the custome of that place & time. Gen. 38. And Noemi spake according to the same custome. Ruth. 1. v. 21. Again where this law forbiddeth a man to marie, or company with his wifes sister, it addeth, while she is living, not prohibiting mariaige, when his first wifes is dead. Yet his wifes sister is as near in affinitie, as his brothers wife. Likewise the diuertitie of punishments (chap. 20.) for transgression of this law, either in the right line, or in the first collateral degree of consanguinitie, who were punished by death; and for transgression in the first collateral degree of affinitie, or in the second either of consanguinitie or affinitie, who had lesse punishments, sheweth that the former degrees are prohibited by the law of nature, and not the other: for then the violation should be like sinne, and punished alike. Finally it is evident, that certaine 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 manie blessings. Also Iacob married two sisters together. Two fortunes of Judas married the same woman successufully. And Amram (Moyses father) married his aunts, his fathers sister. Exod. 6. v. 10. Num. 26. v. 59. Wherefore being neither the first collateral degree in affinitie, nor the second collateral in consanguinitie or affinitie, is forbid by the law of nature but by positive only, and that both ceremonial and judicia laws of the old Testament ceaseth in the New, and are abrogated by Christ, it refteth proved that the same bind not Christians, but as they are renewed and established by the Church, or Christias commonwealth. And as this is done in temporal causes by temporal States, partly by renewing and abrogating the same, which was in the law of Moyses, as by punishing wilful murder by death; Exod. 21. v. 12. partly with alteration, as by punishing theft in some countries with death, but not adultery, which were contrarie in the old Testament, Gen. 38. v. 24. 44. 17. Exod. 21. v. 1. Leui. 20. v. 10: in like for the Church of Christ ordaineth laws, altereth, & upon such occasions dispenceeth, in all degrees of consanguinitie and affinitie, not forbid by the law of nature.

Chap. XIX.

Divers Moral, Ceremonial, and Judicial precepts are briefly recit'd.
The Epistle on Wisentiayn in Passion weke.

Leviticus.

O Lord spake to Moses, saying: 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. Let every one fear his father, and mother. Keep my Sabbath. I the Lord your God. Turn not your eyes to idols, neither make you to your selves molten images. I the Lord your God. If ye immolate an host of sacrifices to the Lord, that it may be placable, that day wherein it is immolated, shall ye eat it, and the next day: and whatsoever shall be left until the third day, ye shall burn with fire. If after two days any man eat thereof, he shall be profane, and guilty of impiety: and shall bear his iniquity, because he hath polluted the holie of the Lord, and that soul shall perish out of his people. And when thou reapest the corn of thy land, thou shalt not sheare the face of the earth to the verie ground: neither shalt thou gather the eares that remaine. Neither in thy vineyard shalt thou gather the clusters, and grapes that fall downe, but shalt leave them to the poor, and the strangers to take. I the Lord your God. Thou shalt not commit theft. Thou shalt not lie, neither shalt anie man deceave his neighbour. Thou shalt not forswear thy self in my name, nor pollute the name of thy God. I the Lord. Thou shalt not calumnie thy neighbour, nor oppress him by violence. The worke of thy hireling shalt not abide with thee vntil morning. Thou shalt not speake euil of the deafe man, nor put a stumbling blocke before the blinde: but thou shalt feare the Lord thy God, because I am the Lord. Thou shalt not doe that which is vniuist, nor judge vnjustly. Consider not the person of a poore man, neither honour thou the countenance of him that is mightie. Judge justly to thy neighbour. Thou shalt not be a criminatour, nor a whisperer among the people. Thou shalt not stand against the bloud of thy neighbour. I the Lord. Thou shalt not hate thy brother in thy hart, but controwle him openly, lest thou incurre sinne through him. Seeke not revenge, nor be mindeful of the iniutie of thy citizens. Thou shalt loue thy freind as thy self. I the Lord. Keep ye my lawes. Thou shalt not make thy cattell to gender with the beasts of an other kinde. Thy field thou shalt not sowe with divers seede. A garment, that is wouen of two sortes, thou shalt not put on. If a man lie with a woman by carnal copulation,
Leviticus.

pulation, that is a bondwoman also mariable, and yet not re-
demed with a price, nor made free, both shall be beaten, and
they shall not die, because she was not free. † And for his
offence he shall offer to the Lord, at the door of the tabernacle
of testimony a ramme: † and the priest shall pray for him,
and for his sinne before the Lord, and he shall become pro-
pitious to him again, and the sinne shall be forgiven.

† When you shall be entered into the land, and have planted
in it fruit trees, you shall take away the prepucses of them:
the fruit, that come forth shall be uncleanse to you, neither
shall you eate of them. † But in the fourth yeare, of their
fruit shall be sanctified, laudable to the Lord. † And the
fifth yeare you shall eate the fruiets, gathering the offspring,
that they bring forth. I the Lord your God. † You shall not
eate with boul. You shall not diuine, † nor observe dreames.
See Gen. 40.

† Neither shall you cut your heare roundwise: nor shawe
your beard. † And for the dead you shall not cut your flesh,
neither shall you make in your fieldes any figures or markes,
I the Lord. † Make not thy daughter a common strumpet,
left the land be contamined, and filled with wickedness.
† Keepe ye my Sabbaths, and feare my Sanctuarie. I the
Lord. † Decline not to magicians, neither aske any thing of
foules, to be polluted by them. I the Lord your God.
† Before the hoare head rize vp, and honour the person of
an old man: and feare the Lord thy God. I am the Lord.
† If a stranger dwel in your land, and abide among you, doe
not vphraid him: † but let him be among you as the same
countrie man: and you shall love him as your selues: for you
also have bene strangers in the Land of Egypt. I the Lord
your God. † Do not anie vnjust thing in judgment, in rule,
in weight, or measure. † Let the balance be just, and the
weights equal, the bushelius, and the sextarie equal. I the
Lord your God, that brought you out of the Land of Egypt.
† Keepe al my preceptes, and al my judgements, & doe them.
I the Lord.

Chap. XX.

Whosoever eencheth of his seede to Molech must be stoned to death. 6. All that
decline to magicke, 9. curse their parents, 10. commit adultery, 11. intemate
inseft, or bestialitie shall die. 19. Oth. incest is deprind of children. 22.
The strachtes also shall be cast out of the land, if they commit such
sinnes
And our Lord spake to Moses, saying: These things shalt thou speake to the children of Israel: If an idol man of the children of Israel, and of the strangers, that dwell in Israel, delighteth in his image to the idol Moloch, dying let him die: the people of the land shall stone him. And if I will set my face against him: and wilt cut him off from the middes of his people, because he hath given of his seed to Moloch, and hath contaminate my Sanctuary, and polluted my holy name. And if the people of the land neglecting, and as it were little esteeming my commandement, let alone the man that hath given of his seed to Moloch, and wil not kill him: I will set my face upon that man, and his kindred, and will cut off both him, and all that contented with him, to commit fornication with Moloch, out of the middes of their people. The soule, that shall decline to Magians, and lewd fayers, and shall commit fornication with them, I will sette my face against it, and destroy it out of the middes of his people. Sanctifie your selues, and be holie, because I am the Lord your God. Keepe my precepts, and doe them. I am the Lord that sanctifie you. He shall curse his father, or mother, dying let him die: he hath cursed father, and mother, his blood be upon him. If any man commit adulterie with an other mans wife, and commit aduontrie with his neighbours wife, dying let them die, both the adulterer and the aduouteresse. He that lieth with his stepmother, and reualeth the ignominie of his father, dying let both die: their blood be upon them. If anie man lieth with his daughter in law, let both die, because they haue done an heinous fact: their blood be upon them. He that lieth with man as if he should compaine with woman, both haue committed abomination dying let them die: their blood be upon them. He that besides his wife the daughter, marrieth her mother, hath done wickednes: he shall burne alie with them, neither shall there so great abomination remaine in the middes of you. He that shall compaine with beast and carrel, dying let him die: the beast also doe ye kil. The woman that shall lie vnder anie beast, shall be killed together with the same: their blood be upon them. 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 ignominie: they haue committed a shamefull thing: they shall be slaine.
Punishments.

Leviticus.

18. 'flaine; in the sight of their people, because they have reavealed one an others turpitude, and they shal beare their iniqui-19. tie. † He that companieth with a woman in her menstrual-20. flue, and reavealeth her turpitude, and she openeth the foun-21. taine of her bloud, both shall be destroyed out of the middes-22. of their people. † The turpitude of: thy aunt by thy mo-23. ther, and of thy aunt by thy father, thou shalt not discouer: he that doeth this, hath disclosed the ignominie of his flesh, both shall beare their iniquitie. † He that companieth with the wife of his uncle by the father, or of his uncle by the mo-24. ther, and reavealeth the ignominie of his kinred, both shall beare their sinne: without children they shall die. † He that-25. marioeth his brothers wife, doth an unlawful thing, he hath reavealed his brothers turpitude: they shall be without chil-26. dren. † Keppe my lawes, and judgementes, and doe them: left the land which you shal enter into and inhabite, vomite-27. out you also. † Waike not in the ordinances of the nations, which I will expel before you. For: all these things haue they done, and I have abhorred them. † But to you I speake: Possesse their land, which I wil geue you for an inheritance, a land flowing with milke and hone: I the Lord your-28. God, that haue seperated you from other peoples. † There-29. fore doe you also seperate the cleane beast, from the vn-30. cleane, and the cleane soule from the vnclenee: pollute nor your soules in beastes, and birdes, and all things that moue-31. on the earth, and which I haue shewed vnto you, to be pollu-32. luted. † You shall be holie vnto me, because I the Lord am holie, and I haue seperated you from other peoples, that you should be mine. † Man, or woman, in whom is a pitchonial or diuining spirite, dying let them die, they shal stone them: their bloud be vpon them.

Chap. XXI.

At what funerals Priests may not be present. 7. What women they may not marry. 9. A priest's daughter committing fornication must be burned. 10. The high Priest shall not uncover his head, nor rent his garment, nor be present at anie funeral, nor at anye forth of the holy place. 13. When he marrieth he must take a virgin. 16. None that hath a blemish in his bodie (though he be of Aaron's stock) shall minister in the Sanctuary, nor approch to the Altar.
O

r. Lord said also to Moses: Speak to the priests and the sons of Aaron, and thou shalt say to them: Let not a priest be contaminated in the deaths of his citizens, but only in his kin and in the blood of those who die upon his father and mother, and upon his son and daughter, brother also, and sister being a virgin who hath not been married to a husband: but neither in: the prince of his people shall he be contaminated. Neither shall they shave their head, nor be bearded, nor make incisions in their flesh. 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. A whore and a vile strumpette he shall not take to wife, nor her, that is put away from her husband: because they are consecrated to their God, and offer the breads of propitiation. Be they holy therfore, because I also am holy, the Lord, that sanctifie them. The daughter of a priest if she be taken in whoredome, & dishonour the name of his father, shall be burnt with fire. The grand bishoppe, that is to say the priest that is greatest among his brethren, upon whose head hath bene poured the oyle of vocation, and whose hands were consecrated in priesthood, and who was requested with the holy vestimentes, shall not uncover his head, he shall not rent his garments: and to no dead person shall he enter in at all. Upon his father also, and mother shall he not be contaminated. Neither shall he goe forth out of the holy places, lest he pollute the Sancturie of the Lord, because the oyle of the holy vocation of his God is vpon him. I the Lord. He shall take a virgin unto his wife: but a widow and her that is put away, and a filth, and a whore he shall not take, but a maid of his owene people: that he mingle not the stocke of his kinred with the common people of his nation: because I am the Lord that sanctifie him. And our Lord spake to Moses, sayeing: Speak to Aaron: The man of thy seede throughout their families, that hath a blemish, shall not offer breads to his God, neither shall he approach to his ministerie: If he be blinde, if lame, if he has a little, or a great, or a crooked nose, if his soorte be broken, if his hand, if he be crooke backed, or bleere eyed, or haue a pearle in his eye, or a continual scabbe, or drie scurfe in his bodie, or be burnt. Euerie one that hath a blemish
Irregularities.

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blemish of the seed of Aaron, the priest, shall not approach to offer the hostes to the Lord, nor, the breaedes to his God.
22. He shall eat notwithstanding of the breaedes, that are offered in the Sanctuary, yet so that he enter not within the yealen, or approach to the altar, because he hath a blemish, and he must not contaminate my Sanctuary. I the Lord that sanctifie them. 

23. Mose therefore spake to Aaron, and to his sons and to all Israel, all things that had bene commandied him.

24. Who may eate of sanctified things. 17. And what things may be offered.

1 2 O V n Lord also spake to Mose, saying: 

Speake 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. 

 Say to them, and to their posterity: Euerie man of your flocke, 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. 

The man of the seed of Aaron, that is a leper, or hath a flux of seede, shall not eate 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 seede, as it were of copulation, and he that toucheth a creeping beast, and whatsoever unclean thing, the touching whereof is filthy, shall be unclean until even, and shall not eate those things that are sanctified: but when he hath washed his flesh with water, and the sunne is downe, then being cleansed he shall eate of the sanctified things, because it is his meat. 

Carrieth and that which was taken of a beast, they shall not eate, nor be polluted in them. I am the Lord. 

Let them keepe my precepts, that they be not subiect to sinne, and die in the Sanctuary, when they shall have polluted it. I the Lord that sanctifie them. 

No stranger shall eate of the sanctified things, the priests guest, and hireling shall not eate of them. But whom the priest hath bought, and he that is his servant born in his house, these shall eate of them. 

If the daughter of a priest be married to ane of the people: if of those things that are sanctified, and of the Pp first

:: By these incidental uncleanness, was prefigured the sentence of suffocation in clergymen.
But if she be a widow, or put away, and without children return to her father's house, as she was wont, being a maide, she shall sedy with her father's maides. No stranger hath power to eate of them. He that eateth of the sanctified things by ignorance, shall add the fifth part with that which he did eate, and shall give it to the priest into the Sanctuary. Neither shall they contaminate the sanctified things of the children of Israel, which they offer to the Lord: lest perhapes they sustaine the initial quitie of their offences, when they shal have eaten the sanctified things. The Lord that sanctifie them. And our Lord spake to Moyses, saying: 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 vowes, or offering of his owne accord, whatsoever that be which he presenteth for an holocaust of the Lord, to be offered by you, it shall be a male without spotte of beeves, and muttons, & of goates. If it haue a blemish, you shall not offer it, neither shall it be acceptable. The man that offereth a victime of pacifiques to the Lord, either paying his vowes, or offering of his owne accorde, as well of beeves as of muttons, shall offer it without blemish that it may be acceptable: there shall be no blemish in it. If it be broken, if it haue a scarte, if blisters, or a scabbe, or a drie scurfe: you shall not offer them to the Lord, nor burne of them vpon the Lordes altar. An oxe, and a sheepe, hauing the eare and the taile cut of, those maist offer voluntarily but a vow can not be paied of them. No beast that hath the stones bruised, or crushed, or cut and taken away, shal you offer to the Lord, and in your land make out this al. Of the hand of a stranger you shall not offer breades to your God, and what other thing soever he would give: because they are al corrupted, and blemished: you shall not receive them. And our Lord spake to Moyses, saying: An oxe, a sheepe, and a goate, when they are brought forth, shal be seven daies under the vdder of their damme: but the eighth day, and fo forward: they may be offered to the Lord. Whe- ther it be a beeve, or a sheepe, they shall not be immolated in one day with their young ones. If you immolate an hoste for thankes giuing to the Lord, that he may be placable, the same
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same day you shall eat it, there shall not remaine vntil
31 the morning of the next day. I the Lord. † Keepe my com-
32 mendmentes, and doe them. I the Lord. † Pollute not my
holy name, that I may be sanctified in the middles of the chil-
dren of Israel. I the Lord that sanctifie you, † and brought
you out of the Land of Egypt, that I might be your God.
I the Lord.

Chap. XXII.

The solemnities of the sabbath, 5. of Pasch and first fruites. 15. of Pent. cost, The fourth
23. of Trumpettes, 16. of Expiations, 33. of Tabernacles; and with what
part rises the same shall be celebrated.

1 2 A n o our Lord spake to Moyses, saying: † Speake to the
children of Israel, and thou shalt say to them: These
are " the solemnities of our Lord, which you shall cal holie.
3 † Six daies ye shall doe worke: " the seveth day, because it
is the rest of the sabbath, shall be cal holie. No worke shall
you doe in it: it is " the sabbath of the Lord in all your habi-
tations. † These therefore are the holi solemnities of the
Lord, which you must celebrate in their times. † The first
moneth, the fourteenth day of the moneth at even, is the
6 " Phase of the Lord: † and the fifteenth day of this moneth
is the solemnity of the Azymes of the Lord. Seuen daies shal
7 you eate azymes. † The first daie shall be most solemn vn
to you, and holi: no seruile worke shall you doe in it: † but you
shall offer sacrifice in fire to the Lord seuen daies: but the se-
venth day shall be more solemn, and more holie: and you
9 shall doe no seruile worke in it. † And our Lord spake to
10 Moyses, saying: † Speake to the children of Israel, and thou
shalt say to them. When you shall be entred into the land,
which I will geue you, and shall reap your corne, you shall
bring sheaoes of eares, the first fruites of your haruest to
11 the priest: † who shall elevate the bundle before the Lord,
the next day after the sabbath, that it may be acceptable for
you, and shall sanctifie. † And in the self same day that the
sheafe is consecrated, shall be killed a lambe without spotte
13 of a yeare old for an holocaust of the Lord. † And the liba-
ments shall be offered with it, two tenthes of floure tempered
with oil, for a burnt sacrifice of the Lord, and a most
sweete odour: libaments also of wine, the fourth part of an
14 hin. † Bread, and fried barlie, and frumentie, you shall not

Pp 2 eate
eate of the corne, until the day that you offer thereof to your God. It is a precept for ever in your generations, and all your habitations. † You shall number therefor from the morrow 15 after the Sabbath, wherein you did offer the sheafe of the first fruities, seven full weeks, † unto the morrow after the 16 seventh week be expired, that is to say † : fiftie daies, and so you shall offer a new sacrifice to the Lord. † out of all your 17 habitations, two loaves of first fruities, of two tenthes of flour: leavened, the which you shall bake for the first fruities of the Lord. † And you shall offer with the breades seven 18 lambses without spotte of a yeare old, and one calf from the heard, and two rammes, and they shall be for an holocaust with their libamenes, for a most sweete odour to the Lord. † You shall make a bulke goate also for sinne, and two lambs 19 of 2 yeare old for hostes of pacisiques. † And when the 20 priest hath elevated them with the breades of the first fruities before the Lord, they shall turne to his use. † And you shall call this day most solemne, and most holi: no servile worke shall you doe in it. It shall be an everlasting ordinance in all your habitations, and generations. † And after you scape 22 the corne of your land, you shall not cut it to the verie ground: neither shall you gather the cares that remaine, but you shall let them alone for the poore and for strangers.

I am the Lord your God. † And our Lord spake to Moses, 23 saying: † Speake to the children of Israel: The seuenthe 24 moneth, on the first day of the moneth, shall be a Sabbath, a memorial, by sounding of trumpettes, and shall be called holi: † no servile worke shall you doe in it, and you shall offer holocaust to the Lord. † And our Lord spake to Moses, saying: † upon the tenth day of this seuenthe 27 moneth shall be the day of expiation most solemne, and it shall be called holi: and you shall afflict your soules in it, and shall offer holocaust to the Lord. † No servile worke shall 28 you doe the time of this day: because it is a day of propitiation, that the Lord your God may become propitious vnto you. † Euerie soule, that is not afflicted this day, shall perish 29 out of his people: † and which shall doe anie worke, the same will I destroy out of his people. † No worke therfore shall you doe in it: it shall be an everlasting ordinance vnto you in all your generations, and habitations. † It is a Sabbath of resting, and you shall afflict your soules the ninth day of the moneth:
moneth i. from even untile even you shall celebrate your tab-

bathes. † And our Lord spake to Moses, saying: † Speak to
the children of Israel: From the fiftenth day of this seu-

enth moneth, shall be the festiuitie of :: tabernacles seuen
dayes to the Lord. † The first day shall be called most sole-

mene and most holic: no servile worke shall you doe in it. And se-

uen dayes you shall offer holocaustes to the Lord. † The eight
day also shall be most solemne and most holic, and you shall
offer holocaustes to the Lord: for it is of :: assemblie and col-

lection: no servile worke shall you doe in it. † These are
the festiuities of the Lord, which you shall call most solemne
and most holic, and shall offer in them obligations to the Lord,
holocaustes and libaments according to the rite of euerie day:

† beside the sabbathes of the Lord, and your giftes, and those
that you shall offer by vow, or which you shall give to the
Lord voluntarily. † Therefore from the fiftenth day of the
seuenth moneth, when you shall have gathered all the fruites
of your land, you shall celebrate the festiuitie of the Lord se-

uen dayes, on the first day and the eight shall be a sabbath,
that is rest. † And you shall take to you the first day the frui-
tes of a most faire tree, and the branches of palmes, and
boughes of the tree with thicke leues, and willows of the
brooke, and you shall rejoice before the Lord your God. † And
you shall celebrate the solemnitie thereof seuen dayies in the
year. It shall be an :: euerlastinge ordinance in your generati-

ons. The seuenth moneth shall you celebrate the festiuitie,

† and shall dwell in bowres seuen dayies, euerie one, that is of
the stocke of Israel, shall abide in tabernacles: † that your
posteritie may learne that I made the children of Israel, to
dwell in tabernacles, when I brought them out of the Land
of Egypt. I the Lord your God. † And Moses spake concern-
ing the solemnities of our Lord to the children of Israel.

ANNOTATIONS.

CHAP. XXIII.

1. The fstituiies] As other laws written by Moses concerning Sacri-

fices, Sacraments, Degrees hindering marriage, punishments of finnes, and the fstitual dayes
like, are partly moral, pertaining to the law of nature, partly ceremonial, pertaining to
or judicial, which may be altered: for this law of fstituiies is partly moral, the service of
for that all men are bound to kepe some fstitual dayes in honour of God. God
partly ceremonial, and so the Sabbath day was kept holic in the old Testament, the seuenth day of the weke, and other feastes, the dayes here preferred. But these particular feastes and times are abrogated by Christ, whom

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they presaged. In so much that now it is not lawful to keep them, for it would signify that Christ were not come. As S. Paul teacheth (Rom. 14. 4. Galat. 4. Coloss. 2.) and in other places) and it were plain Judaism, and Here- se condemned by the Council of Laodicea cap. 19. accusing them that Judas abrasing that day from Yorcius. S. Gregoric also refuseth this heresie, l. i. Epist. 3. shewing that Antichrist will embrace it. favouring the Jews: In place where the next day (which we call Sunday) is made a perpetual holy day, by authority of the Church, and called dies Dominica, our Lord's 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 S. John had his vocation in our Lord's day, but by perpetual tradition. All Christians know, that the day after the Sabbath is our weekly holy day, in memorie of Christ's Resurrection the same day, and in figure of the general resurrection of all men, and of the everlasting to the blessed. S. Aug. lii. 21. c. 30. capit. & Epist. 119. & c. 15. and S. Hierome Epist. ad Hebr. The same reason and authority do also warrant the change of other feastes, and institu- tion of new, in honour of God, our Saviour Iesus Christ, his Mother, and other Saints, and in memorie of benefits received, as here we see in the old Testament divers were commanded by God, some also instituted long after Moses, as by Mardocheus and other Jews, Eter. 9. and the restitution with new dedication of the altar 1. Machab. 4. obtained by our Saviour Iohn. 10. v. 22.

CHAP. XXIII.

Provision of oile for lampes in the Tabernacle. 5. The making, and disposing the loaves of proposition, 10. The punishment of blasphemies, and man slaughter. 18. And the pains of equal renonce.

And our Lord spake to Moses, saying: 1 Command the children of Israel, that they bring unto thee: oyle of olives most pure, and clear, to furnish the lampes continually, without the veile of the testimonie in the taber- nacle of covenante. And Aaron shall sette them from even vntil morning before the Lord, by a perpetual service and rite in your generations. 1 Vpon the candlestick: most cleane shall they be putte always in the sight of the Lord. 1 Thou shalt take also flour, and shalt bake thereof twelve breads, which shalt have euerie one: two tenthes: 1 which thou shalt sette sixe one against an other vpon the most cleanest table before the Lord; 1 and thou shalt put vpon them the clearest frankincense, that the bread may be for a moni- ment of the oblation of the Lord. 1 Eurici sabbath they shall be changed before the Lord, receivd of the children of Israel by an euering covnante, 1 and they shall be Aaron and his sones, that they may eate them in a holy place: because it is most Holy of the sacrifices of the Lord by a
Leviticus

10 And behold there went forth the sonne of a woman of Israel, whom she had borne of an Egyptian among the children of Israel, and sate at wordes in the campe with a man of Israel. 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.) And they did cast him into prison, til they might know what our Lord would command.

13 Who spake to Moyses, saying: Bring forth the blasphemer without the campe, 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 speake: The man that curseth his God, shall bare his sinne: 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 dye. He that stricketh, and killeth a man, dying let him dye. He that stricketh a beast, shall render one for it, that is to say, soule for soule, He that giueth anach of his neighbours a blemish, as he did, so shall it be done to him: fracture for fracture, eye for eye, tooth for tooth he shall restore. What blemish he gave, the like shall he be compelled to sustaine. He that stricketh a beast, shall render another. He that stricketh a man, shall be punished.

17 Let there be equal judgement among you, whether a stranger, or a natural sinne: because I am the Lord, your God. And Moyses spake to the children of Israel: and they brought him forth that had blasphemed, without the campe, and they stoned him. And the children of Israel did as our Lord had commanded Moyses.

Chapter XXV.

The law of the seventh yeare, 8. and fiftie yeare, which is the jubilee. 13. when al enherence sold returneth to the former owner. 14. As also it may in the meaner time be redeemed. 15. tisurie prohibited. 39. and seruitude among the Israelites, only they may be hyred till the jubile yeare. 47. and may be redeemed from seruitude of strangers: 54. at least they shall be free in the yeare of jubile.

1 And our Lord spake to Moyses in the mount Sinai,

2 saying: And speake to the children of Israel, and thou shalt say to them: When you shall be entred to the land which
I will give you, thou shalt sabbathize the sabbath to the Lord.  1: Six years thou shalt soweth thy field, and six years thou shalt cut thy vineyard, and shalt gather the fruits thereof: but in the seventh year a sabbath shall be to the earth, 4: of the resting of the Lord: the field thou shalt not sow, and the vineyard thou shalt not cut. 6: The things that the ground shall bring forth of itself, thou shalt not reap: and the grapes of the first fruits thou shalt not gather as a vintage: for it is a year of the resting of the earth. 6: But thou shalt be unto you for meat, to thee and thy maidservant, and to thy men-servant and thy handmaid, and unto the stranger, that sojourneth with thee: 7: to thy beasts and cattle of all things that grow in the land shalt give meat. 7: Thou shalt number thee also seven weeks of years, that is to say, seven times seven, which together make forty-two years:  8: and thou shalt sound with the trumpet the seventh month, the tenth day of the month, in the time of propitiation in all your land. 9: Thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of Jubilee. Euerie man shall return to his possession, and euerie one shall goe backe to his old familie: because it is the Jubilee and the fiftieth year. You shall not soweth nor reapeth the things that grow in the field of their owne accord, and the first fruits of vintage you shall not gather, because of the sanctification of the Jubilee, but forthwith as they grow you shall eate them. In the yeare of Jubilee all shall returne to their possessions. When thou shalt lend money to thy neighbour, or shalt buy of him, presse not thy brother, but according to the number of the years of Jubilee thou shalt buy of him, and according to the suppuration of the fruits he shall sell to thee. The more yeares remaine after the Jubilee, so much more shall the price increase: and the leesse time that thou shalt account, so much the leesse shall the purchase be valued. for the time of the fruits he shall sell to thee. But do not afflict your strangers, but let euerie one feare his God, because I the Lord your God. Do my precepts, and keepe my judgements, and fulfill them: that you may dwell in the land without anie feare, and the ground may yield you her fruits, which you may eate unto your fil, feeding no mans invasion. But if you say: what shall we take?
and Jubilee.

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eate the seventh yeare, if we sowe not, nor gather our fruities?

21 *T* I wil give you my benediction, the sixt yeare, and it shal
yeld the fruities of three yeares: *T* and the eight yeare you
shalowe, and eate of the old fruities, vntill the ninth
23 yeare: til new be growne, you shall eate the old. *T* The land
also shal not be sould for euer: because it is mine, and you
24 are my strangers and seiourners. *T* For the which cause all
the countrie of your possession shal be sould under the con-
dition of redemption. *T* If thy brother impoverished sel
his little possession, and his kinsman wil, he may redeem that
26 which he had sould. *T* but if he have no kinsman, and him
self can finde the price to redeem it: *T* the fruities shall be
accounted from that time when he sould it: and the residue
he shal restore to the buier, and so he shall receive his pos-
28 sission againe. *T* but if his hand finde not to repay the price,
the buier shal haue that he bought, vntill the yeare of Jubilee.
For in it a sall shal returne to the owner, and to the old pos-
29 sessour. *T* He that selleth a house within the walles of a ci-
tie, shal have licence to redeem it, vntill one yeare be expired,
30 *T* if he redeem it not, and the compasse of the yeare be fully
out, the buier shal possesse it, and his possession for euer, and
it can not be redeemed, no not in the Jubilee. *T* But if the
house be in a village, that hath not walles, it shal be sould
according to the law of fieldes, if it be not redeemed before,
32 in the Jubilee it shal returne to the owner. *T* The houses of
Leuites, which are in cities, may alwaies be redeemed: *T* if
they be not redeemed, in the Jubilee they shal returne to the
owners, because the houses of the cities of the Leuites are
34 for possessions among the children of Israel. *T* But let not
their suburbs be sould, because it is a perpetuall possession.
35 *T* If thy brother be impoverisht, and weake of hand, and
thou receiue him as a stranger and seiourner, and he liue with
thee, *T* take not vsuries *T* of him, nor more then thou ga-
uest. feare thy God, that thy brother may liue with thee.
37 *T* Thou shalt not geue him thy money to vsurie, and an ouer
plus of the fruities thou shalt not exact of him. *T* I the Lord
your God, that brought you out of the Land of Egypt, that
I might geue you the Land of Chanaan, and might be your
39 God. *T* If thy brother constrained by povertie, tel him self
to thee, thou shalt not oppresse him with the servitude of
40 seruants, *T* but he shal be as an hireling, and a seiourner:

Q 4 vntil

:: Iews for
their advantage
hold it lawful,
to take vsurie
of strangers,
not obseruing
that it is also
commanded
often in scrip-
ture, not to af-
flict, but to love
strangers. Exod.
22. 25. Levit. 19
unto the yeare of Jubilee he shal woske with thee, † and afterward he shal goe out with his children, and shal returne to his kinred and to the possessione of his fathers. † for they are my seruautes, and I brought them out of the Land of Egypt. let them not be sould by the condition of seruautes: † afflixt him not by might, but feare thy God. † Let your man seruant, and woman seruant, be of the nations that are round about you. † And of the strangers, that seiourne with you, or that were borne of them in your land, these you shal haue for seruautes: † and by right of inheritance shal leave them to your posteritie, and shal possesse them for ever. but your brethren the children of Israel doe ye not oppresse by might. † If the hand of a stranger or seiourner grow strong among you, and thy brother empowuered seli him self to him, or to any of his stocke: † after the sale he may be redeemed. He that wil of his brethren shal redeem him, † both the vnkle by father, and the vnclcs sonne, and the kinman, and the allied. But and if him self be able also, he shal redeem him selfe, † accounting onlie the yeares from the time of his selling sõ nto the yeare of Jubilee: and accounting the money, that he was fould for, according to the number of the yeares and the reckning of an hyreling. † If they be more yeares that remaine vntil the Jubilee, according to these also shal he repay the price. † if few, he shal make the reckning with him according to the number of the yeares, and shal repay to the buyer for that which remaineth of the yeares, † his wages being allowed for the which he serued before: † he shal not afflixt him violently in thy sight. † And if by these means he can not be redeemed, in the yeare of Jubilee he shal goe out with his children. † For the children of Israel are my seruautes, whom I brought forth out of the Land of Egypt.

Chap. XXVI.

With new prohibition of Idolatry, and commandment to kepe the Sabbaith. 3. rewards are promised to all that observe Gods precepts. 14. And manie miserable punishments are threatened to al transgressors.

The Lord your God: you shal not make to your selues an idol and thing grauen, neither shal you erect titles, nor set a notorious stone in your land, for to adore it... for
for I am the Lord your God. † Keepe my Sabbathes, and

dread my Sancturie. I the Lord. † If you walke in my pre-
ceps, and keepe my commandementes, and doe them, I wil

gue you raine in their seasones, † and the earth shall bring

forth her spring, and the trees shall be replenished with fruities.

† The threshing of your harvest shall reach unto vintage, and

the vintage shall reach unto sowing time; and you shall cate

your bread to your fil, and without fear shall you dwell in

your land. † I will give peace in your coastes: you shall sleepe,

and there shall be none to make you afraid. I will take away
evil beastes: and the sword shall not passe through your quar-

ters. † You shall pursue your enemies, and they shall fall be-

fore you. † Suce of yours shall pursue an hundred strangers,

and an hundred of you tenne thousand: your enemies shall

fall by the sword in your sight. † I will respect you, and make

you increase: you shall be multiplied, and I will establish my

covenant with you. † You shall cate the eldest of the old

race, and now coming upon you shall cast forth the old.

† I will sette my tabernacle in the middles of you, and my

soule shall not cast you off. † I will walke among you, and wil

be your God, and you shall be my people. † I the Lord your

God: that haue brought you out of the Land of the Aegy-
tians, that you should not serve them, and that haue broken

the chains of your neckes, that you might goe vprighten.

† But if you wil not heare me, nor doe al my command-
ements, † if you despise my lawes, and contemne my judg-

ementes that you do not those things which are appointed

by me, and bring my covenant to nothing worth: † I also

wil do these things to you: I shall quickly visite you with

pouertie, and burning heat, which shall wast your eyes, and

consume your lives. you shall owe your seede in vaine, which

shall be deuoure of the enemies. † I will sette my face

against you, and you shall fall downe before your enemies,

and shall be made subject to them that hate you, you shal

flee, when no man pursueth you. † But if you wil not

obey me so neither, I wil increase your chastisements

seuen sould for your sinnes, † and wil breake the pride

of your stubburnesse, and I wil make to you the heaven,

from aboue as iron, and the earth as brasse. † Your labour

shall be spent in vaine, the earth shall not bring forth her spring,

nor the trees yeld their fruities. † If you walke contrarie

Q q 2

tome,
to me, and wilt not heare me, I will increase your plagues vntil seven sou'd for your sinnes: and I will send in vpon you 22 the beastes of the field, which may consume you, and your cattailke, and may bring al things to a smal number, and that your waies may be made deforc. And if you will 23 neither so receive discipline, but walke rather contrarie to me: I also will goe opposite against you, and will strike 24 you seven times for your sinnes. and I will bring in vpon 25 you the sword a reuenger 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, after I have broken the staue of your bread: so that tenne women shall bake your breades in one oven, and shall render them by weight: and you shall eare, and shall not be filled. But if you will neither by these means heare me, but walke against me: I also will goe against you in 27 contrarie furie, and will chastise you with seven plagues for your sinnes, so that you shall eate the flesh of your 29 sonnes and of your daughters. I will destroy your excelles, 30 and breake your idols. You shall fall among the ruines of your idols and my soule shall abhorre you, in so much that I will 32 bring your cities into a wilderness, and I will make your Sanctuaries desert, neither will I receive any more the most sweete odour. And I will destroy your land, and your enemies shall be astonied vpon it, when they shall be inhabitants thereof. And you I will disperse into the Gentiles, and will draw out the sword after you, and your land shall be deforc, and your cities destroyed. Then shall the land take pleasure in her sabbathes at the daies of her desolation: when you shall be in the enemies land, she shall sabbatize, and rest in the sabbathes of her desolation, because she did not rest in your sabbathes when you dwelt in it. And they that shall remaine of you, I will put feare in their hartes in the countries of their enemies, the sound of a flying leafe shall terrifie them, and they shall flye as it were a sword: they shall fal, when no man pursueth, and they shall conquer one fal vpon their brethren, as flying from warres, none of you shall be so hardie as to resist your enemies. You shall perish among the Gentiles, and the enemies land shall consume you. And if of them al so some remaine, they shall pine away in their iniquities, in the land of their enemies, and for the sinnes of their
their fathers, and their owne they shall be afflicted: vntil
they confess their owne, and their aunctours iniquities,
wherby they have praeteracted against me, and walked con-
trarie vnto me. ¶ I also therefore wil walke against them, and
bring them into their enemies land, vntil their vnscircumci-
sed mind be ashamed: then shall they pray for their impie-
ties. ¶ And I will remember my covenent, that I made with
¶ Iacob, and Isaac, and Abraham. Of the land also I will be
mindful: ¶ which when it shall be left of them, shall take
pleasure in her sabbathes, being desolate for them. But they
shall pray for their sinnes, for that they reiected my judge-
mentes, and dispised my lawes. ¶ Howbeit euie when they
were in the land of their enemies, ¶ I did not call them of al-
together, neither did I so dispise them, that they should be
conformed, and I should make my covenent with them fru-
strate. For I am the Lord their God, ¶ and I will remember
mine old covenent, when I brought them out of the Land
of Egypt, in the sight of the Gentiles, for to be their God
I the Lord. These are the judgementes, and precepts, and
lawes, which our Lord gaue between him self and the chil-
dren of Israel in Mount Sinai by the hand of Mosyes.

CHAP. XXVII.

How some voices of divers persons may be redeemed, but some may not be
changed. 28. ¶ one may or other, must be discharged. 30. Tithes also must
be payed, either the same that are due or more.

AND our Lord spake to Mosyes, saying: ¶ Speake to
the children of Israel, and thou shalt say to them: The
man that shal have made a vow, and bound his soule to
God, by estimation he shall give the price. ¶ If it be a man
from the twenteth yeare vntil three score, he shall give fiftie
sicles of silver, after the measure of the Sanctuarie: ¶ if a
woman, thirtie. ¶ But from the fift yeare vntil the twenteth,
a man shall give twentie sicles: a woman tenne. ¶ From one
moneth vntil the fift yeare, for a man shall he geue fiftie sicles:
for a woman three. ¶ One that is three score and about a
man shall give fiftene sicles: a woman tenne. ¶ if he be
poore, and not able to pay the estimation he shal stand before
the priest: and as much as he shal esteeme, and fee him able to
pay, so much shall he geue. ¶ But the beast, that may be im-
molated to the Lord, if a man doe vow it, shall be holie, ¶ and
cannot
can not be changed, that is to say, "neither a better for a bad, nor a worse for a good. and if he change it: both itself that was changed, and that for the which it was changed, shall be consecrated to the Lord. † The unclean beast, 11 which can not be immolated to the Lord, if anie man vow it shall be brought before the priest. † Who judging whether 12 it be good or euel, shal set the price. † which if he that offereth wil geue, he shal addde above the estimation the sif part. † If a man vow his house, and sanctifie it to the Lord, 14 the priest shal consider it, whether it be good or bad, and according to the price, which he shal appoint, it shal be sold. † But if he that had vowed, wil redeem it, he shal geue the 15 sif part of the estimation besides, and shal haue the house. † And if he vow the field of his possession, and consecrate it 16 to the Lord, the price shal be esteemed according to the measure of the seede. If the ground be endowed with thirtie bushels of barley, let it be sold for sifte sicles of siluer. † If he vow 17 his field immediately from the yeare of Jubilee, that is beginning, how much it can be worth, at so much it shal be esteemed: † but if sometime after: the priest shal account the 18 money according to the number of yeares, that remaine vntil the jubilee, and there shall be diminished of the price. † And 19 if he that had vowed, wil redeem his field, he shal adde the sif part of the esteemed money, and shal possess it. † And 20 if he wil not redeem it, but it be sold to any other man, he that had vowed it, can redeem it no more: † for when the 21 day of jubilee commeth, it shal be sanctified to the Lord, and the possession consecrated pertaineth to the right of the priestes. † If the field be bought, and being not of his ancestors possession be sanctified to the Lord, † the priest shal 23 account the price according to the number of yeares, vnto the jubilee: and he that had vowed, shal geue that to the Lord. † but in the jubilee, it shal returne to the former owner, that could it, and had it in the lotte of his possession. † All estimation shal be weighed by the sicle of the sanctifie. A sicle hath twentie oboles. † The 1st borne, 26 which pertaineth to the Lord, no man may sanctifie and vow: whether it be ox, or sheepe, they are the Lordes. † And if 27 it be an unclean beast, he that offereth it shal redeem it, according to thy estimation, and shal adde the sif part of the price. If he wil not redeem it, it shal be sold to an other.
Tithes

Leviticus

28 for how much soever it was esteemed by thee. † Anie thing that is: consecrated to the Lord, whether it be man, or beast, or field, shall not be sold, neither can it be redeemed. Whatever is once consecrated, shall be holie of holies to

29 the Lord. † And any consecration, that is offered of a man, shal not be redeemed, but dying shal die. † All tithes of the land, whether of corne, or of the fruits of trees, are the 31 Lordes, and are sanctified to him. † And if anie man will redeem his tithes, he shal adde the fift part of them. † Of all the tithes of oxen, and sheepe and goates, that passe under the shepheardes rodde, euerie tenth that commeth

32 shal be sanctified to the Lord. † It shal not be chosen neither good nor bad, neither shal it be changed for another. If anie man change it: both that which was changed, and that for the which it was changed, shal be sanctified to the 34 Lord, and shal not be redeemed. † These are the precepts, which our Lord commanded Moses vnto the children of Israel in the mount Sinai.

Annotations:

Chap. XXVII.

26. The first borne. † God here forbiddeth to vow the first borne, and genceth the reason, for that they are the Lordes, shewing that those things, wherto we are already bound, are not properly matter of vow. But a vowe properly is a religious promiss voluntarily made to God, of a good thing, vnto which we were not bound. And that the same is very grateful to God, appeareth not only in this chapter, and in manie other places of Moses law, but also in the law of 30. Nm. 6. 30.

Deut. 21. 31. the royal Prophet in divers Psalms pertaining to the new Testament commandeth vowes. It is certaine also & manifest 1. Tim. 5, that widows did lawfully 49. 75. vows chaste in the primitive Church: and such as did afterward brake the same, did violate their promise to God. Innumerable also most lermed and most godlie fathers, have ever from Christes time both taught and practised religious vowes, of obedience to superiors, who otherwise had no authoritie over them, and of perpetual chaste, and voluntarie pouertie. It is likewise, and continually hath benne, a most common praktie in the Church, to vow other good works of piety, as to visite holie places, to build Churches, Colleges, Hospitals, and the like, being no way bound thereto but of mere devotion. See Annotations. 1. Tim. 5.

The
THE ARGUMENT OF THE BOOKE OF NUMERI.

In this booke called Numeri, are contained (Sae. B. Eterom) the Mysteries of Al Arithmetike, or numbering, of the Prophecie of Balaam, and of the fourtie two Mansions of the Israelites, in the desert. Which mystical sense the same great Doctor, as also S. Augustin and other Fathers do gather of the literal, Written by Moses. Whereby here profeceth the sacred historie after Genesis and Exodus (Leuiticus also containing one moneth) from the second moneth of the second yeare, after the deliverie of the Israelites out of Egypt, were 39 yeares, to the last of Moses life. First therefore he reporteth how at the men of twelve tribes, of the age of twenty yeares, and upwards were numbered. Likewise the tribe of Levi was numbered and implied partly in priestes function, the rest to assist the priestes. He describeth also the order of marving and encamping, the Levites always next and round about the Tabernacle, and the other twelve tribes in circuits of them on all sides.

He mentioneth certaine notable murmuring, tumults, schismes, and rebellions with the events thereof, and miserable ends of chief seducers. Wherein great injuries Moses meekly sustayned with singular patience, still executing his owne function with heroicall fortitude. Among which, divers precepts and lawes are partly repeated partly added, as well concerning Religion and Gods service, as godlie politic and civil government of the people, with excommunication of offenders. How also their enemie endeavoured to annoy them, Balac king of Moab procuring Balaam the forecaster, so much as in him lay, to curse them, but al in vain. Yet by carnal fornication manie were drawn to spiritual. Both which being punished God againe prospered his people, in divers encounters and battailes against Insidels. Finally the promised Land of Chanaan on both sides to daine is described by limites, which they shall parte amongst them by lot, the Levites mingled in everie tribe, with their appointed cities and commodities for habitation, and the tribes, first frutes, oblations and abundant promiss for their maintenance. Cities also of refuge are designed for casual mani]yers; and a law established that all shal make within their owne tribes, to avoid confusion of inheritance. So this booke may be divided into three partes. In the first the principal and most perfect sort of the people are numbered, and disposed in order according to divers states and offices, before they depart from the desert of Sinait in the nine first chapters. Then are related sundrie things, which happened Unto them in the rest of their journey, especially manie and great impediments, through which God punishing some, brought they to stay the promised land. From the 10th chap. to the end of the 3d. Lastly the country of Chanaan is againe promised, with order so to possess and enjoy it, that enie tribe may have and keep their several partes, in the three last chapters.
THE BOOKE

NUMERI

(OR NUMBERS) IN

HEBREW VAIEDABBERR.

CHAP. I.

All the men of twelve tribes of Israel, of the age of twenty yeares and up-
wardes (but not under, nor women,) are numbered: 20. and are found
in al six hundred thirty thousand five hundred fiftie. 47. The Leuites not
yet numbered, are designd to serve about the Tabernacle.

The first part.

Of those
which are nu-
bred of the 12.
Tribes fitt for
warre, & of
the Leuites dis-
gned to serve
the Taberna-
acle.

And our Lord spake to Mosyes in the
desert of Sinai in the tabernacle of co-
venant, the first day of the second mo-
nth, the second yeare of their going
out of Ægypt, saying: { } Take the
summe of the whole assembly of the
children of Israel by their kinredes, &
houses, and the names of euery one,
whatsoever of the male sexe, { } from the twentieth yeare and
upward, of all the strong men of Israel, and you shal number
them by their troupes, thou and Aaron. { } And there shal be
with you the princes of the tribes, and of the houses in
their kinredes, { } whose names are these: Of Ruben,
6 Elizur the sonne of Sedeur. { } Of Simeon, Salmiel the
7 sonne of Surisaddai. { } Of Iuda, Nahasson, the sonne of
8 Aminadab. { } Of Issachar, Nathanael the sonne of Suaer.
9 10 { } Of Zabulon Eliab the sonne of Helon. { } And of the
sonnes of Joseph, of Ephraim, Elisama the sonne of Ammiud.
11 of Manasses, Gamaliel, the sonne of Phadassur. { } of Ben-
jamin, Abidan the sonne of Gedeon. { } of Dan, Ahiezer
12 the sonne of Amsisaddai. { } of Aser, Phegiel the sonne
14 15 of Ochran. { } Of Gad, Eliazaph the sonne of Dul. { } Of
16 Nephthalie, Ahira the sonne of Enan. { } These are the most
noble princes of the multitude by their tribes and kinredes,

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and the heads of the hoste of Israel: whom Moyses and Aaron tooke with al the multitude of the common people: and assemled them the first day of the second moneth, reckning them by the kinredes, and houses, and families, and heads, and names of euerie one from the twentieth yeare and vpwarde, as our Lord had comanded Moyses. And they were numbered in the desert of Sinai. Of Ruben the first begotten of Israel, by their generations and families and houses, and names of euerie heade, al that is of the male sexe, from twentieth yeare and vpwarde, of them that goe forth to warre, fourtie six thousand five hundred. Of the sonnes of Simeon by the generations and families, and houses of their kinredes were reckned by the names and heads of euerie one, al that is of the male sexe, from twentieth yeare and vpward, of them that goe forth to warre, fiftie nine thousand three hundred. Of the sonnes of Gad, by the generations and families and houses of their kinredes were reckned by the names of euerie one from twentye yeares and vpward, al that went forth to warre, fourtie five thousand six hundred. Of the sonnes to Iuda by the generations and families and houses of their kinredes, by the names of euerie one from the twentieth yeare and vpward, al that could goe forth to warre, were reckned seventie foure thousand six hundred. Of the sonnes of Issachar, by the generations and families and houses of their kinredes, by the names of euerie one from the twentieth yeare and vpward, al that went forth to warre, were reckned fiftie foure thousand foure hundred. Of the sonnes of Zabulon, by the generations and families and houses of their kinredes, were reckned by names of euerie one from the twentieth yeare and vpward, al that could goe forth to warre, fiftie seuen thousand foure hundred. Of the sonnes of Joseph, namely of the sonnes of Ephraim by the generations families and houses of their kinredes were reckned by the names of euerie one, from the twentieth yeare and vpward, al that could goe forth to warre, fourtie thousand five hundred. Moreover of the sonnes of Manasses, by the generations and families and houses of their kinredes, were reckned by the names of euerie one from twentye yeares and vpward, al that could goe forth to warre, thirtie two thousand two hundred. Of the sonnes of Benjamin by the generations
rations and families and houses of their kinredes were reckned by names of euerie one from the twentieth yeare and
37 upward, al that could goe forth to warre, † thirtie five
38 thousand foure hundred. † Of the sones of Dan, by the
39 generations and families, and houses of their kinredes, were
40 reckned by the names of euerie one from twentieth yeares
41 and upward, al that could goe forth to warre, † sixtie two
40 thousand seuen hundred. † Of the sones of Aser, by the
41 generations and families and houses of their kinredes, were
42 reckned by the names of euerie one from the twentieth
43 yeare and upward, al that could goe forth to warre, † fourtie
44 thousand and a thousand five hundred. † Of the sones of
Nephthali, by the generations, and families, and houses of
their kinredes were reckned by the names of euerie one
from the twentieth yeare and upward, al that could goe forth
45 to warre, † fivetie three thousand foure hundred. † These
are they, whom Moeyses and Aaron numbered, and the twelue
princes of Israel, euerie one by the houses of their kinredes.
46 † And the whole number of the children of Israel by their
houses and families, from the twentieth yeare and upward,
47 that could goe to warre, † were six hundred three thou-
48 sand men five hundred fiftie. † But the Leuites in the tribe
49 of their families were not numbered with them. † And our
50 Lord spake to Moeyses, saying: † Number not the tribe of
Leni, neither shalt thou put the summe of them with the
51 children of Israel: † but appoint them over the tabernacle
52 of testimonie, and al the vessele thereof, and whatsoever pertineth to the ceremonies. They shall carie the tabernacle
53 and al the furniture thereof: and they shall be in the ministrie,
54 and shall pitch round about the tabernacle. † When you
are to goe forward, the Leuites shall take downe the tab-
55 ernacle: when you are to campe, they shall set it vp. what
56 stranger soever cometh to it, he shall be slaine. † And the
children of Israel shall campe euerie man by his troupe and
57 bands and hoste. † Moreover the Leuites 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 testimonie.
58 † The children of Israel therefor did according to all things
which our Lord had commanded Moeyses.
At the east side of the Tabernacle, the tribe of Judah pitched, with Issachar and Zabulon, and marched first; 10. on the south Ruben, with Simeon and Gad (17. the Tabernacle is carried, and set up by the Levites, who lodge and march round about it.) 18. on the west side, Ephraim with Manasseh and Benjamin: 25. on the north, Dan with Asher and Nephonethali.

And our Lord spake to Moses and Aaron saying: 

† Euerie one of the children of Israel by the troupes, ensignes, and standers, and houses of their kinctes shal camp, round about the tabernacle of covenent. † On the east Judas shall pitch his tents by the troupes of his bandes, and the prince of his troupes shall be Nahon the sonne of Aminadib. † And the whole summe of the warriours of his stocke, seuentie foure thousand six hundred. † Beside him, camped they of the tribe of Issachar, whose prince was Nathanael the sonne of Suar. † and all the number of his warriours seuentie foure thousand foure hundred. † In the tribe of Zabulon the prince was Eliab the sonne of Helon † and 8. all the hoste of warriours of his stocke, seuentie seuen thousand foure hundred. † All that were numbered in the campe of Judas, were an hundred eighty six thousand foure hundred: and they by their troupes shal march first. † In the campe of the sonnes of Ruben on the south side the prince shal be Elisur the sonne of Sedeur; † and the whole hoste of his warriours, that were numbered, fourethie six thousand nine hundred. † Beside him, camped they of the tribe of Simeon; whose prince was Salamiel the sonne of Surifaddai. † and the whole hoste of his warriours, that were numbered, seventye nine thousand three hundred. † In the tribe of Gad, the prince was Eliasaph the sonne of Duen. † and the whole hoste of his warriours, that were numbered, fourethie five thousand foure hundred fiftie. † All that were reckened in the campe of Ruben, an hundred seventye thousand and a thousand four hundred, shal by their troupes, they shal march in the second place. † But the tabernacle of testimonie shal be lifted vp by the offices of the Levites and their troupes. As it shal be sette vp, so shal it be taken downe. Euerie one shal march by their places, and orders. † On the west side shall be the campe of the sonnes of Ephraim, whose prince was Elimelech the sonne of Ammiud. † the whole
whole host of his warriors, that were numbered, fourtie thousand five hundred. † And with them the tribes of the sones of Manasses, whose prince was Gamaliel the sone of Phadalia. † and the whole host of his warriors, that were numbered, thirtie two thousand two hundred. † In the tribe of the sones of Benjamin the prince was Abidan the sone of Gedson. † and the whole host of his warriors, that were reckoned, thirtie five thousand foure hundred.

† Al that were numbered in the campe of Ephraim, an hundred eight thousand one hundred by their troupes: they shall march the third. † On the north part camped the sones of Dan: whose prince was Ahiezer the sone of Ammisaddai. † the whole host of his warriors, that were numbered, sixtie two thousand seven hundred. † Besides him they of the tribe of Aser pitched their tents: whose prince was Hegishel the sone of Ochran: † the whole host of his warriors, that were numbered, fourtie thousand and a thousand five hundred. † Of the tribe of the sones of Nephthali the prince was Ahira the sone of Enan: † the whole host of his warriors, sixtie three thousand four hundred. † Al that were numbered in the campe of Dan, were an hundred sixtie seven thousand six hundred: and they shall march last. † This is the number of the children of Israel, by the houses of their kinredes and troupes of the hoste being divided, six hundred three thousand five hundred sixtie. † And the Leuites were not numbered among the children of Israel: for so our Lord had commanded Moses. † And the children of Israel did according to all things, that our Lord had commanded. They camped by their troupes, and marched by their families and houses of their fathers.

Chap. III.
The Leuites are assumed to the service of the Tabernac. 14. numbered by their several families, and their offices distinguished. 45. They are taken to God in place of the first borne of the children of Israel. The residue of the first borne, above the number of Leuites, are redeemed with price.

1 These are the generations of Aaron and Moses in the day that our Lord spake to Moses in Mount Sinai.

† And these be the names of the sones of Aaron: his first begotten Nadab, then Abiu, and Eleazar, and Ithamar.
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. For Nadab and Abihu died, when they offered the strange fire in the sight of our Lord, in the desert of Sinai, without children: and Eleazar and Ithamar did the function of priesthood in the presence of Aaron their father. And our Lord spake to Moses, saying: Bring the tribe of Levi, and make them stand in the sight of Aaron the priest to minister unto him, and let them watch, and observe whatsoever pertaineth to the service of the multitude before the tabernacle of testimony, and let them keep the vessel of the tabernacle, serving in the ministerie thereof. And thou shalt give the Levites for a gift, 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. 

As none but Levites might serve in the tabernacle: so none but of Aaron's stock might do the office of priesthood.
tained to the rite of the altar, the cordes of the tabernacle, and all the furniture thereof. † The kinsmen of Caath shall have the peoples of the Amramites, and Ieasarites, and Hebronites, and Ozielites. These are the families of the Caathites reckoned by their names: † all of the male sex from one moneth and upward, eight thousand six hundred, they shall have the garde of the Sanctuary, † and shall camp on the south side. † And their prince shall be Elizaphan the sonne of Oziel; † and they shall keepe the arke, and table and the candlestick, the altars, and the vessel of the Sanctuary, wherein the ministration is, and the veile, and all such kind of implements. † And the prince of the princes of the Levites, Eliazar, the sonne of Aaron the priest, shall be over them that watch for the custodie of the Sanctuary. † But of Merari shall be the peoples of the Moholites, and Musites, reckoned by their names: † all of the male kind from one moneth and upward, six thousand two hundred. † Their prince Suriel the sonne of Abiahel: they shall camp on the north side.

† Under their custodie shall be the bordes of the tabernacle, and the barres, and the pillars and their feete, and all things that pertaine to this kind of service: † and the pillars of the court round about with their feete, and the pinnies with the cordes. † Before the tabernacle of covenent, that is to say, on the east side, shall: Moyses and Aaron camp, with: their sonnes, having the custodie of the Sanctuary, in the midst of the children of Israel. What stranger soever cometh therto, shall die. † All the Levites, that Moyses and Aaron numbered according to the precept of our Lord by their families in the male kind from one moneth and upward, were two thousand. † And our Lord said to Moyses: Number the first borne of the male sex of the children of Israel, from one moneth and upward, and thou shalt have the summe of them.

† And thou shalt take the Levites unto me for all the first borne of the children of Israel, I am the Lord: and their cattel for all the first borne of the cattel of the children of Israel.

† Moyses reckened, as our Lord had commanded, the first borne of the children of Israel. † and the males by their names, from one moneth and upward, were twentie two thousand two hundred and seventie three. † And our Lord spake to Moyses, saying: † Take the Levites for the first borne of the children of Israel, and the cattel of the Levites for their cattel,
cardel, and the Leuites shall be mine. I am the Lord. † But for 46
the price of two hundred seuentie three, of the first borne of
the children of Israel, † that exceede the number of the Leu-
etes, † thou shalt take five sicles for euechie head, after the mea-
sure of the Sactuarie. A sicle hath twentie oboles. † And thou 48
shalt give the money to Aaron and to his sonnes the price of
them that are aboue. † Moseles therefore tooke their money, 49
that were aboue, and whom he redeemed of the Leuites, † for 50
the first borne of the children of Israel, a thousand and three hun-
dred sixtie five sicles, according to the weight of the San-
tuarie, † and gaue it to Aaron and his sonnes, according to 51
the word that our Lord had commanded him.

ANNOTATIONS.

Chap. III.

39. Twentie two thousand. † Immediately before were numbered of Ger-
sonites (v. 22.) 7500. of Caathites (v. 28.) 8600. and of Merarites (v. 34.)
6200. which make in al 22300. VVhy then are 300. left out of the total
numme † especially being by and by (v. 43.) a smaller, and other odde numbers
of 273. are expressed, and therupon inferred (v. 46.) that the first borne of
the Israelites did so much exceede the Leuites. VVhereas if the whole number
of Leuites had bene also expressed in the general summe, as it is contained in
the three particular summes, the Leuites should exceede the first borne of
Israelites by the number of 27. For answere to this difficultie, some suppose
that the first borne of the Leuites were iust 300. and therefore so manie sup-
plying only their owne places, there remained iust twentie two thousand to
supple the places of the first borne of other Israelites, and so the Leuites
were fewer then those for whom they were taken vnto Gods seruice, by the
number of 173. But that the first borne of Leuites were neither more nor
fewer then 100. is not evident by the text. Howsoever therefore this doubt
be solued, sure it is, by S. Hieroms judgement (cited in the argument) that these
numbers are mystical. And the iust number of 22. thousand Leuites may
signifie (saueh Origen, homil. 4. in Num.) perfection, required in those that are
designed to the particular seruice of Gods; as there be also iust 22. Hebrew
letters; and 22. Patriarches from Adam to Iacob, from whom the Israelites
descended.

Chap. III.

Distinct offices are assigned to the families of Aaron, 15 of the other sonnes
of Caath, 21. of Gerson, 29. and of Merari. 34. Who are al numbered
from the age of thirtie yeares to fiftie, and so impioyed to their offices
and burdens.
And our Lord spake to Moyses, and Aaron, saying:

Take the summe of the sonnes of Caath out of the middle of the Levites, by their houses and families, from the thirtieth yeare & vpward, vnto the fiftieth yeare, of al that goe into stand and to minister in the tabernacle of covenante.

This is the service of the sonnes of Caath: when the campes is to remove, Aaron and his sonnes shall enter into the tabernacle of covenante, and Sanctum sanctorum, and shall take downe the veile that hangeth before the dore, and shall wrappe in it the arke of testimonie, and shall couer it agayne with a couer of Ianthine skinnes, and shall spread ouer it a cloth al of hyacinth, and shall draw in the barres. The tabel also of proposition they shall wrappe in a cloth of hyacinth, and shall put with it the censers and little morters, the goblettes and cuppes to powre the libaments: the breades shall be always on it; and they shall spread ouer it a cloth of scarlet, which againe they shall couer with a veile of ianthine skinnes, and shall put in the barres.

They shall take also a cloth of hyacinth wherewith they shall couer the candlestick with the lampes and tongs thereof and snufflers and al the vessels of oyle, which are necessarie for the dressing of the lampes: and ouer al they shall put a couer of ianthine skinnes, and put in the barres. Moreover the golden altar also they shall wrappe in a cloth of hyacinth, and shall spreade ouer it a couer of ianthine skinnes, and put in the barres. All the vessel wherewith the ministiration is done in the Sanctuarie, they shall wrappe in a cloth of hyacinth and shall spread ouer it a couer of ianthine skinnes, and put in barres. But the altar also they shall make cleane from the ashes, and shall wrappe it in a purple cloth, and shall put with it al the vessel, that they vse in the ministerie therof, that is to say, fire pannes, fleshhookes and forkes, pothookes and shouels. All the vessel of the altar together they shall couer with a veile of ianthine skinnes, and shall put in the barres. And when Aaron & his sonnes haue wrappe vp the Sanctuarie and the vessel thereof in the removing of the camp, then shall the sonnes of Caath enter in to carie the thinges wrappe vp: and they shall not touch the vessel of the Sanctuarie, lest they die. These are the burdens of the sonnes of Caath in the tabernacle of covenante: ouer whom shall be Eleazar the sonne of Aaron the
the priest, to whose charge pertaineth the oyle to dresse the lampons, and the incense of composition, and the sacrifice, that is always offered, and the oyle of vnoition, and whatsoever pertaineth to the service of the tabernacle, and of all the vessel, that are in the Sacruarum. † And our Lord spake 17 vnto Moyses and Aaron, saying: † † Destroy not the people 18 of Caarh out of the middles of the Levites: † but doe this to 19 them, that they may liue, and not die, if they touch Sancta sanctorum. Aaron and his sonnes shal enter, and they shal dispose the charges of curenie one, and shal diuide what curenie one must carie. † Let others by no curiositie see the things 20 that are in the Sanctuarie before they be wrapped vp, otherwise they shal die. † And our Lord spake to Moyses, saying: 21 † Take the summe of the sonnes of Gersom also by their 22 houses and families and kinredes, † from thirtie yeares and 23 vpward, vnto fiftie yeares. Number them al that geoe in and minifier in the tabernacle of covenant. † This is the office 24 of the familie of the Gersomites, † for to carie the curtines 25 of the tabernacle, and the rooue of the covenant the other couer, and over al the ianthine couer, and the hanging that hangeth in the entrie of the tabernacle of covenant, † the 26 curtines of the court, and the veile in the entrie that is before the tabernacle. Al thinges that pertayne to the altar, the cordes, and vessel of the ministerie, † shal the sonnes of 27 Gersom carie, by the commandment of Aaron & his sonnes: and curenie one shal knowe to what burden they must be affigned. † This is the service of the familie of the Gersomites 28 in the tabernacle of covenant, and they shal be vnder the hand of Ithamar the sonne of Aaron the priest. † The 29 sonnes of Merari also by the families and houses of their fathers thou shalt reckon, † from thirtie yeares and vpward, 30 vntil fiftie yeares, al that enter in to the office of their ministerie, and to the service of the covenant of testimonie. † These are their burdens: They shal carie the boardes of 31 the tabernacle and the barres thereof, the pillars and the fecte of them, † the pillars also of the court round about, 32 with their fecte and pinnes and cordes. Al the vessel and implements they shal receiue by account, and so shal carie them. † This is the office of the familie of the Merarites, and 33 their ministerie in the tabernacle of covenant: and they shal be vnder the hand of Ithamar the sonne of Aaron the priest.

Moyses
the Leuites

Moyles thersore and Aaron and the princes of the synagogue reckoned the sones of Caath, by their kinredes and houses of their fathers, from thirtie yeares and vpward, vnto the fiftieth yeare, al that enter in to the ministerie of the tabernacle of covenante. This is the number of the people of Caath that enter into the tabernacle of covenante: these did Moyles and Aaron number according to the word of our Lord by the hand of Moyles. The sones of Gerslon also were numbered by the kinredes and houses of their fathers, from thirtie yeares and vpward, vnto the fiftieth yeare, al that enter in to minister in the tabernacle of covenante: and they were found two thousand six hundred thirtie. This is the people of the Gerslonites, whom Moyles and Aaron numbered according to the word of our Lord.

The sones of Merari also were numbered by the kinredes and houses of their fathers, from thirtie yeares and vpward, vnto the fiftieth yeare, al that enter in to accomplish the rites of the tabernacle of covenante: and they were found three thousand two hundred. This is the number of the sones of Merari, whom Moyles, and Aaron reckened according to the commandment of our Lord by the hand of Moyles. All that were reckened of the Leuites, and whom Moyles and Aaron and the princes of Israel tooke by name, by the kinredes and houses of their fathers, from thirtie yeares and vpward, vnto the fiftieth yeare, entering in to the ministerie of the tabernacle, and to carie the burdens, were in al eight thousand five hundred eightie. According to the word of our Lord did Moyles reckon them, euerie one according to their office and burdens, as our Lord had commanded him.

Chap. V.

Lepers and al polluted persons must be cast out of the camp. 5. Confession of sinne, and satisfaction for trespass. 9. First fruities and oblations pertaine to the Priests. 11. The law of icelose.

A no our Lord spake to Moyles, saying: Command the children of Israel, that they cast out of the campe euerie leper, and whosoever hath a fluxe of seede, and is polluted vpon the dead: as wel man as woman cast yee out of the campe, lest when they shal dwel with you, they contaminate: Stil by the leffe (saieth Theodorot) God instrueth in the
contaminate it. † And the children of Israel did so, and they did cast them forth without the campe, as our Lord had spoken to Moyses. † And our Lord spake to Moyses, saying: † † Speake to the children of Israel: man, or woman, when they shall do any of all the sinnes, that are wont to chance to men, and by negligence have transgressed the commandement of the Lord, and have offended, † they shall confess their sinne, and restore the principal it self, and the fifth part over to him, against whom they sinned. † But if there be none to receive it, they shall give it to the Lord, and it shall be the priests, the same excepted, that is offered for expiation, to be a placable holfe. † At the firstfruits also, which the children of Israel doe offer, pertaine to the priest: † † and whatsoever is offered into the Sanctuary of euerie one, and is delivered to the hands of the priest, it shall be his. † And our Lord spake to Moyses, saying: † Speake to the children of Israel, and thou shalt say to them: The man, whose wife erreth, and contemning her husband † hath slept with an other man, and her husband could not find it, but the adulterie is secrete, and can not be proved by witnesses, because she was not found in the adulterous fact: † † if the spirit of the if the spirit of ielousie stirre vp the husband against his wife, which either is polluted, or is charged with false suspicion, † he shall bring her to the priest, and shall offer an oblation for her the tenth part of a satten of barley meale: he shall not poure oyle thereon, nor put frankincense upon it: because it is a sacrifice of ielousie, and an oblation searching our adulterie. † The priest therefore shall offer it, and set it before the Lord. † And he shall take † † holie water in an earthen vessell, and he shall cast a little gravel of the pavement of the tabernacle into it. † And when the woman shall stand in the sight of the Lord, † he shall uncover her head, and shall put upon her handes the sacrifice of recordation, and the oblation of ielousie: and himselfe shall hold the most bitter waters, wheron he heaped curses with execration. † and he shall adjure her, and shall say: If an other man hath not slept with thee, and if thou be not polluted by forfaking thy husbands bedde, these most bitter waters shall not hurt thee, wherupon I have heaped curses. † But if thou hast declined from thy husband, & art polluted, and hast lien with an other man: † thou shalt be subject to these maladictions: Our Lord geue thee for a
Law of Icelousie, Numerti.

maleiction, and an example of all among his people: make
22 he thy thigh to rotte, and bellic dwellying burst alunder. † the
23 cursed water enter into thy bellyie, and thy wombe being
24 swolne let thy thigh rotte. And the woman shall answer,
25 Amen, amen. † And the priest shall write these curses in a
booke, and shall wash them out with the most bitter waters,
26 whereupon he heaped the curies, † and he shall geue them
27 her to drinke. Which when she hath drunke vp, † the priest
shall take of her hand the sacrifice of icelousie, and shall elevate
it before the Lord, and shall put it vpon the altar: yet so not-
28withstanding that first, † he take a handful of the sacrifice of
that, which is offered, & burne it vpon the altar: and so geue
29 the most bitter waters to the woman to drinke. † Which
when she hath drunke, if she be polluted, and by contempt
of her husband guiltie of adulterie, the waters of maleiction
shall goe through her, and her bellye being puff vp her thigh
shall tote withal: and the woman shall be for a maleiction,
28 and an example to all the people. † But if she be not polluted,
29 she shall be blamelesse, and shall beare children. † This is the
law of icelousie. If the woman decline from her husband, and
30 if she be polluted, † and the husband stirred with the spirit
of icelousie brought her in the sight of the Lord, and the priest
haue done to her according to all thinges that are written:
31 † the husband shall be without fault, and she shall beare her
iniquitie.

ANNOTATIONS.

CHAP. V.

7. shall confess their sinne. ] General confession (such as Protestants make)
sufficed nothiere for purging sinnes: but whoeuer transgressed anie of Gods
commandments, were bound by this divine positive law, to confess expressly
and distinctly their sinne, which in particular they had committed. Also to make
restitution, if wrong were done to anie other, with a fifth part above the
principal. And farre further satisfaction to God they must offer sacrifice. At
which did plainly presage & forshew the necessitie of particular confession
of sinnes, and satisfaction, in the Sacrament of Penance, instituted by Christ.
John. 10.

CHAP. VI.

Consecration, 14. and oblation of Nazarites. 22. As itt forme how the Priest
shall bless the people.

AND
A

N o our Lord spake vnto Moyse, sayeing: † Speake to 12 the children of Israel, and thou shalt say to them: Man, or woman, when they shall make a vow to be sanctified, and † wilt consecrate them selyes to the Lord: † they shall abstine from wine, & euerie thing, that can make one drunke, veger of wine, and of any other potion, and whatsoeuer is pressed out of the grape, they shall not drinke: new grapes and drie they shall not eate † at the daies wherein they are by vow consecrated to the Lord: whatsoeuer may be of the vineyard, from the reifen to the kernel they shall not eate. † At the time of his separation a rafour shall not passe over his head vntil the day be expired, that he is consecrated to the Lord. He shall be holie, † whiles the bush of haire on his head doth grow. † At the time of his consecration he shall not enter in to the dead, † neither shall he be contaminated no nor on his fathers and mothers and brothers and sisters corps, because the consecration of his God is vpon his head. † At the daies of his separation he shall be holie to the Lord. † But if anie man die sodenly before him, the head of his consecration shall be polluted: which he shall shawe forth in the same day of his purgation, and againe the seuenth day. † and in the eight day he shall bring two turtles, or two young pigeons to the priesst in the enttie of the covenent of testimonie. † and the priesst shall offer one for sinne, and the other for an holocaust, and shall pray for him, because he hath sinned by occassion of the dead: and he shall sanctifie his head that day: † and shall consecrate to the Lord the daies of his separation, offering a lambe of a yeare old for sinne: yct so that the former daies be made frustrate, because his sanctification was polluted. † This is the law of consecration. 13 When the daies, that by vow he had determined, shall be expired: he shall bring him to the doore of the tabernacle of covenant, † and shall offer his oblation to the Lord, a male lambe of a yeare old without spotte for an holocaust, and an ewe lambe of a yeare old without spotte for sinne, and a ramme without spotte, for a pacifique hoste, † a basket also of unleuened bredes that are tempered with oile, and wafers without leuen anointed with oile, and the libamentes of euerie one: † which the priesst shall offer before the Lord, 16 and shall offer as wel for sinne, as for an holocaust. † But the ramme he shall immolate for a pacifique hoste to the Lord, offering
offering with all the baskettes of azymes, and the libaments
that by custome are dew. † Then shall the Nazareite be shawn before the dore of the tabernacle of covenant, from the bush of the haire of his consecration: and he shall take his haires, and lay them upon the fire, that is under the sacrifice of pacificques: † And a shoulder of the ramme boyled, and one cake without leuene out of the baskette, and one wafer vneluened, and he shall deliver them into the handes of the Nazareite, after that his head be shawn. † And receiving them againe from him, he shall elevate them in the sight of the Lord: and being sanctified they shall be the priests, as the bread, which was commanded to be separated, and the shoulder, after these things the Nazareite may drinke wine.

† This is the law of the Nazareite, when he shal 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 minde, so shall he do to the fulfilling of his sanctification. † And our Lord spake to Mosyes, saying: † Speake to Aaron and his sonnes: Thus shall you bless the children of Israel, and you shall say to them: † Our Lord bless thee, and keep thee. † Our Lord shew his face to thee, and have mercie upon thee. † Our Lord turne his countenance vnto thee, and geue thee peace. † And they shall invoke my name vpon the children of Israel, and I will bless thee.

ANOTATIONS.

† I will consecrate themselues † To such as of their owne accord, would bind them selues by vowe to certaine things not commanded, God prescribeth a Rule containing three special obseruations; not to drinke wine, or any thing that may make drunke, not to cut their haires, and not to touch a dead corps. He appointeth likewise rites in making this profession, and calleth the professed Nazareites, that is, segregated or separated from the ordinarie state of people; though it was, for most part, but for a time, to be limited by the parties them selues, and in some perpetual, as in Samson. Indic. 13. Now what do Nazareites signify, saith S. Gregorie (l. 33 c. 23. Moral.) but those that abstaine, and contain voluntarily from things otherwise lawfull? As from eating flesh, either for certaine daies and times, or altogether; from Mariage; from prophetic in worldlie goodes; and the like.

† God prescribeth the rule of Nazareites, & the rites of their consecration.

The same was a figure of vowes both temporal and perpetual.
IN dedication of the Tabernacle, the princes of the twelve tribes offer jointly six waines, and twelve oxen. Then every prince several days make other oblations. So And God speaketh to Moses from the Propitiatorie.

And it came to pass in the day that Moses finished the tabernacle, and erected it: he anointed also and sanctified it with the vessel thereof, the altar likewise and all the vessel thereof. 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 gifts before our Lord six waines covered, with twelve oxen. Two princes offered one waine, and every man one ox and they offered them before the tabernacle. And our Lord said to Moses: Take them of their hands to serve in the ministerie of the tabernacle, and thou shalt deliver them to the Leuites according to the order of their ministerie. When Moses therefore had taken the waines and the oxen, he delivered them to the Leuites. Two waines and four oxen he gave to the sons of Gersom, according to that which was necessary for them. The other four waines, and the eight oxen he gave to the sons of Merari according to their offices and service, under the hand of Ithamar the sonne of Aaron the priest. But to the sons of Caath he gave not waines and oxen: because they serve in the sanctuarie, and carie their burdens upon their owne shoulders. The princes therefore offered unto the dedication of the altar, the dace wherein it was anointed, their oblation before the altar. And our Lord said to Moses: Let the princes one and one every day offer their gifts unto the dedication of the altar. The first day Nahashon the sonne of Aminadab of the tribe of Judah offered his oblation: and there were in it a siluer plate of an hundred and thirtie siciles weight, a phial of siluer having seuentie siciles according to the weight of the sanctuarie, both full of flower tempered with yle for a sacrifice: a little morter of ten siciles of gold full of incence: an ox out of the hearde, and a ramme, and a lambe of a yeare old for an holocaust: and a bucke goat for sinne: and for a sacrifice of pacifiques, two oxen, five rammes, five bucke goates, five lambes of a yeare old. This is the oblation of Nahashon the sonne of Aminadab. The second
second day offered Nathanael the sonne of Suar, prince of
the tribe of Issachar, a plate of silver weighing an hundred
thirtie sicles, a phial of silver hauing seuentie sicles, accord-
ing to the weight of the Sanctuarie, both ful of flower
tempered with oyle for a sacrifice: a little morter of gold
hauing ten sicles ful of incense: an ox out of the heard,
and a ramme, and a lambe of a yeare old for an holocaust:

22. 23. and a bucke goate for sinne: and for a sacrifice of
pauciues, two oxen, five rammes, five bucke goates five
lambes of a yeare old. this was the oblation of Nathanael the
sonne of Suar. The third day the prince of the sonnes
of Zabulon Eliaib the sonne of Helon, offered a plate of
silver weighing an hundred thirtie sicles, a phial of silver
hauing seuentie sicles after the weight of the Sanctuarie,
both ful of flower tempered with oyle for a sacrifice: a little
morter of gold weighing ten sicles ful of incense: an ox
out of the heard, and a ramme, and a lambe of a yeare old
for an holocaust: and a bucke-goate for sinne, and for a
sacrifice of paciues, two oxen, five rammes, five bucke
goates, five lambs of a yeare old. this is the oblation

30. of Eliaib the sonne of Helon. The fourth day the prince
of the sonnes of Ruben, Elisur the sonne of Sedeur, offered
a plate of silver weighing an hundred thirtie sicles, a phial
of silver hauing seuentie sicles after the weight of the San-
tuarie, both ful of flower tempered with oyle for a sacrifice:
a little morter of gold weighing ten sicles ful of incense:
an ox out of the heard, and a ramme, and a lambe of a
yeare old, for an holocaust: and a bucke goate for sinne:

35. and for paciues hostes two oxen, five rammes, five
bucke goates, five lambs of a yeare old. this was the obla-
tion of Elisur the sonne of Sedeur. The fifth day the
prince of the sonnes of Simeon Salamiel the sonne of Suri-
addai. offered a plate of silver weighing an hundred
thirtie sicles, a phial of silver hauing seuentie sicles after the
weight of the Sanctuarie, both ful of flower tempered with
oyle for a sacrifice: a little morter of gold weighing ten
sicles ful of incense: an ox out of the heard, and a
ramme, and a lambe of a yeare old for an holocaust: and
a bucke goate for sinne: and for paciue hostes two
oxen, five rammes, five bucke goates, five lambs of a yeare
old. this was the oblation of Salamiel the sonne of Surifaddai.
The sixth day the prince of the sons of Gad, Eliasaph the son of Duet, offered a plate of silver weighing a hundred thirtie sicles, a phial of silver having seuentie sicles after the weight of the Sanctuarie, both ful of owre tempered with oyle for a sacrifice: a little morter of gold weighing ten sicles full of incense: an ox out of the heare, and a ramme, and a lambe of a yeare old for an holocaust: and a bucke goate for sinne: and for pacifique hostes, two oxen, two rammes, two bucke goates, two lambes of a yeare old. This was the oblation of Eliasaph the son of Duet.

The seventh day the prince of the sons of Ephraim, Eliasama the son of Ammiud, offered a plate of silver weighing a hundred thirtie sicles, a phial of silver having seuentie sicles after the weight of the Sanctuarie, both ful of owre tempered with oyle for a sacrifice: a little morter of gold weighing ten sicles full of incense: an ox out of the heare, and a ramme, and a lambe of a yeare old for an holocaust: and a bucke goate for sinne: and for pacifique hostes, two oxen, two rammes, two bucke goates, two lambes of a yeare old. This was the oblation of Eliasama the son of Ammiud.

The eight day the prince of the sons of Manasses, Gamaliel the son of Phadassur, offered a plate of silver weighing a hundred thirtie sicles, a phial of silver having seuentie sicles after the weight of the Sanctuarie, both ful of owre tempered with oyle for a sacrifice: a little morter of gold weighing ten sicles, ful of incense: an ox out of the heare, and a ramme, and a lambe of a yeare old for an holocaust: and a bucke goate for sinne: and for pacifique hostes, two oxen, two rammes, two bucke goates, two lambes of a yeare old. This was the oblation of Gamaliel the son of Phadassur.

The ninth day the prince of the sons of Benjamin, Abidan the son of Gedeon, offered a plate of silver weighing a hundred thirtie sicles, a phial of silver having seuentie sicles after the weight of the Sanctuarie, both ful of owre tempered with oyle for a sacrifice: a little morter of gold weighing ten sicles ful of incense: an ox out of the heare, and a ramme, and a lambe of a yeare old for an holocaust: and a bucke goate for sinne: and for pacifique hostes, two oxen, two rammes, two bucke goates, two lambes of a yeare old. This was the oblation of Abidan the son of Gedeon.

The tenth day the
offering.

day the prince of the sons of Dan, Ahiezer the sonne of
67 Ammifaddai offered a plate of silver weighing an hundred
thirtie sicles, a phial of silver having seuentie sicles, after the
weight of the Sanctuary; both ful of flowre tempered with
68 oile for a sacrifice: † a little morter of gold weighing ten
sicles ful of incense: † an oxe out of the heard, and a ramme,
70 and a lambe of a yere old for an holocaust: † and a bucke
71 goate for sinne: † and for pacifique hostes, two oxen, five
rammes, five bucke goates, five lambes of a yere old. this was
the oblation of Ahiezer the sonne of Ammifaddai. † The
eleventh day the prince of the sons of Aser, Phegiel the
73 sonne of Ochran offered a plate of silver weighing an hun-
dred thirtie sicles, a phial of silver having seuentie sicles after
the weight of the Sanctuary, both ful of flowre tempered
with oile for a sacrifice: † a little morter of gold weighing
75 ten sicles ful of incense: † an oxe out of the heard, and a
ramme, and a lambe of a yere old for an holocaust: † and
77 a bucke goate for sinne: † and for pacifique hostes, two oxen,
five rammes, five bucke goates, five lambes of a yere old.
78 this was the oblation of Phegiel the sonne of Ochran. † The
twelfth day the prince of the sons of Nephthali, Ahira the
79 sonne of Enan offered a plate of silver weighing an hun-
dred thirtie sicles, a phial of silver having seuentie sicles after
the weight of the Sanctuary, both ful of flowre tempered
30 with oile for a sacrifice: † a little morter of gold weighing
31 ten sicles, ful of incense: † an oxe out of the heard, and a
32 ramme, and a lambe of a yere old for an holocaust: † and
33 a bucke goate for sinne: † and for pacifique hostes, two oxen,
five rammes, five bucke goates, five lambes of a yere old.
34 this was the oblation of Ahira the sonne of Enan. † These
things were offered of the princes of Israel in the dedication
of the altar, in the day wherin it was consecrated. plates of
silver twelue: phials of silver twelue: little morters of gold
35 twelue: † so that one plate had an hundred and thirtie sicles
of siluer, and one phial had seuentie sicles: that is, in the
whole of al the vessel of siluer two thousand foure hundred
36 sicles, by the weight of the Sanctuary. † little morters of
gold twelue ful of incense weighing ten sicles a piece, by the
weight of the Sanctuary: that is, in the whole an hundred
37 twentie sicles of gold: † oxen out of the heard for an hol-
ocaust twelue, rammes twelue, lambes of a yeare old twelue,
and their libamentes: twelve bucke goates for sinne. † For 28 pacifique hostes, even twenty fowre, rammes sixty, bucke goates sixty, lambs of a yeare old sixty. These things were offered in the dedication of the altar, when it was anointed. † And when Moyses entred into the tabernacle of covenante, 39 to consult the oracle, he heard the voice of him that spake to him from the propitiatorie, that was over the arke betwixt the two Cherubs, from whence also he spake to him.

Chap. VIII.

Seven lampes are so placed on the golden candlesticke, that they may shine towards the breedes of proposition. 5. The ordination of the Leuites. 24. And at what age they shall serve in the tabernacle.

And our Lord spake to Moyses, saying: † Speak to 12 Aaron, and thou shalt say to him: When thou shalt place the seuen lampes, let the candlestick be sette vp in the south part ouer against the north, toward the table of the breedes of proposition, ouer against that part toward which the candlestick looketh, shall they shine. † And Aaron did so, 3 and he put the lampes vp on the candlesticke, as our Lord had commanded Moyses. † This was the making of the candlesticke; 4 of beaten gold, as we l the middle shaft, as al things that arose out of both sides of the branches: according to the example which our Lord shewed to Moyses, so wrought he the candlesticke. † And our Lord spake to Moyses saying: † Take 56 the Leuites out of the middes of the children of Israel, and thou shalt purifie them, † according to this rite: Let them be sprinkled with: † the water of lustration, & shewe all the haires of their fleth. And when they have washed their garments, and are cleansed, † they shall take an oxe out of the heardes, 8 and his libament flour being tempered with oyle: and another oxe out of the hearde thou shalt take for sinne: † and thou shalt bring the Leuites before the tabernacle of covenante, calling together all the multitude of the children of Israel. † And when the Leuites are before the Lord, the children of Israel shall put their handes vpon them † and Aaron shall offer the Leuites, a gift in the sight of the Lord from the children of Israel, that they may serve in his ministerie. † The Leuites also shall put their handes vpon the heades of the oxen, of the which thou shalt make one for sinne, and the other for holocauste of the Lord, to pray for them. † And thou shalt sette 13 the
the Levites in the sight of Aaron and of his sons, and being
offered shall consecrate them to the Lord, and shall separate
them from the midst of the children of Israel, to be mine.
† And afterward they shall enter into the tabernacle of coven-
ant, to serve me. And thou shalt to purifie and consecrate
them for an oblation of the Lord: because they were genet-
me for a gift of the children of Israel. † For the first borne
that open eructe matter in Israel, I have taken them. † For
mine are all the first borne of the children of Israel, as well
men as of beasts. From the day that I smote eructe first
borne in the Land of Egypt, have I sanctified them to me:
† and I have taken the Levites for all the first borne of the
children of Israel: † 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. † And
Moses and Aaron and all the multitude of the children of
Israel did concerning the Levites the things that our Lord
had commanded Moses: † and they were purified, and
washed their garments. And Aaron set them in the
light of our Lord, and prayed for them, † that being purified
they might enter to their offices into the tabernacle of co-
venant before Aaron & his sons. Even as our Lord had co-
manded Moses touching the Levites, so was it done. † And
our Lord spake to Moses, saying: † This is the law of the
Levites. From twenty five yeares and upward, they shall en-
ter in to minister in the tabernacle of covenant. † And when
they shall have accomplished the fiftieth yeare of their age,
they shall cease to serve: † and shall be the ministers of their
brethren in the tabernacle of covenant, to keepe the things
that are committe to them, but not to do the verie workes.
Thus shalt thou dispose to the Levites in their custodies.

CHAP. IX.
The prouct of Pasch to be made the fourtenth day of the first moone, is renew-
ed. 6. But the mideane, and stelae in annoter the fourtenth day of the
second moneth. 15. The camp must rest or march, as the cloud or pilers of
fire, r maineth over the tabernacle, or departeth.

And our Lord spake to Moses, in the desert of Sinai,
the second yare, after they went out of the land of
Egypt.
Egypt, the first month saying: † Let the children of Israel make the Passover in his time, † the fourteenth day of this month at even, according to all the ceremonies and insuffications thereof. † And Moses commanded the children of Israel that they should make the Passover. † 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 Moses the children of Israel did. † But behold certaine vnclene upon the soule of man, which could not make the Passover on that day, coming to Moses and Aaron, † said to them: We are vnclene upon the soule of man. Why are we defrauded that we cannot offer the oblation to our Lord in the dew time among the children of Israel? † To whom Moses answered: Stand that I may ask counsel what our Lord will command concerning you. † And our Lord: Spake to Moses, saying: † Spake to the children of Israel: The man that shall be vnclene upon a soule, or in his journey farre off in your nation, let him make the Passover to the Lord † in the second month, the fourteenth day of the month at even: with azymes and wilde leffe shal they eate it: † they shall not leaue anie thing thereof vntil morning, and a bone thereof they shall not breake, al the rite of the Passover they shall observe. † But if anie man both be cleane, and was not in his journey, and yet did not make the Passover, that soule shall be destroyed out from among his peoples, because he offered not sacrifice to the Lord in his dew time: he shall bear his sinne. † The stranger also and stranger if they be with you, shall make the Passover to the Lord, according to the ceremonies and insuffications thereof. The same name precept shall be among you a swel to the stranger, as to him that is borne in the country. † Therefore the day that the tabernacle was erected, a cloude covered it. And from evening over the tabernacle there was as it were the likenesse of fire vntil morning. † So was it done alwayes: by day the cloude covered it, and by night as it were the likenesse of fire. † And when the cloude that protected the tabernacle, had bene taken away, then the children of Israel marched: and in the place where the cloude had floode, there they camped. † At the commandment of our Lord they marched, and at his commandment they pitched the tabernacle. At the daies that the cloude
The cloud. Trumpets.  

cloude stode over the tabernacle, they remained in the

same place: † 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 † for as manie daies soever as
the cloude had bene over the tabernacle. At the command-

cment of our Lord they pitched their tentes, and at his com-

mandement they tooke them downe. † If the cloude had
bene from euen vntl morning, and immediately at day
breake had forstaken the tabernacle, they marched: and if it
had departed after a day and a night, they tooke downe their
tentes. † But if for two daies or one moneth or a longer
time it had bene over the tabernacle, the children of Israel
remained in the same place, and marched not: but imme-
diately as it had departed, they removed the campe. † By
the word of the Lord they pitched their tentes, and by his
word they marched: and were in the watches of our Lord
according to his commandment by the hand of Moyses.

CHAP. X.

Trumpets are sounded by the priests, done fly for diverse purposes. 11. The

campe marcheth from the desert of Sinai. 19. Moyses intreateth Hobab the

Madianite to remaine with them. 35. His prayer when the arke is taken

up, and sette downe.

2 A N D our Lord spake to Moyses, saying: † Make thee
two trumpettes of beaten siluer, wherewith thou maist fe-
cal togethers the multitude when the campe is to be re-

moved. † And when thou shalt sound with the trumpettes, all
the multitude shall gather unto thee to the doore of the ta-

bernacle of covenante. † If thou sound but once, the princes
shall come to thee, and the heads of the multitude of Israel.

† But if the trumpeting sound in length and with a broken
tune, they shall move their campe first that are on the east side.

† And at the second sound and the like noyse of the trumpet,
they shall take up their tentes that dwell toward the south.
and after this manner shall the rest doe, when the trumpettes
shall sound to the marching. † But when the people is to be
gathered together, the sound of the trumpet shall be plaine.

and they: † shall not make a broken sound. † And the sound
of Aaron the priests shall sound with the trumpettes: and
this shall be an ordinance for euer in your generations. † If
you goe forth to warre out of your land against the enimies

that
that fight against you, you shall sound with trumpettes in length, and there shall be a remembrance of you before the Lord your God, that you may be delivered out of the handes of your enemies. ¶ If at anie time you shall have a banket, and festival days, and Calendes, you shall sound with trumpettes over the holocaustes, and pacifique victimes, that they may be unto you for a remembrance of your God. I the Lord your God. ¶ The second yeares, in the second moneth, the twentieth day of the moneth was the cloude lifted vp from the tabernacle of covenent. ¶ and the children of Israel marched by their troupes from the desert of Sinai, and the cloud rested in the wildernesse of Pharan. ¶ And the first moved their campe according to the comandement of our Lord by the hand of Moyles. ¶ The sonses of Judas by their troupes: whose prince was Nahasson the sonne of Aminadab. ¶ In the tribe of the sonses of Issachar, the prince was Nathanael the sonne of Suaer. ¶ In the tribe of Zabulon, the prince was Eliab the sonne of Helon. ¶ And the tabernacle was taken downe, where the sonses of Gerson and Merari carrying, marched. ¶ And the sonses of Ruben also marched, by their troupes and order, whose prince was Helisur the sonne of Sedeur. ¶ And in the tribe of Simeon, the prince was Salmiel the sonne of Surifaddai. ¶ Moreover in the tribe of Gad, the prince was Eliaaph the sonne of Duel. ¶ And the Caathites also marched carrying the Sanctuary. ¶ So long was the tabernacle carried, til they came to the place of erecting it. ¶ The sonses of Ephraim also moved their campe by their troupes, in whose hoste the prince was Eliasaph the sonne of Ammud. ¶ And in the tribe of the sonses of Manasles, the prince was Gamaliel the sonne of Phadaflur. ¶ And in the tribe of Benjamin the prince was Abidan the sonne of Gedeon. ¶ The last of all the campe marched the sonses of Dan by their troupes, in whose hoste the prince was Ahiezer the sonne of Ammifaddai. ¶ And in the tribe of the sonses of Aser, the prince was Phegiel the sonne of Oshran. ¶ And in the tribe of the sonses of Nepthali the prince was Ahira the sonne of Enan. ¶ These are the campe, and the marchings of the children of Israel by their troupes when they marched. ¶ And Moyles said to Hobab the sonne of Raguel the Midianite, ¶ his allyed: We march toward the place, which our Lord will geue vs: come with vs, that we may...
may do thee good: for our Lord hath promised good things to Israel. † To whom he answered: I will not goe with thee, but I will returne to my countrie, wherein I was borne.  
† And he said: Doe not forsake vs: for thou knowest in what places through the desert we may campe, and thou shalt be our guide. † And when thou comest with vs, whatsoever shall be best of the riches, which our Lord shall deliver vs, we wil geue thee. † They marched thersore from the Mount of our Lord three daies journey, and the arke of the covenant of our Lord went before them, for three daies providing a place for the campe. † The cloude also of our Lord was over them by day when they marched. † And when the arke was lifted vp, Moyses said: Arise Lord, and be thine enemies dispersed, and let them fleer that hate thee, from thy face. † And when it was sette downe, he said: Returne Lord to the multitude of the host of Israel.

CHAP. XI.
The people murmuring are punished with fire. 7. Manna is againe described. 10. Moyses being afflicted with solicitude of troublesome people. 16. God advieth Moyses. 18. The people have their fill of flesh. 33. But forthwith manie die of the plague. Whereof the place is called, The sepulchres of concupiscence.

I N the meantime there arose a murmuring of the people, as it were repining for labour, against our Lord. Which when our Lord had heard, he was angrie. And the fire of our Lord being kindled against them, devoured the uttermost part of the campe. † And when the people had cried to Moyses, 3 Moyses prayed to our Lord, and the fire was quenched. † And he called the name of that place, Kindling: for that the fire of our Lord had bene kindled against them. † For: These were common vulgar people, that came vp with them, burned with desire, sitting and weeping, the children of Israel being joyned together with them, and said: Who shall geue vs flesh to eate? † We remember the fishes that we did eate in Egypt gratis: the cucumbers came vnto our minde, and the melons, and leekes and onions and garlike. † Our foule is drie, 7 our eies behold nothing els but Manna. † And the Manna was as it were the seede of Coriander, of the colour of bdellion. 3 Jion. † And the people went about, & gathering it, grounde it in
it in a milne, or braied it in a morter, bolying it in a potte, and making cakes therof of the tait as it were of oyled bread. 
† And when the dew fel in the night vpon the campe, the 9 
Manna also fel withal. † Moyfes therefore heard the people 10 
weeping by their families, euery one at the doores of his 
tent. And the furie of our Lord was exceeding wreath: but to 
Moyfes alfo it seemed an intolerable thing. † and he said to 11 
our Lord: Why haft thou afflicted thy fervant? wherefore do 
I not finde grace before thee? and why haft thou laid the 
weight of all this people vpon me? † Have I concealed al 12 
this multitude, or begotten them, that thou shouldest say to 
me: Carie them in thy bofome as the nource is wont to carie 
the little infant, and bære them into the land, for the which 
 thou haft sworn to their fathers? † Whence shall I haue 13 
flesh to geue to so great a multitude? they whine against me, 
saying: Geue vs flesh that we may eate. † I alone can not fu-
stainc al this people, because it is heauie for me. † But † if 14 
it come vnto thee other wife, I bëfee thee to kil me, and let 
me finde grace in thine eies, that I be not molestd with fo-
great cuils. † And our Lord lëd to Moyfes: Gather me fe-
te men of the ancients of Israel, whom thou knowest to 15 
be the ancients of the people and masters: and thou shalt 
bring them to the doore of the tabernacle of couenant, and  
shalt make them to stand there with thee, † that I may de-
scend and speake to thee: and † I wil take of thy spirit, and 16 
will diluier to them, that they may sustaine with thee, the  
burden of the people, and thou onlie be not burdened. † To 17 
the people also thou shalt say: Be sanctified: to morrow you  
shal eate flesh; for I have heard you say: Who shal geue vs 
meates of flesh? it was wel with vs in Ægypt. That the Lord  
may geue you flesh, and you may eate: † not one day, nor 18 
two, or sixe or ten, no not twentie, † but euin to a moneth  
of daies, til it goe out a your nofethrils, and be turned to loft-
shomes, because you have reected the Lord, who is in the  
middes of you, and haue whyned before him, saying: where-
fore came we out of Ægypt? † And Moyfes lëd: There are  
six hundred thousand footemen of this people, & lëst thou:  
I wil geue them flesh to eate a whole moneth? † Why, shal  
a multitude of sheepe and oxen be killed, that it may suffice  
for meate? or shal al the fishes of the sea be gathered toge-
ther, for to fill them? † To whom our Lord answered: Why, 23 
is the-
Seventy Ancients.

is the hand of the Lord vnable? Now presently thou shalt see whether my word shall be accomplished in deed. † Mosaic therefore came, and told the people the wordes of our Lord, assembling seventy men of the ancients of Israel, whom he caused to stand about the tabernacle. † And our Lord descended in a cloud, and spake to him, taking away of the spirit that was in Mosaic, and going to the seventy men. And when the spirit had rested on them, they prophesied, neither ceased they any more. † 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. "for they also had been enrolled, and were not gone forth to the tabernacle. † And when they prophesied in the camp, there ran a boy, and told Mosaic, saying: Eldad and Medad do prophesie in the camp. † Forthwith I saw the sonne of Nun, the minister of Mosaic, and chosen of manie, said: My Lord Mosaic forbade them. † But he said: Why hast thou emulation for me? O that all the people might prophesie, and that our Lord would give them his spirit? † And Mosaic returned, and the ancients of Israel into the camp. † 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 daies journey, on euery side of the camp round about, and they did fill in the are two cubites high over the earth. † The people therefore rising vp al 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. † As yet the flesh was in their teeth, neither had that kind of meate failed: and behold the furies of our Lord being provoked against the people, broke them with an exceeding great plague. † And that place was called: "The Sepulchres of concupiscence: for there they buried the people that had lusted. And departing from the Sepulchres of concupiscence, they came vnto Haeleroth, and taried there.

CHAP. XII.

Marie and Aaron murmur against Mosaic. 6. Whom God praiseth above other prophets. 10. Marie being stricken with leprosye, Aaron confesseth his faults. 13. Mosaic praiseth for her, and after seven daies separation from the camp, she is restored.

Exod. 1

1 And Marie and Aaron spake against Mosaic, for his wife the "Ethiopian, † and they said: hast our Lord spoken..."
spoken by Moyses onlie? hath he not spoken to vs also in like manner? Which when our Lord had heard, († † For 3 Moyses was the mildest man above all men, that dwelt upon the earth.) † immediately he spake to him, and to Aaron and Marie: Goe forth you three onlie to the tabernacle of covenante. And when they were come forth, † our 5 Lord descended in the pillar of a cloud, and stooed in the entrie of the tabernacle calling Aaron and Marie. Who going up to him, † he said to them: Heare my wordes: If there shall be among you a prophete of the Lord, in vision wil I appeare to him, or in sleepe I will speake to him. † But 7 my servaunt Moyses is not such an one, who in all my house is most faithfull: † for mouth to mouth I speake to him: and plainly: and not by riddles andfigures doth he see the Lord. Why therefore did you not seare to destrict from my servaunt Moyses? † And being wrath against them, he went away: † the cloud also departed that was over the tabernacle: 10 and behold Marie appeared white with leprosie as it were snow. And † when Aaron had looked on her, and saw her wholly covered with leprosie, † he said to Moyses: I beseech thee my Lord, lay not upon vs this sinne which we have foolishly committed, † let not this woman be as it were dead, and as an abortiuue that is cast forth of the mothers wombe. Lo now the one halfe of her flesh is devoured with the leprosie. † And Moyses cried to our Lord, saying: God, 13 I beseech thee, heale her. † To whom our Lord answered: 14 If her father had spitte upon her face, ought she not to have been ashamed seven daies at the least? Let her be separated seven daies without the campe: and after wards she shal be called againe. † Marie therefore was shut forth without the campe seven daies: and the people mowed not from that place, untill Marie was called againe.

Chap. XIII.

From the desert of Pharan Moyses sendeth twelve men (of euery tribe one) to view the Land of Chanaan. 17. changeth Ose his name into Iosue, 18. instrueth them which way to goe, and what to note in the land: 22. which they performe: 16. and after foureie daies returne, bringing with them fruietes, in token of the landes fertilitie. 29. but in other respects (the rest besides Caleb and Iosue) discouraging the people make them to enmity.
AND the people marched from Haceroth pitching their tents in the desert of Pharan. And there our Lord spake to Moses, saying; send men, that may view the Land of Chanaan, which I will give to the children of Israel, one of euerie tribe, of the princes. Moses did that which our Lord had commanded, from the desert of Pharan sending principal men, whose names be these. Of the tribe of Ruben, Samuel the sonne of Zechur. Of the tribe of Simeon, Saphat the sonne of Huri. Of the tribe of Iuda, Caleb the sonne of Iephone. Of the tribe of Issachar, Igal the sonne of Ioseph. Of the tribe of Ephraim, Osee the sonne of Nun. Of the tribe of Benjamin, Phalti the sonne of Raphu. Of the tribe of Zebulun, Geddiel the sonne of Sodi. Of the tribe of Ioseph of the scepter of Manasses Gaddi, the sonne of Sissi. Of the tribe of Dan, Ammiel the sonne of Gemalli. Of the tribe of Asier, Sthur the sonne of Michael. Of the tribe of Naphthali, Nahabi the sonne of Vasiti. Of the tribe of Gad, Guel the sonne of Machi. These are the names of the men, whom Moses sent to view the Land; and he called Osee the sonne of Nun, Josue. Moses therefore sent them to view the Land of Chanaan, and said to them: Go vp by the south side. And when you shall come to the mountaines, view the Land, what it is: and the people that are the inhabitants thereof, whether they be strong or weak: few in number or multitude: the land itself, whether it be good or badde: what manner of cities, walled or without walls: the ground, fatte or barren, wooddie or without trees. Be of good courage, and bring vs of the fruites of the Land. And it was the time when now the first ripe grapes are to be eaten. And when they were gone vp, they viewed the Land from the desert of Sin, wnto Rohob as you enter to Emath. And they went vp at the south side, and came to Hebron, where were Achiman and Sisai and Tholmai the sonnes of Enac, for Hebron was built seven yeares before Tanis the cite of Egypt. And going forward as farre as the Torrent of clustor, they cutte of a branch with the grapes thereof, which two men carried vpone a leauer. They tooke of the pomegranates also and of the figges of that place: which was called Nehelescol, that is to say, the Torrent of clustor, for that thence the children of Israel had carried.
And the discoverers of the land returning after forty days, having circumscribed all the country, came to Moses and Aaron and to all the assembly of the children of Israel into the desert of Pharan, which is in Cades. And speaking to them and to all the multitude they showed the fruits of the land: and reported, saying: We came into the land to which thou didst send us, which is very deedeth floweth with milk and honey, as by these fruits may be known: but it hath very strong inhabitants, and cities great and walled. The stock of Eneac we saw there. Amalec dwelleth in the south, the Herethite and the Tebulsitae and the Amorite in the mountains: but the Chanaanites abideth beside the sea and about the streams of Jordan. Among these things Caleb appeased the murmuring of the people that rose against Moses, saying: Let vs goe vp and possess the land, because we may obtain it. But the others, that had bene with him, said: No, we are not able to goe vp to this people, because it is stronger then we. And they detracted from the land, which they had viewed, before the children of Israel, saying: The land, which we have viewed, deuoureth her inhabitantes: the people, that we beheld, is of a tall stature. There we saw certaine monsters of the sons of Eneac, of the gyants kind: to whom being compared, we seemed as it were locustes.

Chapter XIII.

The mutinous murmuring people being unplaceable, God expostulated their ingratitude, threatened to destroy them. Yet Moses pacified his wrath, but so that all which were numbered coming from Egypt, except Caleb and Josue, should die in the wildernes. 13. and their children should possesse the promised land. Then fighting converse to Moses admonition are beaten, and manie slaine by their enemies.

Therefore all the multitude crying out wept that night, and all the children of Israel murmured against Moses and Aaron, saying: Would God we had died in Egypt: and in this vale of wilderness would God we might die, and that our Lord would not bring vs into this land, lest we fall by the sword, and our wives and children be ledde captive. Is it not better to returne into Egypt? And one said to another: Let vs appoint a captain, and let vs returne into Egypt. Which Moses and Aaron hearing fell and Hatte
flatter upon the ground before at the multitude of the children of Israel. ¶ But lOsame the sone of Nun, and Caleb the sone of Iephone, who them selues also had viewed the land,
rent their garments, ¶ and spake to al the multitude of the children of Israel: The Land, which we have circuited, is very good. ¶ If our Lord be propitious, he shall bring vs into it,
and deliver vs a ground flowing with milke and honie. ¶ Be not rebellious against our Lord: neither feare ye the people of this land, for even as bread to we may devour them. al aide is gone from them: our Lord is with vs, feare ye not.
¶ And when al the multitude cried, and would have stoned them, the glorie of our Lord appeared over the roofof co-
uenant in the sight of al the children of Israel. ¶ And our Lord said to Moses: How long will this people detract me? How long will they not beleue me in all the signes, that I have done before them? ¶ I will strike them therefore with peli-
ence, and will consume them: but thee I will make prince
over a great nation, and a stronger then this is. ¶ And Moses said to our Lord: That the Egyptians, from the middes
of whom thou hast brought forth this people, ¶ and the in-
habitantes of this Land, which have heard that thou Lord art among this people, and art sene face to face, and thy cloude protecteth them, and in a pillar of a cloude thou goest
before them by day, and in a pillar of fire by night:) ¶ may heare that thou hast killed so great a multitude as it were one
man, and may say: ¶ He could not bring in the people into the Land, for which he had sworne: therfore did he kill them
in the wilderness. ¶ Let therefore the strength of our Lord
be magnified as thou hast sworne, saying: ¶ The Lord is pa-
tient and ful of mercie, taking away iniquitie and wicked decees, & leaving no man innocent, which visiteth the sinnes
of the fathers upon the children vnto the third and fourth ge-
genration. ¶ Forgiven, I befech thee, the sinne of this thy people, according to the greatnes of thy mercie, as thou hast bene propitious to them since their going out of Egypt vnto
this place. ¶ And our Lord said: I have forscuen it accor-
ding to thy word. ¶ Liuer: and the whole earth shall be re-
plenished with the glorie of the Lord. ¶ ¶ But yet al the
men that have sene my maejestic, and the signes that I have done in Egypt, and in the wilderness, and have tempered me
now ten times, neither haue obeied my voice, ¶ they shal

:: After the sinne is forges-
uen, yet pu-
ishment re-
maineth to be
inlicted.
Although grace be first given without desert: yet good works done by grace do merite reward. 5. Aug. de graat. & ob. c. 6.

Temporal punishment laid upon the children for their fathers sinnes, is for their owne spiritual good. 5. Aug. Epist. 75. ad Aunum.

Death threatened.

not see the Land for the which I swore to their fathers, neither shal any of them that hath detracted me, behold it. 

† My seruant Caleb, who being full of an other spirit hath followed me, wil I bring in vnto this Land which he hath circuted: and his seede shal possesse it. † Because the Amalecite and the Cananeite dwel in the valleis. To morrow remove the campe, and returne into the wildernesse by the way of the Redde sea. † And our Lord spake to Moyses and Aaron, saying: † How long doth this vngratious multitude murmur against me? I have heard the complaints of the children of Israel. † Say therfore to them: liue I, sayeth our Lord: According as you haue spoken I hearing it, so wil I do to you. † In this wildernesse shal your carcasses lie. Al you that are numbered from twentie yeares & vpward, and haue murmured against me, † you shal not enter into the Land, ouer the which I haue lifted vp my hand to make you inhabit it, except Caleb the sonne of Iphione, and Iosue the sonne of Nun. † But your little ones, of whom you said, that they shal be a pray to the enemies, wil I bring in: that they may see the Land, that hath misliked you. † Your carcasses shal lie in the wildernesse. † Your children shal wandred in the desert fourtie yeares, and shal beare your fornication, vntil the carcasses of their fathers be consumed in the desert, † according to the number of the fourtie dyes, wherein you spied the Land: a yeare shal be reputed for a day. And fourtie yeares you shal receive your iniquities, and shal know my requenge: † for as I haue spoken, so wil I doe to al this wicked multitude, that hath risen together against me: in this wildernesse shal it faile, and die. † Therefore al the men, whom Moyses had sent to view the Land, and which returning had make al the multitude to murmur against him, detracting from the Land that it was naught, † died and were stroke in the sight of our Lord. † But Iosue the sonne of Nun, and Caleb the sonne of Iphione liued of al them, that had gone to view the Land. † And Moyses spake al these wordes to al the children of Israel, and the people mourned exceedingly. † And behold very early in the morning rising they went vp to the toppe of the mountaine, and said: we are ready to goe vp to the place, whereof our Lord hath spoken: for we haue sinned. † To whom Moyses said: Why trasgressed you the word of our Lord, which shal not suceede prosp.
prosperously with you. † Go ye not up, for our Lord is not with you: lest you fall before your enemies. † The Amalecite and the Canaanite are before you, by whose word you shall fall, for that you would not consent to our Lord, neither will our Lord be with you. † 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.

† And the Amalecites came down and the Canaanites, that dwelt in the mountain; and striking and hewing them, pursued them as far as Horeb.

CHAP. XV.

Certaine precepts concerning sacrifices, 17. and first fruits, are repeated, 21. also touching different punishments of sinne commited by ignorance and by set wilfulness. 32. and accordingly one is stoned to death for gathering sticks on the Sabbath day. 37. Al are commanded to carie a signe in their garments, thereby to remember the commandments of God.

12 AND our Lord spake to Moyses, saying: † Speake 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, † and shall make oblation to the Lord for an holocaust, or victim, paying vows, or voluntarily offering gifts, or in your solemnities burning a sweete fauour unto the Lord, of oxen or of sheepe: † who soever immolateeth the victim, shall offer a sacrifice of flowre, the tenth part of an ephah tempered with oyle, which shall haue in measure the fourth part of an hin: † and wine of the same measure to powre the libamentes shalt geue for the holocaust or for the victim. For euerie lambe † and ramme there shall be a sacrifice of flowre of two tenthes, which shall be tempered with oyle the third part of an hin: † and wine for the libament, the third part of the same measure, shalt he offer for a sweete fauour to the Lord. † But when thou makest an holocaust or hoste of oxen, to fulfil thy vow or for pacifique victimes, † thou shalt geue for euerie oxen three tenthes of flowre tempered with oyle, which shall haue halfe the measure of a hin: † and wine to powre libamentes of the same measure for an oblation of most sweete fauour to the Lord.

† So shalt thou doe † for euerie oxen and ramme and lambe and buckegoate. † As well they that are borne in the countrey as the strangers † after one rite shall offer sacrifices.
There shall be one precept and judgement as well to your felues as to the strangers of the land. Our Lord spake to Moyses, saying: Speak to the children of Israel, and thou shalt say to them: When you are come into the land, which I will give you, and shall eat of the bread of that country, you shall separate first fruits to the Lord of your meates. As of your barnes floores you separate first fruits, I so of your pastes shall you give first fruits to the Lord. And if through ignorance you omitte any of these things, which the Lord hath spoken to Moyses, and by him hath commanded you, from the day that he beganne to command and forward, and the multitude have forgotten to do it: they shall offer a calsfe out of the herd, an holocaust for a most sweete savour to the Lord, and the sacrifice and libaments thereof, as the ceremonies require, and a buckegode for sinne: and the priest shall pray for al 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 felues and for their sinne and errour: and it shall be forgiven al the people of the children of Israel, and the strangers, that sperioure among them: because it is the fault of al the people through ignorance.

But if one soule shal sinne unwittingly, he shall offer a she goat of a yeare old for his sinne: and the priest shall pray for him, because he sinned unwittingly before the Lord: and he shall obteine him pardon, and it shall be forgiven him.

As well to them that are borne in the countrie as to the strangers one law shall be for al, that sinne by ignorance.

But the soule, that through pride committeth any thing, whether he be borne in the countrie, or a stranger, (because he hath bene rebellious against the Lord) shall perish out of his people: for he hath contemned the word of the Lord, and made his precepte of no effect: therefore shall he be destroyed, and shall beare his iniquitie. And it came to passe, when the children of Israel were in the wilderness, and had found a man gathering fleskes on the Sabbath day, they presented him to Moyses and Aaron and the whole multitude. Who shut him into prison, not knowing what they should doe with him. And our Lord said to Moyses, dying let this man die, let all the multitude stone him without the camp. And when they had brought him out, they stoned him.
him, and he died as our Lord had commanded. Our Lord also said to Moses: Speake to the children of Israel, and thou shalt say to them, that they make them fringes in the corners of their garmente, putting in them ribandes of hyacinth: which when they shall see, they may remember all the commandements of the Lord, and not follow their owne cogitations and eies fornicating after divers things. 

† but rather mindful of the preceptes of the Lord may do them, and be holie to their God. I the Lord your God, that brought you out of the Land of Egypt, that I might be your God.

Chap. XVI.

Core and his complices, making schisme against Moses and Aaron. Some are swallowed in the earth, with their families and substance; other two hundred and fiftie offering incense, and fourtene thou and seven hundred of the common people, murmering in behalfe of the sedious, are consumed with fire from heaven.

And behold Core the sonne of Ithar, the sonne of Caath, the sonne of Levi, and Dathan and Abiron the sonnes of Eliab, Hon also the sonne of Phleth of the children of Ruben, rose against Moses, and other of the children of Israel two hundred fiftie men, princes of the synagoge, and which in the time of assembly were called by name. And when they had stood vp against Moses and Aaron, they said: Let it suffice you, that all the multitude consisteth of holie ones, and our Lord is among them: Why lift you vp your selues above the people of our Lord? Which when Moses had heard, he fell flatter on his face: and speaking to Core and al the multitude, he said: In the morning our Lord wil make it known who pertaine to him, and the holie the wilioyne to him selfe: and whom he shal chose, they shal approch to him. This do therefore: Take euery man their censars, thou Core, and al thy counsel: and taking fire in them to morrow, put upon it incense before our Lord: and whom focuer he shal chose, the same shal be holie: you do much exalt your selues ye sonnes of Levi. And he said againe to Core: Heare ye sonnes of Levi, Is it a smal thing vnto you, that the God of Israel hath seperated you from al the people, and joyned you to him selfe, that you should serue him in the seruice of the tabernacle, and should stand

:: So Luther (Li. de abrog. Misia) and other enemies of Ecclesiastical Hierarchie, will have no proper Priesthood in the Church of Christ, because all Christians are called a holy Priesthood. 1 Pet. 2, and Priests. Apoc.
stand before the full assembly of the people, and should minister to him? 

† 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, 

† and all thy company should stand against our Lord? for what is Aaron that you murmur against him? 

† Moses therefore sent to call Dathan 

and Abiron the sons of Eliab, who answered: We come not. 

† Why, is it a small matter to thee that thou hast brought vs out of a land, that was followed with milke and honie, to kill vs in the desert, wales thou rule also like a lord over vs? 

† In deed hast thou brought vs into a land, that floweth with rivers of milke and honie, & hast thou given vs possessions of fieldes & vineyardes? What, wilt thou plucke out our cies? 

† We come not. 

† Moses 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 alike at any time, neither have afflicted anie of them. 

† And he said to Core: Thou, and all thy congregation stand ye apart before our Lord, and Aaron to morrow apart. 

† Take euery one of your censars, and put incence vpon them, offering to our Lord two hundred fifty censars: Let Aaron also hold his censar. 

† Which when they had done, Moses and Aaron standing, 

† and had heaped together all the multitude against them to the door of the tabernacle, the glory of our Lord appeared to them all. 

† And our Lord speaking to Moses and Aaron, 

† said: Separate your selues from the middes of this congregation, that I may sodenly destroy them. 

† Who fell Hathe on their face, and said: Most mightie God of the spirites of flesh, when one sinneth, shall thy wrath rage against al? 

† And our Lord said to Moses: 

† Command the whole people that they separate them selues from the tabernacles of Core and Dathan and Abiron. 

† And Moses arose, and went to Dathan and Abiron and the ancietes of Israel following him, 

† he said to the multitude: Depart from the tabernacles of the impious men, and touch not the things that pertain to them. 

† And when they were departed from their tentes round about, Dathan and Abiron coming forth stood in the entrice of their pavilions with their wives and children, and al the multitude. 

† And Moses said: In this you shall know that our Lord hath sent me to do all things that you see, and that
that I have not forged them of my own mind: ✠ 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: ✠ but if our Lord do a new thing, that the earth opening her mouth swallow them downe, & all things that pertain to them, and they descend quicke into hell, you shall know that they have blasphemed our Lord. ✠ Immediately therefore as he ceased to speak, the earth brake in sunder under their feetes: ✠ and opening her mouth, devoured them with their tabernacles & all their substance. ✠ and they went downe into hell quicke covered with the ground, and perished out of the middes of the multitude. ✠ But all Israel, that stooed round about, fled at the crie of them that perished, saying: Lo! perhappes the earth swallow vs also. ✠ But a fire also coming forth from our Lord, slew the two hundred fiftie men, that offered the incense. ✠ And our Lord spake to Mosyes, saying: ✠ Command: ✠ Elazar the sonne of Aaron the priest that he take vp the censars that lie in the burning fire, and that he sprinkle the fire hither and thither: because they be sanctified ✠ in the deaths of the sinners: and let him beate them into plates, and fasten them to the altar, because there hath bene offered incense in them to the Lord, and they are sanctified, that the children of Israel may see them for a signe and a monument. ✠ Elazar therefore the priest tooke the brazen censars, wherein they had offered, whom the burning fire devoured, and bette them into plates, fastening them to the altar: ✠ that the children of Israel afterward might have, wherewith to be admonished, that no stranger approach, and he that is not of the seede of Aaron, to offer incense to our Lord, lest he suffer as Core hath suffered, and all his congregation, according as our Lord spake to Mosyes. ✠ And all the multitude of the children of Israel murmured the day following against Mosyes and Aaron, saying: You have killed the people of our Lord. ✠ And when there rose a sedition, and the tumult grew sander, ✠ Mosyes and Aaron fled to the tabernacle of covenant. Which after they were entred the cloude covered it, and the glorie of our Lord appeared. ✠ And our Lord said to Mosyes: ✠ Depart from the middes of this multitude, ✠ even now will I destroy them. And as they lay upon the ground, ✠ Mosyes said to Aaron: Take the censar, and drawing fire from the altar, put incense upon.
Schism.

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Upon it, going quickly to the people to pray for them: for euen now is the wrath come forth from our Lord, and the plague rageth. † Which when Aaron had done, and had runne to the middes of the multitude, which now the burning fire did waste, he offered the incense: † and standing between the deade and the liuing, he prayed for the people, and the plague ceased. † And there were, that were strooken, four and twentie thousand, and seven hundred men, beside them that had perished in the sedition of Core. † And Aaron re- turned to Moyses unto the doore of the tabernacle of couenant after that the destruction was ceased.

ANNOTATIONS.

Chap. XVI.

2. Rose against Moyses.] By this most famous Schisme and terrible punishment thereof, all are warned to kepe order, vertie, and peace within the Church of God, and in no wise to communicate with heretikes, or schismatikes in the act of heresie or schisme. A necessarie admonition especially in such times and places as we live in, and see greater breaches made from ordinarie and lawful Pastors, then they were. For as S. Ignatius well nothereth (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, severly punished for their conspiracie. S. Cyprian (lib. 3. Epist. 6) obserueth the same, saying: Core Dathan and Abiron acknowledged the same God with Aaron and Moyses, living under the same law and religion, and inoucated one true God; yet because, palling the appointed ministrie of their owne place, opposite to Aaron (who by Gods favoure and ordinance had receiv'd lawful Priesthood) they tooke 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 profite them at all, thus teacheth S. Cyprian the glorious Martyr. And the text is clere, that they were neither Idolaters nor Heretikes, but the chiefe of them being Levites, of the familie of Caath, (who were nereft in kinred, and in office to the priests) and other principal men of divers tribes, enuing the superiority of Moyses and Aaron, and that priesthood was establisshed only in Aarons progenie, arrogated to themselves the office of priests and offered incense, further pretending, for upholding their schisme, that there should be no Superior at all about the holly people of God, which albeit they did not beleve, yet therby they drew the multitude to favour and follow them. But God deciding this debate, to take away the contradiction, made the earth to open, and swallow vp those that still refused to obey Moyses, with their tabernacles and substance; and fire from heaven to consume two hundred and fiftie which offered incense; and four and twentie thousand and 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, til Aaron sent by Moyses, and offering incense appealeth.
Aarons rodde. N u m e r i .

appealed God's wrath, and saue the rest. And wil anie Christians, (that know not only the they have immortal soules, and that God is a just Judge) thinke to escape with authores of lesser damnation, who for anie worldly gaine, favoour, or feare, yeld their bo-wickednes, but dile and personal presence at servise or sermon of heretics, or anie way communciate with heretics in practive of heretic?

C h a p . X V I I .

Moyse taking of the princes of twelve tribes twelve roddes, and one of Aaron for the tribe of Levi, layeth them al in the tabernacle at night, 8. Where Aarons rodde (and none of the rest) Luddeth, bloometh, and bringeth forth fruite, 9. And al being shewed to the people, Aarons is caried back, and kept for a moniment in the tabernacle.

1 2 A N D our Lord spake to Moyse, saying: † Speake to the children of Israel, and :‡ take a rodde of euerie one of their kinredes, of al the princes of their tribes, twelve roddes, and the name of euerie one thou shalt write upon his 3. rodde. † and the name of Aaron shall be in the tribe of Leui, and one rodde shal conteine al their families: † and thou shalt lay them in the tabernacle of covenant before the testimonie, where I will speake to thee. † Whomsoever of these I shall choose, his rodde shall blossome: and I shall stay from me the gruddinges of the children of Israel, wherwith 6 they murmur against you. † And Moyse spake to the children of Israel: and al the princes gave him roddes by euerie tribe: and they were twelve roddes besides Aarons rodde.

7 † Which when Moyse had laid before our Lord in the tabernacle of testimonie: † returning the day following he found that " Aarons ‡ rodde in the house of Leui was budded: and the busses thereof swelling, the bloommes were shotte forth, which spreding the leaues, were fashioned into ‡ almondes. † Moyse therefore brought forth al the roddes from the sight of our Lord to al the children of Israel:

8 and they saw and euerie one receiued their roddes. † And our Lord said to Moyse: Carie backe Aarons rodde into the tabernacle of testimonie, that it may be kept there for a signe of the rebellious children of Israel, and let their complaints cease from me, lest they die. † And Moyse did as our Lord had commanded. † And the children of Israel said to Moyse: Behold we are consumed, we are al perished, † whoseuer approacheth to the tabernacle of our Lord, he dieth. Are we al to be destroyed vnto vitter consumption?

ANNO.
ANNOTATIONS.

CHAP. XVII.

8. Aaron's rodde. This rodde without roote, neither it self planted, nor anie live branch ingrafted therin, al drie without iuyce or moisture, bringing forth badders, flowers, and fruite, was a figure that our B. Ladie should beare a sonne, and remaine a Virgin. And this example evidently demonstrateth that she could so do, it being no more contrarie to nature, than a virgin should conceiue, and beare a child without losse of virginine, then that the drie rodde should budde and beare fruite, without ordinarie concurrance of nature. S. Aug. fers. de temp. S. Greg. Nisfem. de nat. uni. Dom. S. Bernard. ho. 2. in Evang. Misus est.

CHAP. XVIII.

The charge and burden of Priestes within the tabernacle, and of Levites about the same. 8. First fruities, and oblations are due to the Priestes; 21. the tithes to the Levites; 26. Who of the same paysithes to the Priestes.

And our Lord said to Aaron: Thou, and thy sonnes, and the house of thy father with thee shall beare the iniquittie of the Sanctuarie: both thou & thy sonnes together shall beare the sonnes of your priesthood. † 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 sonnes shall minister in the tabernacle of testimonie. † And the Levites shall watch upon thy precepts, and upon all the works of the tabernacle: so notwithstanding, that they approach not to the vessels of the Sanctuarie and to the altar, lest both they die, and you perish withal. † but let them be with thee, and watch in the custodies of the tabernacle, and in all the ceremonies thereof. A stranger shall not ioyne with you. † Watch in the custodie of the Sanctuarie, and in the ministerie of the altar: lest indignation rise upon the children of Israel. † I have gaven you your brethren the Levites out of the middle of the children of Israel, and have deliuered them a gift to the Lord, to serve in the ministeries of his tabernacle. † And thou and thy sonnes looke to your priesthood: and all things that pertaine to the service of the altar, and that are within the velle, shall be executed by the priestes. if any stranger approache, he shall be slaine. † And our Lord spake to Aaron, behold I have gaven thee the custodie of my first fruities. All things that are sanctified of the children of Israel, haue I deliuered to thee and to thy sonnes for the priestlie office, as everlastering ordinances,
Priestes and Leuites.

9 ordinances. † These things therefore shalt thou take of those, that are sanctified, and are offered to the Lord. All oblation, and sacrifice, and whatsoever isrendred to me for sinne and offence, & becometh Holie of holies, shal be thine, and thy sonnes. † In the Sanctuary shalt thou eat it: males onlie shalt eate thereof, because it is to thee a consecrated thing.

11 † But the first fruiites, which the children of Israel shal vow and offer, I haue geuen thee, and thy sonnes, and thy daughters for a perpetual right. he that is cleane in thy house, shal eate them. † Al the best of oile, and wine, and corne, whatsoever first fruities they offer to the Lord, I haue geuen them to thee. † Of fruities al the first, that the ground bringeth forth, and are brought to the Lord, shal turne to thy vs: he that is cleane in thy house, shal eate them. † Euerie thing that the children of Israel render by vow, shal be thine.

15 † Whateuer first breaketh forth from the matrice of all flesh, which they offer to the Lord, whether it be of men, or of beastes, shalt thou not eate, lest for the first borne of man thou take a price, and euerie beast that is unclean thou cause to be redeemed, † whose redemption shal be after one moneth, for five sheles of siluer, by the weight of the Sanctuary. A shekle hath twenty oboles. † But the first borne of beepe and sheape and goate thou shalt not cause to be redeemed, because they are sanctified to the Lord. onlie the blood of them thou shalt pour upon the alter, and the fatte thou shalt burne for a moisture odour to the Lord. † But the flesh shal turne to thy vs, as the consecrated breést, and the right shoulder, shal be thine. † Al the first fruities of the Sanctuary which the children of Israel offer to the Lord, haue I geuen thee and thy sonnes, and daughters for a perpetual right. = A covenant of salt is it for euer before the Lord,

10 to thee and to thy sonnes. † And our Lord said to Aaron. In their land you shall possesse nothing, neither shall you have a portion among them: I am thy portion and inheritance in the middles of the children of Israel. † And to the sonnes of Levi I haue geuen al the tithes of Israel in possession for the ministerie wherwith they serue me in the tabernacle of conuenant: † that the children of Israel approch not any more to the tabernacle, nor committe = deadly sinne, † onlie = Punishable the sonnes of Levi seruing me in the tabernacle, and bearing with death, the sinnes of the people. it shal be an everlastinge ordinance in

XX your
your generations. No other thing shall they possess, being content with the oblation of tithes, which I have separated for their uses and necessaries. And our Lord spake to Moyses, saying: Command the Leuites, and denounce vnto 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: that it may be reputed to you for an oblation of first fruits, as well of the barne flooras as of the presses, and of all things wherof you receive tithes, the first fruits offer to the Lord, and give them to Aaron the priest. All things that you shall offer of the tithes, and shall separate for the gifts of the Lord, they shall be the best and choosen things. And thou shalt say to them: If you offer all the goodlie and the better things of the tithes, it shall be reputed to you as if you had given first fruits of the barne floor and the press: and you shall eate them in all your places, as well as your families: because it is the reward for the ministerie, wherewith you serve in the tabernacle of testimonie. And you shall not sinne in this point, referring the principal and fatte things to your fleshes lest you pollute the oblations of the children of Israel, and die.

CHAP. XIX.

A redd cow is offered in burnt victims for sinne: whose ashes are mingled in water, for expiation of divers legal uncleannesse, by touching the dead, by entering into the tent of the dead, also the vessel that is therin, and the vessel that lacketh a corner, and whatsoever the uncleane toucheth.

And our Lord spake to Moyses and Aaron, saying: This is the religion of the victim, which the Lord hath appointed. Command the children of Israel, that they bring unto thee a redd cow of ful age, wherein is no blemish, and that hath not caried yoke: and you shall deliver her to Eleazar the priest, who bringing her forth without the camp, shall immolate her in the sight of all: and dipping his finger in her bloud, shall sprinkle it against the doores of the tabernacle seven times, and shall burne her in the sight of all, committing as well her skinne and the flesh as the bloud, and the dung to the fire. Wood also of the cedar, and hylope, and scarlet twice died shall the priest cast
of expiation. 

7 cast into the flame, that wasteth the cow. † And then at length washing his garments, and his bodie, he shall enter into the campe, and shall be polluted vntil euenc. † But he also that burneth her, shall wash his garments and his bodie, and shall be unclean vntil euenc. † And m a man that is cleane shall gather the ashes of the cow, and shall powre them out without the campe in a most cleane place, that they may be reserved for the multitude of the children of Israel, and for water of a person because the cowe was burnt for sinne.

10 † And when he that carried the ashes of the cow hath washed his garments, he shall be unclean vntil euenc. The children of Israel, and the strangers that dwel among them, shall have this for a holy thing by a perpetual ordinance. † He that toucheth the dead corps of a man, and is unclean therefore seuen daies, shall be sprinkled of this water the third day, and the seuenth, and so shall be cleansed. If he were not sprinkled, the third day the seuenth day he can not be cleansed.

13 † Euerie one that toucheth the dead corps of mans soule, and is not sprinkled with this commition, 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 filthinesse shall remaine upon him. † This is the law of the man that dieth in a tabernacle: All that enter into his tent, and al the vessel that are there, shall be polluted seuen daies. † The vessel, that hath no couter, nor bynding over it, shall be unclean. † If any man in the field touch the corps of a man that was slaine, or that died of himself, or his bone, or graue, he shall be unclean seuen daies. † And they shall take of the ashes of combustion and of sinne, and shall powre flowing water upon them into a vessel. † in the which when a man that is cleane hath dipped hyssope, he shall sprinkle therwith al the tent, and al the implementes, and the men polluted with such contagion: † and in this manner he that is cleane shall purge the unclean the third and seuenth day. And being expiated the seuenth day, he shall wash both himself and his garments, and be unclean vntil euenc.

20 † If any man be not expiated after this rite, his soule shall perish out of the middes of the Church: because he hath polluted the Lordes Sanquarie, and is not sprinkled with water of lustration. † This precept shall be an ordainance for euere. He also that sprinkleth the waters, shall wash his garments:

\[XX\] Euerie
Euerie one that toucheth the waters of expiation, shall be uncleane vntil euene. † Whatsoeuer he toucheth that is uncleane, he shall make it uncleane: and the soule, that toucheth anie of these things, shall be uncleane vntil euene.

CHAP. XX.

And the children of Israel, and all the multitude came into the desert Sin, the first moneth: and the people abode in Cades. And Marrie died there, and was buried in the same place. † And when the people lacked water, they came together against Moses and Aaron: † and being turned into sedition, said: Would God we had perished among our brethren before our Lord. † Why hast thou brought us forth out of Egypt, and brought us into this exceeding nothwithstanding which cannot be fowled, which bringeth forth neither figge, nor wines, nor pomegranates, moreouer alio hath no water for to drinke? † And Moses and Aaron, the multitude being dismissed, entering into the tabernacle of covenant, fell flatte upon the ground, and cried to our Lord, and said: Lord God heare the crie of this people, and open vnto them thy treasures the fountaines of living water, that being satisfied, their murmuring may cease. And the glorie of our Lord appeared over them. † And our Lord spake to Moses, the rodde his thousand and Aaron thy brother, and speaketh: the rocke be-fore them, and it shal ghee waters. And when thou hast brought forth water out of the rock, at the multitude shal drinke and their cattel. † Moses therefore tooke the rodde, which was in the sight of our Lord, as he commanded him, and said to them: Hear ye rebellious and incredulous: Can we two pieces of wood; out of this rocke bring you forth water? † And when Moses had lifted up his hand stricking the rocke, twice with the
Aaron dieth.

the rodde, there came forth great plentie of water, so that
12 the people drunke and their cattel. † And our Lord saith to
Moyles and Aaron: Because ∴ you have not beleued me, to
sanctifie me before the children of Israel, you shal not bring
13 in these peoples into the land, which I wil geue them. † This
is the water of contradiction, where the children of Israel
quarrelled against our Lord, and he was sanctified in them.
14 † In the meane time Moyles sent messengers from Cades to
the King of Edom, which should say: Thus thy brother Is-
rael biddeth vs to say: Thou knowest al the labour, that hath
15 taken vs, † in what maner our fathers went downe into Α-
eypt, and there we dwelt a great time, and the Αegyptians
afflicted vs, and our fathers: † and in what maner we cried
to our Lord, and he heard vs, and sent an Angel, that hath
brought vs out of Αegypt. Loe being presently in the citie of
16 Cades, which is in thy vstermost borders, † we beseech thee
that we may have licence to passe through thy countrie. We
will not goe through the fields, nor through the vineyards,
17 nor to the left, til we be past thy borders. † To whom Edom
answered: Thou shalt not passe by me, otherwise I will come
armed against thee. † And the children of Israel said: We
will goe by the beaten way: and if we and the cattel drincke
thy waters, we wil geue theer that which is iust: there shal be
no difficulcie in the price, only let vs passe speedely. † But
18 he answered: Thou shalt not passe. And immediatly he came
forth to meete them with an infinitie multitude, and a strong
hand, † neither would he condescend to them desiring to
grant them passage through his borders. For the which caufe
19 Israel turned an other way from him. † And when they had
removed the campe from Cades, they came into the moun-
taine Hor, which is in the borders of the land of Edom:
20 † Where our Lord spake to Moyles: † Let Aaron, saith he,
go to his people: for he shal not enter to the Land, which
I have geuen the children of Israel, for that he was incredu-
lous to my mouth, at the waters of contradiction. † Take
21 Aaron and his sonne with him, and thou shalt bring them
22 into the mountaine Hor. † And when thou hast vnuested
the father of his vesture, thou shalt receaue there with Eleazar
23 his sonne: Aaron shal be gathered, and die there. † Moyles

X x 3    did as
did as our Lord had commanded: and they went up into the
mountaine Hor before all the multitude. † And when he 28
had poyled Aaron of his vellimentes, he reeuest Eleazar
his sonne with them. † After that he was dead in the toppe 29
of the mountaine, he went downe with Eleazar. † And al 30
the multitude seeing that Aaron was dead, mourned up
him thirtie daies throughout all their families.

CHAP. XXI.

Israelites at the first encounter with the Chanaanites having the warre, after
their vow kille the King of Arad, and destroy his cities. 4. The people again:
murmuring are stricken with sierie serpents, 7. but confessing their faults,
Moyse by Gods commandment setteth vp a brazen serpent for a remeade.
10. They march through divers places. 17. and sing a Canticle at a well
which God gave them. 21. They kill Sebon King of the Amorrites, and
conquer his land. 33. Likewise Og King of Bashan.

WHICH when the Chanaanite king of Arad, who dwelt toward the south, had heard, to wit, that
Israel was come by the way of the spies, he sought against them, and being victour, he tooke the pray of them. † But 4
Israel binding himself, by vow to our Lord, said: If thou wilt deliver this people into my hand, I will destroy their
cities. † And our Lord heard the prayers of Israel, and deli-
ered the Chanaanite, whom they slew overthowing their
cities: and they called the name of that place Horma, that is
to say, Anathema. † And they marched also from the moun-
taine Hor, by the way that leadeth to the Redde sea, that they
might compass the land of Edom. And the people began
to be weary of the journey and labour: † and speaking 5
against God and Moyse, they said: Why didst thou bring
vs out of Egypt, to die in the wildernesse? There wanteth
bread, waters there are none: our soule now lootheth at this
most light meate. † Wherfore our Lord sent vp 6
upon the people sierie serpents, at whose plagues and the deaths of verie
manie, † they came to Moyse, and said: We haue sinned, 7
because we haue spoken against our Lord and thee. Pray
that he take from vs the serpentes. And Moyse prayed for
the people, † and our Lord spake to him: † Make a brazen 8
serpent, and sette it for a signe: he that being stricken looketh
on it, shal liue. † Moyse therefor made a brazen 9
serpent, and sette it for a signe: whom when they that
were
10 were striken, looked on, they were healed. † And the children of Israel marching camped in Oboth. † Whence departing they pitched their tents in Ieabamer, in the wilderness, that looketh toward Moab against the east part. † 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 Amorrheite. For Arnon is the border of Moab, dividing the Moabites & the Amorrheites. † Wherof it is said in the booke of the warres of our Lord: :: As he did in the Redde sea, so will he doe in the streames of Arnon. † The rockes of the torrentes were bowed, that they might rest in Ar, and lie in the borders of the Moabites. † From that place appeared the well, wherof our Lord spake to Moyses: Gather the people together, and I will geue them water. † Then Israel sang this verse: Arise the well. They sang therto: † The well, which the princes digged, and the captains of the multitude prepared in the lawgeber, and in their stakes. And they marched from the wilderness to Mathana. † From Mathana vnto Nahaliel: from Nahaliel vnto Bamoth. † From Bamoth is a valley in the country of Moab, in the toppe of Phagues, which looketh toward the desert. † And Israel sent messengers to Schon King of the Amorrheites, saying: † I beseech thee that I may have licence to passe through thy land: we wil not goe aside into the fieldes and the vineyardes, we wil not drinke waters of the welles, we wil goe the kings high way, til we be past thy borders. † Who would not grant that Israel should passe by his borders: but rather gathering an armie, went forth to meete them in the desert, and came vnto Iasa, and fought against them. † Of whom he was strooken in the edge of the sword, and his land was posseffed from Arnon vnto Ieabor, and to the children of Ammon: for the borders of the Ammonites were kept with a strong garrison.

† Israel therefore tooke all his cities, and dwelt in the cities of the Amorrheite, to wit, in Hesebon, and the villages thereof.

† The citie Hesebon was Schons the king of the Amorrheite, who fought against the king of Moab: and tooke all the land, that had bene of his dominion, as farre as Arnon.

† Therefore it is said in the proverbe: Come into Hesebon, let the citie of Schon be built and erected: † A fire went forth from Hesebon, a flame from the towne of Schon, and devoured
denounced Ar of the Moabites, and the inhabitantes of the high places of Arnon. † WO to thee Moab, thou art undone 29 people of Chamos. He hath geuen his sonnes into flight, and his daughters into captiuity to Sehon the King of the Amorrheites. † Their yoke is perished from Hezbon vnto 30 Dibon, they came wareie into Nophe, and vnto Medaba. † Israel therefor dwell in the Land of the Amorrheites. 31 † And Moses sent some to take a view of Iazer: Whose villages they took, and possessed the inhabitantes. † And 32 they turned them selues, and went vp by the way of Balaan, and Og the King of Basan came against them with all his people, to fight in Edrai. † And our Lord said to Moses: Feare 34 him not, for into thy hand I haue deliuered him, and all his people, and land: and thou shalt doe to him as thou didst to Sehon the King of the Amorrheites, the inhabiter of Hezbon. † They therefore smote him also with his sonnes, and 35 all his people vnto utter destruction, and they possessed his land.

Chap. XXII.

Balac King of Moab seeing the Israelites, sendeth for Balaam a Soothsayer 2 to curse them. 3 Who consulting his false god, is forbid by God almighty to goe, and so excuseth himself. 15. Balac sendeth againe offering greater reward, 19. he againe consulteth, and God biddeth him goe. 22. but sendeth an Angel to meete him in the way, whom he esteeming, shunneith 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 speake nothing, but that the Angel shall suggest.

And marching forward they camped in the champion 1 countrie of Moab, where Jericho is situated beyond Jordan. † And Balac the sonne of Sephor seeing all things 2 that Israel had done to the Amorrheite, and that the Moabites were in great feare of him, and could not lustyne his assault, † he said to the elders of Madian: So wil this people 4 destroy at that dwel in our coastes, as the axe is wont to eate the grasse vnto the very rootes. And he was at the same time King in Moab. † Hesent thersfore messengers to Balaam the 5 sonne of Behor a Southsayer, who dwelt vpon the riuer of the land of the children of Ammon, to call him, and to say: Behold a people is come out of Egypt, that hath covered the face
and Balaam. 

6 face of the earth, sitting against me. † Come therefore, and curse this people, because it is mightier than I: if by any meanes I may strike them and cast them out of my land. For I know that he is blessed whom thou shalt bless, and cursed upon whom thou shalt heape curses. † And the ancients of Moab went, and the elders of Midian, having the price of diuination in their handes. And when they were come to Balaam, and had told him all the words of Balaac: † he answered: Tarie here this night, and I will answer whatsoever the Lord shall say to me. And whiles they staid with Balaam, † God came, and said to him: † What would these men that are with thee? † He answered: Balaac the sonne of Sephor king of the Moabites hath sent to me, † saying: Behold a people that is come out of Egypt, hath covered the face of the land: come, and curse them, if by any meanes fighting I may drive them away. † And God said to Balaam: Go not with them, neither doe thou curse the people: because it is blessed. † Who in the morning arising said to the princes: Go into your countreie, because the Lord hath forbid me to come with you. † The princes returning, said to Balaac: Balaam would not come with vs. † Again he sent many more and more noble, then he had sent before. † Who when they were come to Balaam, said: Thus sayeth Balaac the sonne of Sephor: Slacken not to come to me: † for I am ready to honour thee, and whatsoever thou wilt I will give thee: Come, and curse this people. † Balaam answered: If Balac would give me his house ful of silver and gold, I can not change the word of the Lord my God, to speake either more, or lesee. † I beseech you that you will also tarie here this night, and I may know what the Lord will answer me: † once more. † God therefore came to Balaam in the night, and said to him: If these men be come to call thee, arise and goe with them: yet so, that thou doe that which I shall command thee. † Balaam arose in the morning, and sadding his ass went with them. † And God was angrie. And an Angel of our Lord stood in the way against Balaam, who sat upon the ass, and had two servants with him. † The ass seeing the Angel standing in the way, with a drawn sword, turned her selfe out of the way, and went by the field. Whom when Balaam had better, and had brought her againe to the beaten way, † the Angel stood.
Nothing is here to be more mentioned (sayeth S. Augustin) than 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 astonishe.

Yet seeing an Angel, he fell downe terrified, and adored him. 7. 43.

Balaam knowing him to be an Angel, that appeared, neither adored him with divine honour as God, nor with civil, as a mortal man, but with religious honour, lefse then divine, & more then civil. 8. Exod. 10.

God sometimes maketh false prophets to utter a truth, because preudicate minds do rather use care to such, then to the prophethes. 9. Theo. 45.

Flode in the streicthes of two walles, wherewith vineyardes were inclosed. ἥ Whom the ass seeing, joined her selfe close to the wall, and brasted the foote of him that ridde. But he beate her againe: Ἔ and neverthelesse the Angel passing to a narrow place, where there could be no going a side neither to the right hand nor to the left, flode to meete him. Ἔ And when the ass had scene the Angel standing, she fell vnder the feete of the rider. Who being angrie, bettre her sides with a staffe more vehemently. Ἔ And our Lord opened the mouth of the ass, and she spake: What haue I done to thee? why strikkest thou me? loe now the third time? ἐ Balaam answered: Because thou hast deserued, and haft abudef me: I would I had a sword, that I might kill thee. ἐ The ass said: I am not I thy beast, on which thou hast beene alwayes accustomed to ride vntil this present day? tell me what like thing did I euer to thee. But he said: Neuer.

Forthwith our Lord opened the eies of Balaam, and he saw the Angel standing in the way with a drawn sword, and he adored him flatte to the ground. ἐ To whom the Angel said: Why bearest thou thy ass the third time: I am come to withstand thee, because thy way is peruerse, and contrarie to me: ἐ and vnlesse the ass had turned out of the way, gowing place to me resisting thee, I had slaine thee, and she should have liued. ἐ Balaam said: I haue sinned, not knowing that thou didst stand against me; and now if it displease thee that I goe, I will returne. ἐ The Angel said: Go with these men, and see thou speake no other thing then I shall command thee. He went therefor with the princes. ἐ Which when Balac heard, he came forth to meete him in a town of the Moabites, that is situated in the vittermost borders of Arnon. ἐ And he said to Balaam: I sent messengers to cal thee, why didst thou not come immediately vnto me? was it because I can not reward thy coming?

To whom he answered: Loe here I am: Shal I be able to speake any other thing, but that which God shall put in my mouth? They therefore went on together, and came into a citie, that was in the vittermost borders of his kingdom. ἐ And when Balac had killed oxen, & sheepe, he sent thereof to Balaam, and to the princes that were with him, presents.

And when morning was come, he brought him to the eels of Baal, and he beheld the vittermost part of the people.
AND Balaam said to Balac: **Build me here seven altar

and prepare as manie calues, and rammes of the

same number.** † And when he had done according to the

word of Balaam, they together laid a calfe and a ramme upon

an altar. † And Balaam said to Balac: Stand a while beside

thy holocauste, vntil I goe, if happly the Lord wil meete

me, and whatsoever he shall command, I will speake to thee.

† And when he was gone in haste, God mette him. † And

Balaam speaking to him, said: I haue erected seven altar,

and haue laid thereon a calfe and a ramme. † And our Lord

put a word in his mouth, and said: Returne to Balac, and

thus shalt thou speake. † Returning he found Balac standing

beside his holocauste, and al the princes of the Moabites:
† and taking vp his parable, he said: From Aram hath

Balac King of the Moabites brought me, from the moun-
taines of the East: Come, quoth he, and curse Iacob: make

hail, and detest Israel. † How shal I curse, whom God hath

not cursed? By what means may I detest, whom the Lord

detesteth not? † From the highest hilles shal I see him, and

from the hilles shal I view him. The people shal dwel alone,

and among the Gentiles shal not be accounted. † Who may

be able to number the dust of Iacob, and to know the num-

ber of the flocke of Israel? **My soule die the death of the

just, and my last endes be made like to them.** † And Balac

said to Balaam: What is this that thou doest? That thou

shouldest curse mine enemies I called thee: and thou con-

trarie wise blessed them. † To whom he answered: Can I

spake ought els, but that which the Lord commandeth?

† Balac therefor said: Come with me into an other place

whence thou mayest see part of Israel, and canst not see the

whole, from thence curse them. † And when he had

brought him into a high place, vpon the toppe of the moun-
taine Pharsa, Balaam builded seven altar, & laying thereon

calues and rammes, † he said to Balac: Stand here beside

thy holocaust, vntil I goe to meete him. † Whom when our

Lord had mette, and had put the word in his mouth, he said:

Y y z

Returne
Returne to Balac and thus thou shalt speake to him. I Re-
turning he found him standing beside his holocaust, and the
princes of the Moabites with him. To whom Balac said:
What hath the Lord spoken? I But he taking vp his parable, 18
said: Stand Balac, and harken, heare thou sonne of Sephor:
I God is not as man, that he may lie, nor as the sonne of 19
man, that he may be changed. Hath he said then, and will
he not doe? hath he spoken, and will he not fulfiel? I I was 20
brought to bleffe, the blessing I am not able to stay. I There
is no Idol in Iacob, neither is there • simulachre to be scene
in Israel. The Lord his God is with him, and the sound of
the victorie of the king in him. I God hath brought him out 22
of Aegypt, whose strength is like to the unicorne. I There
is no Southsaying in Iacob, nor diuination in Israel. In their
times it shal be said to Iacob and Israel what God hath
wrought. I Behold the people shal rife vp as a lionsesse, and 24
as a lion shal raise it self: it shal not lie downe til it deououre
the pray, and drinke the bloud of the staine. I And Balac 25
said to Balaam: ye neither curse, nor bleffe him. I And he 26
said: Did I not tel thee, that whatsoeuer God should com-
mand me, that would I doe? I And Balac said to hims. 27
Come, and I wil bring thee to an other place: if happily it
please God that hence thou mayest curse them. I And when 28
he had brought him upon the toppe of the mountaine Pho-
gor, which looketh to the wildernesse, I Balaam said to him:
Build me here seven altares, and prepare as manie calues, and
rammes of the same number. I Balac did as Balaam had said: 30
and he laide the calues and the rammes on euerie altar.

CHAP. XXIII.

Balaam forced by the evidence of truth (though not converted in wil 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 almightie will have it so. 15. And so proceeding he
prophesieth of CHRIST. 20. Also of Amalochites, Cinteites, and
Italians.

And when Balaam had scene that it please God that he should bleffe Israel, he went not as before he 2
had gone, to secke Southsaying: but directing his counternace against the desert, I and lifting vp his cies, he saw 2
Israel abiding in their tentes by their tribes: and the spirit of

God
3 God coming vehemently upon him, † taking vp his parable he said: Balaam the sonne of Beor hath said: The man hath said: whose eie is stopped: † The hearer of the wordes of God hath said, he that hath beholden the vision of the Omnipotent, he that falleth, and so his eies are opened:

4 † How beautiful are thy tabernacles ô Jacob, and thy tents ô Israel! † As woodie valleyes, as watered gardens beside the rivers, as tabernacles which the Lord hath pitched, as cedres by the waters side. † Water shall flow out of his bucket, and his seede shall be into manie waters. For Agag shall his king be taken away, and his kingdom shall be taken away. † God hath brought him out of Egypt, whose strength is like to the rhinocerote. They shall devoure nations his enemies, and breake their bones, and pærce them with arrows. † Lying he hath slept as a lion, and as a lioness, whom none shall be bold to rayle vp. He that blesteth thee, him self also shall be blessed: he that curses thee, shall be reputed accursed. † And Balac being angrie against Balaam, clapping his handes together said: To curse mine enemies I called thee, whom thou contrariwise hast blessed the third time: † returne to thy place. I was determined verily to honour thee magnifically, but the Lord hath deprived thee of the honour appointed. † Balaam made answer to Balac: did I not say to thy messengers, whom thou didst send to me:

5 † If Balac would geue me his house ful of siluer and gold, I can not passe the word of the Lord my God, to utter of my owne minde either any good, or euil: but whatsoever the Lord shall say, that will I speake? † But yet going to my people, I will geue thee counsel, what thy people shall doe to this people in the last time. † Therefore taking vp his parable, againe he said: Balaam the sonne of Beor hath said: The man whose eie is stopped, hath said: † The hearer of the wordes of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of the Omnipotent, who falling hath his eies opened. † I shall see him, but not now: I shall behold him but not nere. "A starre shall rise out of Iacob, and a rodde shall arise from Israel: and shall strike the dukes of Moab, and shall waiste the children of Seth. † And Idumea shall be his possession: the inheritance of Seir shall come to their enemies: but Israel shall doe manfully. † Of Iacob shall he be that shall rule, and shall destroy..."
destroy the remaines of the citie. ¶ And when he had seene 20
Amalec, taking vp his parable, he said: Amalec the begin-
nung of Gentiles, whose latter endes shall be destroyed. ¶ He 21
law also the Cineite: and taking vp his parable, he said: Thy
habitation in deede is strong: but if thou build thy nest in a
rocke, ¶ and thou be chosen of the stocke of Cin, how 22
long shalt thou be able to contine? For Assur shall take
them. ¶ And taking vp his parable againe he spake: Alas, 23
who shall live, when God shall doe these things? ¶ They 24
shall come in galleys from Italie, they shall overcome the Al-
syrains, and shall waiste the Hebrewes, and at the last them sel-
ues also shall perish. ¶ And Balaam rose, and returned into 25
his place: Balaam also returned the way that he came.

CHAP. XXV.

By carnall fornication manie are drawn to spiritual. For which twentie
souers thousand are slaine. 10. Phinees his kille in stabbing to death two
fornicators, is commended by God, and rewarded.

AND Israel at that time abode in Settim, and the people 1
fornicated with the daughters of Moab, ¶ who cal-
led them to their sacrifices. And they did eate and adore their
goddes. ¶ And Israel was professed to Belphegor, and our 3
Lord being angrie, ¶ said to Moyses: Take al the princes of 4
the people, and hang them vp against the sunne on gib-
bettes: that my furie may be auerted from Israel. ¶ And 5
Moyse said to the Judges of Israel: Kille euerie man his neigh-
bours, that are professed to Belphegor. ¶ And behold one 6
of the children of Israel entred in before the face of his bre-
thren to a whored Madiantse in the sight of Moyse, and of 7
al the multitude of the children of Israel, who wept before 8
the doores of the tabernacle. ¶ Which thing when Phinees 7
had sene the sonne of Eleazar the sonne of Aaron the priest,
he arose out of the middes of the multitude, and catching a
dagger, ¶ went in after the man of Israel into the brothel 8
house, and thrust them through both together, to witte, the
man and the woman in the genitalles. And the plague ceased
from the children of Israel, ¶ and there were slaine foure 9
and twentie thousand men. ¶ And our Lord said to Moyse: 10
¶ Phinees the sonne of Eleazar the sonne of Aaron the priest 11
hath auerted my wrath from the children of Israel: be-

Either Phinees was one of the Judges, cause he was moved with my zele against them, that my self
might not destroy the children of Israel in mine owne zeale.

† Therefore spake to him: Behold I geue him the peace of
my covenent, † and there shall be as wel to him as to his
seed; the covenent of priesthood for ever, because he hath
bene zelous for his God, and hath expiated the wicked fact
of the children of Israel. † And the name of the man of Is-
rael, that was slaine with the woman of Midian, was Zambri
the sonne of Salu, a prince of the kinred and tribe of Simeon.

† Moreover the Midianites, that was slaine with him, was
called Cozbi the daughter of Sura, a most noble prince of the

† And our Lord spake to Mosyes, saying: † Let
the Midianites finde you their enemies, and strike you them:

† Because they also have done like enemies against you, and
have guiffully deceived you by the Idol Phogor, and Cozbi
the daughter of the duke of Midian their sister, who was
strooken in the day of the plague for the sacrilege of Phogor.

CHAP. XXVI.

All the men of twelve tribes, being againe numbered, from the age of twentie
yeares and upward, are found to be six hundred one thousand seven hun-
dred and thirteene. 57. Of the tribe of Levi also, numbered of the males
from the age of one month and upward, are found twentie three thou-
sand. 64. al being dead in the desert, which were numbered before, except
Caleb and Iosue.

After the bloud of the offenders was shed, our Lord
said to Mosyes and Eleazar the sonne of Aaron, the
priest: † Number the whole summe of the children of Is-
rae1 from twentie yeares and upward, by their houses and
kinredes, al that can goe forth to warres. † Mosyes there-
fore and Eleazar the priest spake, in the champion coun-
cry of Moab vpon Iordan against Iericho, to them that were
from twentie yeares and upward, as our Lord had com-
manded, of whom this is the number: † Ruben the first
borne of Israel, his sonne, Henoch, of whom is the familie
of the Henochites: and Phallu, of whom is the familie of
the Phalluites: † and Hebron, of whom is the familie of the
Hebronites: and Charms, of whom is the familie of the Car-
mites. † These are the families of the stocke of Ruben:
whose number was found fourtie three thousand, and seven
hundred thirtie. † The sonne of Phallu, Eliab. † his sonnes,
Namuel and Dathan and Abiron. These are Dathan and
Abiron.

and so an ex-
ample for such
Magistrates to
do justice; or
he had a par-
ticular inspi-
ration, which
is no warrant
for private
men, to do the
like. For by
Catholique
doctrin, kill-
ing of men is
neither allow-
ed, nor ex-
cused but wher-
it is done by
publique au-
thoritie, or by
mere casual-
tie, against the
killers will.

: Gods wrath
being pacified
by extirpation
of the old bad
people, the
new progeny
is numbered
which shall
possesse the
promised land

s. Hieron. de
Mand. 42. 19. 3.
Abiron the princes of the people, that rose against Moses and Aaron in the sedition of Core, when they rebelled against our Lord: and the earth opening her mouth devoured Core, verie manie dying, when the fire burnt two hundred five hundred men. And there was a great miracle done, that Core perishing, his sonnes perished not. The sonnes of Simeon by their kinredes: Namuel, of him is the familie of the Namuelites: Iamin, of him is the familie of the Iaminites: Iachin, of him is the familie of Iachinites: Zare, of him is the familie of the Zareites: Saul, of him is the familie of the Saulites. These are the families of the flocke of Simeon, of which the whole number was two and twenty thousand two hundred. The sonnes of Gad by their kinredes: Sphon, of him is the familie of the Sephonites: Aggi, of him is the familie of the Aggitites: Sunt, of him is the familie of the Sunites: Ozni, of him is the familie of the Oznitites: Arod, of him is the familie of the Arodites: Ariel, of him is the familie of the Arielites. These are the families of Gad, of which the whole number was fourtie thousand five hundred. The sonnes of Judas, Her, and Onan, who died both in the land of Chanaan. And the sonnes of Judas by their kinredes were: Sela, of whom is the familie of the Selaites: Phares, of whom is the familie of the Phareites: Zarc, of whom is the familie of the Zareites. Moreover the sonnes of Phares: Hesron, of whom is the familie of the Hebronites: and Hamul, of whom is the familie of the Hamulites. These are the families of Judas, of which the whole number was seuentie six thousand five hundred. The sonnes of Issachar, by their kinredes: Thola, of whom is the familie of the Tholaites: Phua, of whom is the familie of the Phuaites: Iasub, of whom is the familie of the Iasubites: Semran, of whom is the familie of the Semranites. These are the kinredes of Issachar, whose number was fowre thousand three hundred. The sonnes of Zabulon by their kinredes: Sared, of whom is the familie of the Saredites: Elon, of whom is the familie of the Elonites: Ialel, of whom is the familie of the Ialelites. These are the kinredes of Zabulon, whose number was sixtie thousand five hundred. The sonnes of Joseph by their kinredes, Manasses and Ephraim. Of Manasses was borne Machir, of whom is the familie.
familie of the Machirites. Machir begat Galaad, of whom
30. is the familie of the Galaadites. + Galaad had sone: Jezer,
of whom is the familie of the Iezirites: and Helec, of whom
31. is the familie of the Helemites. + and Aziel, of whom is
the familie of the Azielites: and Sechem, of whom is the
32. familie of the Sechemites. + and Semida, of whom is the
familie of the Semidaites: and Hepher, of whom is the
familie of the Hepherites. + And Hepher was the father of Salphaad,
who had no sones, but onlie daughters, whose names are
these: Maala, and Noa, and Hegla, and Melcha, and Tersa.
34. + these are the families of Manasse, and the number of them
35. is fiftie two thousand seuen hundred. + And the sones of
Ephraim by their kinredes were these: Suthala, of whom
is the familie of the Suthalaites: Becher, of whom is the fa-
milie of the Becherites: Themen, of whom is the familie of
36. the Thehenites. + Moreover the sone of Suthala was He-
37. ran, of whom is the familie of the Heranites. + these are the
kinredes of the sones of Ephraim: whose number was thir-
tie two thousand five hundred. + These are the sones of
Joseph by their families. The sones of Benjamin in their
kinredes: Bela, of whom is the familie of the Belaites: Abel,
of whom is the familie of the Asbelites: Ahiram, of whom
39. is the familie of the Ahiramites: + Suphaim, of whom is the
familie of the Suphaimites: Hupham, of whom is the familie
40. of the Huphamites. + The sones of Bela: Hered, and No-
eman. Of Hered, the familie of the Heredites: of Noeman,
41. the familie of the Noemanites. + These are the sones of
Benjamin by their kinredes, whose number was fourtie five
42. thousand six hundred. + The sones of Dan by their kin-
redes: Suham, of whom is the familie of the Suhaimites: these
43. are the kinredes of Dan by their families. + al were Suham-
ites, whose number was sixtie foure thousand four hundred.
44. + The sones of Aser by their kinredes: Jemna, of
whom is the familie of the Jemnaites: Iesslui, of whom is the
familie of the Iessluites: Brie, of whom is the familie of the
45. Brieites. + The sones of Brie: Heber, of whom is the fa-
milie of the Heberites: and Melchiel, of whom is the familie
46. of the Melchielites. + And the name of the daughter of
47. Aser, was Sara. + these are the kinredes of the sones of
Aser, and their number fiftie three thousand four hundred.
48. + The sones of Nepthali by their kinredes: Iessiel, of
Numere- Leuites numbered.

whom is the familie of the Isselites: Guni, of whom is the familie of the Gunites, † Israel, of whom is the familie of 46 the Isserites: Sellem, of whom is the familie of the Sellemites. † these are the kinredes of the sonnes of Nepthali by their families: whose number was fourtie five thousand four hundred. † This is the summe of the children of Israel, that were reckened, six hundred thousand, and a thousand seven hundred thirtie. † And our Lord spake to Moyses saying: † To these shal the land be divided according to the number of names for their possesisions. † To the greater number thou shalt give a greater portion, and to the fewest a lesse: to euerie one, as they haue now beene reckened, that possesson be deliuered: † yet so that lotte doe divide the Land to the tribes and the families. † Whatsoever shal chance by lotte, that let either the more take, or the fewer. † This also is the number of the sonnes of Levi by their families: Geison, of whom the familie of the Getsonites: Caath, of whom the familie of the Caathites: Merari, of whom the familie of the Merarites. † these are the families of Levi: The familie of Lobni, the familie of Hebron, the familie of Moholi, the familie of Musi, the familie of Core. Howbeit Caath begatte Amram: † who had to wife Jochabed :: the daughter of Levi, who was borne to him in Ægypt. She bare to Amram her husband sonnes, Aaron and Moyses, and Marie their sister. † Of Aaron were borne Nadab and Abiu, and Eleazar and Ithamar: † of the which Nadab and Abiu died, when they had offered the strange syre before our Lord. † And all that were numbered, were twentie three thousand of the male kind from one moneth and upward: who were not reckened among the children of Israel, neither was their possesson given with the rest. † This is the number of the children of Israel, that were enrolled by Moyses and Eleazar the priest, in the champion countrey of Moab upon Jordan against Richo. † Among whom there was none of them that were numbered before by Moyses and Aaron in the desert of Sinai. † For our Lord had foretold that all should die in the wilderness. And none remained of them, but Caleb the sonne of Heophe, and Ioseph the sonne of Nun.
Daughters may inherit.

Chap. XXVII.

Salmaadis daughters succede to their fathers inheritance. 8. And the law is established that for lack of sonses daughters that inherit, and for lack also of daughters the next of kinne, 12. God commandeth Moses to ascend into Mount Abarim, and thence view the promised Land, but foreteloth him that he shall die, and not goe into it. 15. He then prays God to provide another to lead the people, 18. and Josue is designated in presence of Eleazar and the people.

1. And there came the daughters of Salmaad, the sonne of Heopher, the sonne of Galaad, the sonne of Machir, the sonne of Manasses, who was the sonne of Joseph: whose names are, Maala, and Noa, and Helga, and Melcha, and Therfe. 2. And they stood before Moses and Eleazar the priest, and all the princes of the people at the doore of the tabernacle of couenant, and said: Our father died in the desert, neither was he in the sedition, that was raised against our Lord under Core, but he died in his owne sinne: he had no men children. Why is his name taken away out of his familie, because he hath not a sonne? Give vs possession among the kinne of our father. 3. And Moses referred their cause to the judgement of our Lord, who said to him: The Daughters of Salmaad require a just thing; give them possession among their fathers kinne, and let them succede him in the inheritance. 4. And to the children of Israel thou shalt speake these things: When a man dieth without a sonne, his inheritance shall passe to his daughter. 5. If he have no daughter, he shall haue his brethren his successours. 6. And if he have no brethren neither, you shall geue the inheritance to his fathers brethren. 7. But if he have no such vncles by the father neither, the inheritance shall be geuen to them that are the next of kinne, and this shall be to the children of Israel a holie ordinance by a perpetual law, as the Lord hath commanded Moses. 8. Our Lord also said to Moses: Go to into this mountaine Abarim, and view from thence the Land which I wil geue to the children of Israel. 9. And when thou shalt have seene it, thou also shalt goe to thy people, as thy brother Aaron is gone: because you did offend me in the desert Sin in the contradiction of the multitude, neither would you sanctifie me before them upon the waters. These are the waters of contradiction in Cades.
Cades of the desert Sin. † To whom Moyses answered: 15
† Our Lord the God of the spirits of all flesh provide a man, 16
that may be over this multitude: † and may goe out and enter 17
in before them, and bring them out, or bring them in: left 18
the people of our Lord be as sheepe without a † pastor.
† And our Lord said to him: Take Iosue the sonne of Nun, a 19
man in whom is the Spirit, and put thy hand upon him.
† Who shall stand before Eleazar the priest and all the multi- 20
tude: † and thou shalt give him preceptes in the sight of all, 21
and part of thy glorie, that all the synagouge of the children of 22
Israel may heare him. † For him, if anie thing be to be done, 23
Eleazar the priest shall consult the Lord. At his word shall he 24
go out and shall goe in, and all the children of Israel with 25
him, and the rest of the multitude. † Moyses did as our Lord 26
had commanded. And when he had taken Iosue, he sette him 27
before Eleazar the priest, and all the assembly of the people.
† And imposing his hands on his head, he repeated all things. 28
that our Lord had commanded.

CHAP. XXVIII.

Sacrifices for the Euerie day in the morning and evening, 9.
Likewise for the Euerie Sabbath day, 11. For the first day of Euerie month, 16.
For Pasch, 26. And for Pentecost.

O V R Lord also said to Moyses: † Command the chil- 2
dren of Israel, and thou shalt say to them: My oblation 3
and breades, and burnt sacrifice of most sweete odour offer 4
ye: † in their times. † These are the sacrifices which you 5
must offer: Two lambs of a yeare old without blemish daily 6
for: † the euerlasting holocaust: † one you shall offer in the 7
morning, and the other at even: † the tenth part of an eph 8
of fowre, which shall be tempered with the purest oile, and 9
shall have the fourth part of an hin. † It is the continual ho- 10
locault which you offered in Mount Sinai for a most sweete 11
odour of the burnt sacrifice of the Lord. † And for a liba- 12
ment you shall offer of wine the fourth part of an hin for e- 13
uerie lambe in the Sanctuarie of the Lord. † And the other 14
lambe in like manner you shall offer at even according to all 15
the rite of the morning sacrifice, and of the libamentes therof, 16
an oblation of most sweete odour to the Lord. † And on the 17
day of: † the Sabbath, you shall offer two lambs of a yeare 18
old without blemish, and two tenthes of fowre tempered.
al festiuitics.

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16 with oile in sacrifice, and the libamentes † which are ritely
17 powred euerie Sabbath for an euerlasting holocaust. † And
18 in : the Calendes you shal offer an holocauste to the Lord,
19 two valaes of the heard, one ramme, seuen lambes of a yeare
20 old without blemish, † and three tenthes of fowre tempe-
21 red with oile in sacrifice for euerie calfe: and two tenthes of
22 fowre tempered with oile to euerie ramme: † and the tenth
23 part of a tenth of fowre tempered with oile in sacrifice to
24 euerie lambe, it is an holocaust of most sweete odour and
25 burnt sacrifice to the Lord. † And the libamentes of wine,
26 that are to be powred for euerie victime, shal be these: The
27 halfe part of an hin for euerie calfe, the third to a ramme, the
28 fourth to a lambe. this shal be the holocaust through al mo-
29 nochethes, that succeede one an other as the yeare turneth about.
30 † A bucke goate also shal be offered to the Lord for sinnes
31 an euerlasting holocaust with his libamentes. † And in the
32 first moneth, † the fourteenth day of the moneth shal be the
33 Phase of the Lord, † and the fiftenth day the solemnitie:
34 seuen daies shal they eate azymes. † Of the which the first
35 day shal be venerable and holie: no servile worke shal you
36 doe therein. † And you shal offer burnt sacrifice an hol-
37ocaust to the Lord, two valaes of the heard, one ramme, seuen
38 lambes of a yeare old without blemish: † and the sacrifice of
39 euerie one of fowre which shal be tempered with oile, three
40 tenthes to euerie calfe, and two tenthes to euerie ramme,
41 † and the tenth part of a tenth, to euerie lambe, that is to
42 say, to the seuen lambes. † And one bucke goate for sinne,
43 that expiation may be made for you, † beside the morning
44 holocaust which you shal always offer. † So shal you do
45 euerie day of the seuen daies for a foode of the fire, and for
46 a most sweete odour to the Lord, which shal rise of the holo-
47 caust, and of the libamentes of euerie one. † The seuenthe
48 day also shal be most solemnne and holie vnto you: no servile
49 worke shal you doe therein. † The day also of first fruities
50 when you shal offer new fruities to the Lord, after that the
51 weekes be accomplished, shal be venerable and holie: no
52 servile worke shal you doe therein. † And you shal offer an
53 holocaust for a most sweete odour to the Lord, two valaes of
54 the heard, one ramme, and seuen lambes of a yeare old with-
55 out blemish: † and in the sacrifices of them three tenthes of
56 fowre tempered with oile to euerie calfe, to euerie ramme.
In the seventh moneth are celebrated with particular sacrifices the feastes of Trumpets, 7. of Expiation, 12. of Tabernacles, 32. and of Assembly and Collection.

The first day also of the seventh moneth shall be venerable and holy vnto you, no servile worke shal you doe therein, because it is the day of sounding and of trumpetes.

And you shall offer an holocaust for a most sweete odour to the Lord, one calfe of the heard, one ramme, and seven lambes of a yeare old without blemish: and in their sacrifices of flour tempereth with oyle three tenthes to erucie calfe, two tenthes to a ramme, one tent to a lambe, which together are seven lambes: and a bache goate for sinnes, which is offered for the expiation of the people, besides the holocaust of the calendes with the sacrifices thereof, and the everlasting holocaust with the accustomed libamentes. With the same ceremonies shall you offer burnt sacrifice for a most sweete odour to the Lord. The tenth day also of this seventh moneth shall be holy and venerable vnto you, and you shall afflict your soules: no servile worke shal you doe therein.

And you shall offer an holocaust to the Lord for a most sweete odour, one calfe of the heard, one ramme, seven Lambes of a yeare old without blemish: and in their sacrifices of flour tempereth with oyle three tenthes to erucie calfe, two tenthes to a ramme, the tenth part of a tent to erucie lambe, which are in all seven lambes: and a bache goate for sinne, besides those things that are wont to be offered for offence vnto expiation, and for the everlasting holocaust with their sacrifice & libamentes. But the fifteenth day of the seventh moneth, which shal be vnto you holy and venerable, no servile worke shal you doe therein, but you shall celebrate the solemnittie to the Lord seven daies. And you shall offer an holocaust for a most sweete odour to the Lord, calues of the heard thirtene, rimmes two, lambs of a yeare old without blemish fourteen: and in their libamentes: 14 of flourc
of flower temper'd with oile, three tenths to every calse, 
which are together thirteen calves: and two tenths to e- 
15 uerie: ramme, that is, together to two rammes, † and the 
tenth part of a tenth to euerie lambe, which are altogether 
16 fourtene lambes: † and a bucke goate for sinne, beseide the 
euerlasting holocauste, and the sacrifice, and the libament 
therof; † The next day you shall offer calues of the heard 
twelve, two rammes, lambes a yeare old without blemish. 
18 fourtene: † and the sacrifices and libamentes of euerie one 
to the calues and the rammes and the lambs you shall ritely 
19 celebrate: † and a bucke goate for sinne, beseide the euer-
lasting holocauste, and the sacrifice and libament therof. 
20 † The third day you shall offer eleven calues, two rammes, 
lambes of a yeare old without blemish fourtene: † and the 
sacrifices and the libamentes of euerie one to the calues and 
22 the rammes and the lambs you shall ritely celebrate: † and a 
bucke goate for sinne, beseide the euerlasting holocauste, and 
23 the sacrifice, and libament therof; † The fourth day you shall 
offer ten calues, two rammes, lambs a yeare old without 
blemish fourtene: † and the sacrifices and the libamentes of 
25 euerie one to the calues and the rammes and the lambs you 
shall ritely celebrate. † and a bucke goate for sinne, beseide 
the everlasting holocauste, and the sacrifice therof and liba-
26 ment. † The fifth day you shall offer nine calues, two rammes, 
lambes of a yeare old without blemish fourtene: † and 
the sacrifices and the libamentes of euerie one to the calues 
and the rammes and the lambs you shall ritely celebrate:
28 † and a bucke goate for sinne, beseide the euerlasting holo-
cauft, and the sacrifice therof and libament: † The sixth day you shall offer eight calues, two rammes, lambes of a yeare 
old without blemish fourtene: † and the sacrifices and the 
libamentes of euerie one to the calues and the rammes and 
31 the lambs you shall ritely celebrate: † and a bucke goate for 
sinne, beseide the euerlasting holocauste, and the sacrifice, 
32 therof and libament. † The seventh day you shall offer seven 
calues, and two rammes, lambes of a yeare old without blem-
33 ish fourtene: † and the sacrifices and the libamentes of 
euerie one to the calues and the rammes and the lambs you 
34 shall ritely celebrate: † and a bucke goate for sinne, beseide.
you doe therein, * offering an holocauste for a most sweete odour to the Lord, one calfe, one ramme, lambs of a yeare old with out blemish seuen. * and the sacrifices and the libamnetes of suerie one to the calues and the rammes and the lambs you shall citely celebrate: * and a bucke goare for finne, besides the everlastinge holocauste, and the sacrifice thereof and libament. * These thinges shall you offer to the Lord in your solemnities: besides your vowses and voluntarie oblations in holocauste, in sacrifice, in libament, and in pacifique hostes.

Chap. XXX.

Voluntary vowses or oathes of men; 14. of maides in their fathers house, 7. of newly married; 10. of widowers, or wives divorced, 11. and of wives in their husbands houses: and how they bind, or are made frustrate.

And Moyses told the children of Israel all thinges that our Lord had commanded him: * and he spake to the princes of the tribes of the children of Israel: This is the word that our Lord hath commanded: * If any man shall make a vowe to our Lord, ot binde him self by an oath: he shall not make his word frustrate, but al that he promised he shall fulfil. * If a woman vowe any thing, and binde herself with an oath, the that is in her fathers house, and as yet in maydenage: if her father know the vowe that she promised, and the oath wherwith she bound her soule, and hold his peace, she shall be bound to the vowe: * whatsoever she promised and swear, she shall fulfil in deed. * but if immediately as he heareth it, her father do gaine say it, both her vowes and her othes shall be frustrate, neither shall she be bound to the promisse, for that her father hath gainesaid it. * If she haue a husband, and vowe any thing, and the word once going out of her mouth binde her soule by an oath: * the day that her husband heareth it, and doth not gaine say it, she shall be bound to the vowe, and shall render; whatsoever she promised. * but if as soon as he heareth he, gaine say it, and make her promisses frustrate, and the wordes wherewith she had bound her soule: our Lord will be propitious to her. * The widowe, and she that is devorced whatsoever they vowes, they shall render. * The wife in the house of her husband, when she hath bound her self by vowe and by oath, * if her husband heare, and hold his peace, neither doe

..In this case God wil not impute it to her for a scone, 5. Aug. 9. 58.
Vowes. 

Gaynesay the promisse, she shal render whatsoeuer she had promised.  
but if forthwith he gaynesay it, she shal not he holden bound to the promisse: because her husband gaynesay'd it, and our Lord wil be propitious to her.  
If she voweth and bindeth her selfe by oath, to afflict her soule by fasting, or abstinence from other thinges, it shal be in the arbitrement of her husband, whether she shal do it, or not do it.  

And if the husband hearing it hold his peace, and differre sentence till an other day: whatsoeuer she had vowed and promissed, she shal render: because immediately as he heard it, he held his peace.  
but if he gaynesay it after that he knew it, he selfe shal beare her iniquitie.  
These are the lawes, which our Lord appointed to Moyses betweene the husband and the wife, betwene the father and the daughter, that is as yet in maidens age, or that abideth in her fathers houle.

ANNOTATIONS.  

Chap. XXX.

6. Shal the frustrate] Vowes, which fathers and husbandes could frustrate, in their daughters and wifes, much needs be ment of things not commanded by God. For it was not in their powre to dispence in Gods precepts. As for example, touching the feast of Explication, it was not in the arbitrement of fathers and husbandes (as here it was v. 14.) whether their daughters and wifes should fast or no: but was absolutely fasted: (Levit. 23. v. 29.) Euerie souldier that is not affisted (that is, which fasteth not) this day, shall perish out of his people. And so in other precepts were necessarie obligations. Besides which it is gratuall to God, that his servants bind them selfes to other good woarkes, wherto they are not otherwise bound.

Chap. XXXI.

The Madiantes are slaine in battle, for that they had drawn the people of Israel to sinne. 11. The praye is brought to Moyses. 14. Whoe being angrie that the women (which were the occasion of sinne) are saved alive, commandeth to kill all the male children, and all the women saving only virgins. 19. The souldiers are purified, as also the praye, 26. and then divided among the victors, and other people, taking out portions for the Leuites.

And our Lord spake to Moyses, saying:  
And thou shalt begathered to thy people.  
And Moyses forthwith said: Arme of you men to fight, which may take the reuenge.
reuenge of our Lord on the Madianites. † Let a thousand 4
men of euerie tribe be chosen of Israel to be sent to the
warre. † And they gaue a thousand of euerie tribe, that is to
say, twelue thousand and wel appointed to fight: † whom Moy-
ses sent with Phinees the sonne of Eleazar the priest, and the
holy vessell, and the trumpetres to found he deliered to him.
† And when they had fought against the Madianites and had
7
overcome, al the men they slew, † and their kingses Eui, and
8
Receem, and Sur, and Hur, and Rebe, fīve princes of the Na-
tion: † Balaam also the sonne of Beor they killed with the
sword. † And they rooke their wiues, and little ones, and al
9
their goodes: whatsoever they had bene able to make, they
spoiled: † as wel cities as townes and castels the fire did 10
consume. † And they rooke the praye, and al thinges that
11
they had taken as wel of men as of beastes, † and they 12
brought them to Moyses, and Eleazar the priest, and to al
13
the multitude of the children of Israel, but the rest of the im-
plementes they caried to the campe in the champion countries
of Moab, beside Iordan against Iericho. † And Moyses and 15
Eleazar the priest went forth, and al the princes of the syna-
gogue to meete them without the campe. † And Moyses 14
being angrie with the princes of the hoste, the tribunes, and
the centurions that were come from the battle, † saide: 15
Why haue you referreued the women? † Are not these they, 16
that deieued the children of Israel at the suggestion of Ba-
laam, and made you pruudicate against our Lord vpon: † the
sinne of Phogor, whereupon also the people was stroken? 17
† Therefore kil al whatsoever is of the male sexe, among: † the
litle ones also: and the women, that haue knowne men in
carnal copulation, fleae: † but the gyrls and al the 18
women that are virgins referreux to you: † and tarying with-
out the campe feuen daves. He that hath killed a man, or
19
touched him that is killed, shall be expiated the third day and
the seuenth. † And of al the praye, whether it be garment, 20
or vessell, and some thing prepared for implementes, of
goates skinnen, and heare, and wood shall be expiated. † Elea-
zar also the priest spake to the hoste, that had fought, in this
manner: This is the precept of the law, which our Lord hath
commanded Moyses: † Gold, and siluer, and brasse, and 22
yon, and lead, and tinnen, † and al that may passe through 23
the fyre, shall be purged by fyre, but whatsoever can not
abide
Praye diuided.  

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 26 † And our Lord said to Móyses: † Take the summe of those  
things, that were taken from man unto beast, thou and  
27 Eleazar the priest and the princes of the multitude: † and  
thou shalt divide the praye equally betwene them, that  
fought & went forth to the warre, and between the rest of the  
multitude. † and thou shalt separate a portion to the Lord  
from them, that fought and were in the battle, one soule of  
five hundred as wel of mankind as of oxen and asses and  
sheepe, † and thou shalt geue it to Eleazar the priest, be-  
cause they are the first fruites of the Lord. † Out of the halfe  
part also of the children of Israel thou shalt take the fiftith  
head of mankind, and of oxen, and asses, and sheepe, and of  
all beasts, and thou shalt geue them to the Leuites, that  
watch in the custodies of the tabernacle of the Lord. † And  
Móyses and Eleazar did, as our Lord commanded. † And  
the praye which the hoste had taken, was of sheepe six hun-  
dred senceetie five thousand, † of oxen senceetie two thou-  
sand, † of asses senceetie one thousand. † The soules of the  
folkes of the female sexe, that had not knowne men, thirtic  
two thousand. † And the halfe part was geuen to them, that  
had bene in the battle, of sheepe three hundred senceetie  
thousand five hundred: † of the which for the portion of  
our Lord were reckoned sheepe six hundred senceetie five.  
38 † And of the thirtie six thousand oxen, oxen senceetie and  
two: † of the thirtie thousand five hundred asses, asses sixtie  
one: † of the soules of mankind sxtene thousand, there  
fel to the portion of our Lord thirtie two soules. † And  
Móyses delivered the number of the first fruites of our Lord  
to Eleazar the priest, as it had bene commanded him, † of  
the halfe part of the children of Israel, which he had sepa-  
rated to them, that had bene in the battle. † But of the halfe  
part that had chanced to the rest of the multitude, that is to  
say, of the three hundred thirtie senceetie thousand five hundred  
sheepe, † and of the thirtie six thousand oxen, † and of the  
thirtie thousand five hundred asses, † and of the sixtene  
thousand of mankind, † Móyses tooke the fiftith head, and  
gave it to the Leuites, that watched in the tabernacle of our  
48 Lord, as our Lord had commanded. † And when the princes  

...
of the hote were come to Moyyes, and the tribunes, and centurions, they said: † we thy servantes have reckoned the 49 number of the warryers, which we had vnder our hand: and not so much as one verily was lacking: † For this cause we 50 offer in the donatys of our Lord euerie one that which we could finde in the praye of gold, garters and tablettes, ringes and braceletes, and cheynes, that thou maist pray to our Lord for vs. † And Moyyes and Eleazar the priest received al 51 the gold in diverse formes, † in weight sixtene thousand, 52 scuen hundred fiftie sicles of the tribunes and of the centurions. † For that which euerie one had spoiled in the praye, 53 was his owne. † And that which was received they brought 54 into the tabernacle of testimonie, for a monument of the children of Israel before our Lord.

CHAP. XXXII.

The children of Ruben and Gad, demanding to hau their inheritance on that side Iordan, where they yet are, 7. Moyyes insly rebuketh them; 16. yet upon condition that they wil march first over Iordan, and remayne the first in battle, til the land be subdued to the children of Israel, 28. be granst to them, and the halfe tribe of Manasse, that which they request.

And the children of Ruben and Gad had much cattel, and they had in-beastes an infinite substance. And when they had scene Iazer and Galaad fittie countries for to seede cattel, † they came to Moyyes and Eleazar the priest, and the princes of the multitude, and said: † Aroth, and 5 Dibon, and Iazer, and Nemra, Hesebon, and Eleale, and Sabam, and Nebo, and Beon, † the land, which our Lord 4 imote in the sight of the children of Israel, is of a verie plentifull foile for the feeding of beastes: and we thy servantes have very much cattel: † and we pray thee if we have foun grace before thee, that thou geue vs thy servantes the same in possession, and † make vs not passe over Iordan † To 6 whom Moyyes answered: Why shal your brethren goe to fight, and wil you fitte here? † Why subuerest you the minde of the children of Israel, that they may not be bold to passe into the place, which our Lord wil geue them? † Did not 8 your fathers so, when I sent from Edesbarne to view the land? † And when they were come as farre as the Valley of the cluster, hauing viewed al the countrie, they subuered the bast of the children of Israel, that they should not enter the coastes,
coastes, which our Lord gave them: † who being wrath
swore, laying: † If these men, that came vp out of Egypt,
from twentie yeares and vpward, shall see the land, which
under othere I promised to Abrahaam, Isaac, and Jacob: and
they would not folow me, † except Caleb the sonne of Ie-
phone the Cenezite, and Iosue the sonne of Nun: these
have fulfilled my wil. † And our Lord being wrath agaynst
Israel, led him about through the desert fourtie yeares, vntil
the whole generation was consumed, that had done evil in
his sight. † And behold, qoth he, you are risen vp instead
of your fathers, the offspring and discipiles of sinful men,
to augment the furie of our Lord agaynst Israel. † But if
you wil not folow him, he wil leaue the people in the wil-
dernesse, and you shall be the cause of the death of al. † But
they coming hither, said: We wil make shepcottes, and stak-
es for our cartel, for our little ones also sented cities: † and
we our selues armed and girded wil march on to battle be-
fore the children of Israel, vntil we bring them in vnto their
places. Our little ones and whatsoeuer we can haue, shal be
in walled cities, because of the lying of wayte of the inhabi-
tantes. † We wil not returne into our houses, vntil the chil-
dren of Israel possesse their inheritance: † neither wil we
seake any thing beyound Iordan, because alreadie we haue
our posession on the east side thereof. † To whom Moyse
said: If you doe that you promise, march on wel appointed
before our Lord to fight: † and let euerie man of warre
pass euer Iordan, vntil our Lord subuer his enemies, † and
all the land be subdued to him: then shal you be blameleffe
before our Lord and before Israel, and you shal obeye the
countries that you would in the sight of our Lord. † But
if you doe not, that which you say, no man can doubt but
you sinne against God: and know ye that your sinne shall appre-
prehend you. † Build thersore cities for your little ones,
and shepecotes and stakles for your sheepe and cartel: and
accomplish that which you have promised. † And the chil-
dren of Gad and Ruben said to Moyse: We are thy seruate-
tes, we wil do that which our lord commandeth. † We wil
leave our little ones, and our wiues, and sheece, and cartel in
the cities of Galaad: † and we thy seruantes al wel appoynted
wil march on to the warre, as thou my lord speakest.
† Moyse thersore commanded Eleazar the priest, and Iosue
the sonne of Nun, and the princes of the families by the tribes of Israel, and he said to them: † If the children of Gad, and the children of Ruben passe with you over Jordan armed to the warre before our Lord, and the land be subdued to you; give them Galaad in possession. † But if they will not passe armed with you into the Land of Chanaan, let them take places to dwell in among you. † And the children of Gad, and the children of Ruben answered: As our lord hath spoken to his servants, so will we doe: † our selues armed will march before our Lord into the Land of Chanaan, and we confesse that we have already received our possession beyond Jordan. † Mosis therefore gave to the children of Gad and Ruben, and to the halfe tribe of Manasses the sonne of Ioseph, the kingdom of Sehon king of the Amorители, and the kingdom of Og king of Bafan, and their land and the cities thereof round about. † Therefore the sonnes of Gad built Dibon, and Ataroth, and Aroer, † and Etroth, and Sophan, and Iazar, and Iegaaa, † and Bethinomra, and Betharan, cities fenced, and sheepecotes for their shepheard. † But the children of Ruben builded Hebron, and Eleale, and Cariathaim, † and Nabo, and Baalmon, changing their names, Sabana also: giving names to the cities, which they had built. † Moreover the children of Machir, the sonne of Manasses went into Galaad, and wasted it killing the Amorители the inhabiter thereof. † Mosis therefore gave the land of Galaad to Machir the sonne of Manasses, who dwelt in it. † And Iair the sonne of Manasses went, and tooke the villages thereof, which he called Havoth Iair, that is the say, the Villages of Iair. † Nobe also went, and tooke Canath with the villages thereof: and he called it by his owene name Nobe.

**Chap. XXXIII.**

The 42. mansions of the children of Israel between Africa and the land of promise are resided, so they are commanded to kill all the inhabiter, to purge the land of idolatrie, and divide it among them.

These are **the mansions of the children of Israel, that went out of Africa by their troupes in the hand of Mosis and Aaron, † which Mosis described according to the places of the camp, which by our Lords commandement they changed. † The children of Israel therefor departing;**
from Ramesses the first month, the fifteenth day of the first month, the morrow after they made the Phaë, in a mightie hand, at the Egyptians seeing them, † and burying their first borne, which our Lord had stroken (yea and on their goddess also he had exercised vengeance) † they camped in Soccoth. † And from Soccoth they came into Etham, which is in the uttermost borders of the wildernesse. † Departing thence they came over against Phihahiroth, which looketh toward Beelsephon, and camped before Magdal. † And departing from Phihahiroth, they passed through the midst of the sea into the wildernesse: and walking three days through the desert Etham, they camped in Mara. † And departing from Mara, they came into Elim, where there were the twelve fountains of waters, and theuentie palme trees: and there they camped † But departing thence also, they pitched their tente upon the Redde sea. And departing from the Redde sea, † they came in the desert Sin. † From whence departing, they came into Daphca. † And departing from Daphca, they came in Alus. † And departing from Alus, they pitched their tente in Raphidim, where the people wanted water to drinke. † And departing from Raphidim, they came in the desert of Sinai. † But departing also from the desert Sinai, they came to the Saphhires of concupiscence, † And departing from the Saphhires of concupiscence, they came in Haferto. † And from Haferto they came into Rethma. † And departing from Rethma, they came in Remmonphares. † Whence departing they came into Lebna. † From Lebna they came in Reffa. † And departing from Reffa, they came into Caceath. † Whence departing, they came in the mountain Sayene Sepher. † Departing from the mountain Sayene Sepher, they came into Harada. † Thence departing, they camped in Macloth. † And departing from Macloth, they came into Thabath. † From Thabath they camped in Thare. † Whence departing, they pitched their tents in Methca. † And from Methca they came in Hesmona. † And departing from Hesmona, they came into Mosereth. † And from Mosereth they came in Beneiaalan. † And departing from Beneiaalan, they came into the mount Gadgad. † Whence departing, they camped in Iteebatha. † And from Iteebatha they came into Hebron. † And departing from
from Hebrona, they camped in Afionga-sber. † Thence de-
parting, they came into the desert Sin, this is Cades. † And
departing from Cades, they camped in the mount Hor, in
the uttermost borders of the Land of Edom. † And Aaron
the priest went up into the mountayne Hor at the command-
ment of our Lord: and there he died the fourth yeare of
the coming forth of the children of Israel out of Egypt, the
fifth moneth, the first day of the moneth, † when he was an
hundred three and twenty yeares old. † And the Chananeite
king of Arad, who dwelt toward the south, heard that the
children of Israel were come into the Land of Chanaan.
† And departing from the mountayne Hor, they camped in
Salmona, † whence departing, they came into Phunon. †
† And departing from Phunon, they camped in Oboth. †
† And from Oboth they came into Icabarim, which is in
the borders of the Moabites. † And departing from Icaba-
rim they pitched their tents in Dibongad. † Whence depar-
ting, they camped in Helmondeblathain. † And departing
from Helmondeblathain, they came to the mountaynes
Abarim against Nabo. † And departing from the mountaines
Abarim, they passed to the champion countries of Moab;
von Jordan, against Jericho. † And there they camped
from Bethsimoth unto Abelzatim in the plainer places of
the Moabites, † where our Lord spake to Moses: † Com-
mand the children of Israel, and say to them: When you
shal have passed Jordan, entring the Land of Chanaan, † destroy
all the inhabitants of that Land: breake their titles, and burst
to fitters their statues, and wall all their excelles, † cleansing
the Land, and dwelling in it. For I have geuen it you in pos-
session, † which you shall divide among you by lotte. To the
more you shall geue the larger, and to the fewer the straiter.
To euery one as the lotte shall fall, so shall the inheritance
be geuen. By the tribes and the families the possession shall
be divided. † But if you will not kil the inhabitantes of the
Land: they that remaine, shal be vnto you as it were nailes in
your eyes, and speares in your sides, and they shal be your ad-
versaries in the Land of your habitation: † and whatsoever
I had thought to do to them, I wil do to you.
ANNOTATIONS.

CHAP. XXXIII.

2 Moses and Aaron.] Moses by whom the Law was given, and Aaron in whom Priesthood was established, signified good works, and the right worship of God. Of which (saith S. Hierom) each one needeth the other. For neither doth it profit thee to exercise virtues vnles thou knowest thy Creator: nor the worshipping of God aviseth thee to salvation, vnles thou fulfil the precepts of thy Maker. By these two hands, as with two Seraphims we brake out into confesson of the holy Trinity, saying: Holic, holic, holic Lord God of noastes. Epist. ad Fabiol. de 42. Man.

CHAP. XXXIII.

The situation and limits of Chanaan, towards the South, the West, the North, and the East. 15. Which must be divided by lot among the twelve tribes, and their halves (the other two and a half being their parts over Jordan) 16. With the names of the persons that shall make the division.

And God spake to Moses, saying: 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 vnto you by lotte in possession, it shall be limited by these borders: The south side shall begin from the wilderness of Sin, which is beside Edom: and it shall have toward the East the most salt sea for the limits. The which shall compass the south side by the ascending of the Scorpion, so that they shall passe into Senna, and reach toward the South as farre as Cadesbarne, from whence the frontiers shall goe forth to the towne named Adar, and shall reach as farre as Asemmon. And the border shall goe round about from Asemmon to the Torrent of Egypt, and shall end in the shore of the great sea. And the west side shall begin from the great sea, and the same shall be the limetethrof. Moreover toward the North part the borders shall beginne from the great sea, reaching vnto the most high mountaine, from he which they shall come vnto Emath as farre as the borders of Sedada: and the frontiers shall go as farre as Sephorna, and the towne Enan. These shall be the borders in the North part. From thence they shall marke out the boundes toward the East side from the village Eman vnto Sephama, and from Sephama the boundes shall goe downe vnto Rebla against the fountain Daphnim: from thence they shall come eastward to the sea Ceniareth, and shall reach

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:: Otherwise called the dead sea, where Solomon and God had flood. :: A mountaine so called of the multitude of scorpions, which were in it. :: Mediterraean sea, called great in respect of the lakes in the holic Land. :: Mount of Libanus.
reach as farre as Jordan, and at the last shall be closed in by the most salt sea. This you shall have for your land by the boundes thereof round about. 13 And Moses commanded the children of Israel, saying: This shall be the land, which you shall possess by lotte, and which our Lord hath commanded to be given to the nine tribes, and to the halfe 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 kinredes, the halfe also of the tribe of Manasses, that is, two tribes and an halfe, have taken their portion beyond Jordan against Jericho at the east side. 15 And our Lord said to Moses: 16 These are the names of the men, that shall divide the land among you, Eleazar the priest, and Josue the sonne of Nun, and one prince of every tribe; whose names are these: Of the tribe of Juda, Caleb the sonne of Heaphone. 17 Of the tribe of Simeon, Samuel the sonne of Ammiud. 18 Of the tribe of Benjamin Elidad the sonne of Chuslom. 19 Of the tribe of the children of Dan, Boci the sonne of Iogli. 20 Of the children of Joseph of the tribe of Manasses, Haniel the sonne of Ephod. 21 Of the tribe of Ephraim, Samuel the sonne of Sephthan. 22 Of the tribe of Zachi the sonne of Pharzach. 23 Of the tribe of Issachar, duke Phakesiel the sonne of Ozan. 24 Of the tribe of Asher, Ahiuad the sonne of Salomi. 25 Of the tribe of Nephi the son of Ammiud. These are they whom our Lord commanded to divide the land of Chanaan to the children of Israel.

CHAP. XXXV.
Cities and suburbs are appointed for the Levites, among the other tribes. 6. Of which six shall be for refuge of such as unwittingly killeth a man. Where, keeping them sellest till the death of the high Priest, they shall be safe. 30. Vnjuste murthers committed (so it be by more then one wittes) must die forthwith.

These things also spake our Lord to Moses in the champion countries of Moab upon Jordan, against Jericho: 1 Command the children of Israel that they give unto the Levites of their possessions cities to dwell in, and their suburbs round about: that their sellest may abide in the townes, and the suburbs may be for their cattle and beastes: which from the walles of the cities outward, round
and of refuge. 

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 middles, and the suburbs without. 

6. And of the same townes, which you shall give to the Levites, six shall be separated for the aye of fugitives; that he may flee to them which hath shed blood: and beside these other fourtie two townes, that is, in al fourtie eight with their suburbs. 

7. 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 townes to the Levites according to the measure of their inheritance. Our Lord said to Moses: 

8. Speak to the children of Israel, when you shall have passed over Jordan into the Land of Chanaan, determine what cities shall be for the succour of fugitives, that have not voluntarily shed blood: 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. 

9. And of those cities, that are separated for refuge of fugitives, three shall be beyond Jordan, and three in the Land of Chanaan, as well for the children of Israel as for strangers and sojourners, that he may flee to them, which hath not voluntarily shed blood. If any man strike with iron, and he die that was strooken, he shall be guiltie of murder, and himself shall die. 

10. If he cast a stone, and he that is strooken die: he shall be punished in like manner. If he that is strooken with wood die, he shall be requenged by the strikers blood. The kinsman of him that is slaine, shall kill the murderer, as sowne as he apprehended him, he shall kill him. 

11. If through hatred one push a man, or cast any thing at him by stratagem; or being his enemy, strike him with his hand; and he die: the striker shall be guiltie of murder. the kinsman of him that is slaine as sowne as he findeth him, shall kill him. But if by chance meddle, and without hatred, and enemity, he do any of these things, and this be prooved in the hearing of the people, and the question debated between him that stroke, and the next of blood: the innocent shall be delivered from
from the hand of the renewer, & by sentence shall be brought 
backe into the citie, to which he had fled, and he shall tare 
there, vntil the High priest, that is anointed with the holie 
iole, do die. ♠ If the murderer be found without the limites 26 
of the cities, that are depurled to the banished, † and be sroo- 
ken of him that is the renewer of bloud: he shall be guiltes 
that killed him. † For the fugitive ought to haue stayed in 28 
the citie untill the death of the High priest. And after he is 
dead, then shall the murderer returne into his coutrie. 
† These things shall be perpetual, and for an ordinance in al 30 
your habitations. † The murderer shall be punished by wit- 
nesses: none shall be condemned, at the testimonie of one man. 
† You shall not take a price of him, that is guiltie of bloud, 31 
he also shall die forthwith. † The banished and fugitives 32 
before the death of the High priest may by no means re- 
turne into their owne cities. † Pollute not the land of your 33 
habitation, which is polluted with the bloud of innocentes: 
neither can in otherwise be expiated, but by his bloud, that 
shedeth an other mans bloud. † And so shall your possesion 34 
be cleansed my self abyding with you. For I am the Lord that 
dwel among the children of Israel.

CHAP. XXXVI.

That the inheritances may not be alienated from one tribe to an other, a must 
marric within their owne tribes.

And the princes also of the families of Galaad, the sonne 1 
of Machir, the sonne of Manasses of the stocke of the 
children of Joseph came: and spake to Moyses before the 
princes of Israel, and said: † Our Lord hath commanded 2 
thee our lord that thou shouldst by lotte diuide the Land to 
the children of Israel, and that to the daughters of Salphaad 
our brother thou shouldst geue the possesion dew to their 
father: † Whom if men of an other tribe take to wives, their 3 
possesion shall folowe, and being translatrd to an other tribe, 
it shall be a diminishing of our inheritance. † And so it shall 
come to passe, that when the Jubilee, that is the fiftth yeare 
of remilion is come, the distribution of the lottes shall be 
confounded, and the possesion of one shall passe to others. 4 
† Moyses answered the children of Israel, and as our Lord 5 
commanded, said: The tribe of the children of Joseph hath 
spoken rightly. † And this law is promulgated of our Lord 6 
touching.
touching the daughters of Salpaad: Let them marrie to whom they will, only that it be to the men of their owne tribe: † lest the possession of the children of Israel be mingled from tribe into tribe. For, all men shall marrie wives of their owne tribe and kinred: † and all women shall take husbands of the same tribe: that the inheritance may remaine in the families, † and that the tribes be not mingled among themselves, but remaine so † as they were separated by our Lord. And the daughters of Salpaad did as it had beene commanded: † and Maala, and Thersa, and Hegla, and Melcha, and Noa were married to the sons of their uncle by their father † of the familie of Manassies, who was the sonne of Ioseph: and the possession, that had beene allotted to them, remained in the tribe and familie of their father. † These are the commandementes and judgementes, which our Lord commanded by the hand of Moses to the children of Israel, in the champion countries of Moab upon Jordan against Jericho.

ANNOTATIONS.

CHAP. XXXVI.

4. Distribution of lotes] By reason of two former lawes, the one (Levit. 25.) providing that inheritance of landes should not be sold, nor otherwise alienated, but vntil the Jubilee yeare, and then returne to him, or his heires, to whom it pertained before; the other (Num. 17.) ordaining that for lack of a sonne, daughters should inherit; this difficulty did rise; in case an inheretrix did make a man of another tribe, the lands by that meane should passe from tribe to tribe, and not be restored in the Jubilee yeare. For avoiding of which inconvenience a further law is made, that none shall marrie out of their owne tribe.

Neuerthelesse the tribe of Levi made marriages with the tribe of Iuda: as appeareth by that Zacharie the priest married Elizabeth cozen to our B. Ladie of the tribe of Iuda; though in the old Testament there is no such express dispensation, nor explication of the law, but by tradition was holden for lawful and practised by so holy a man as Zacharie. And not without mysticke (as S. Augustin noteth ib. i.e. de confl. Law.) for that Christ the Anointed of God, was prefigured by the anointing of Kings, and Priests, and borne of the royal and priestlie tribes, being both a King and a Priest.

Bbb 3

THE
THE ARGUMENT OF
DEVTERONOMIE.

Deuteronomy, in English The second law, so called not that there be two laws of Moses, but because the same which was first given in Mount Sinai, fifteen days after the children of Israel parted from Egypt, is here repeated, in the eleventh month of the fourth year of their abode in the deserts. In which repetition albeit Moses explicated the same law, adding also divers things not expressed before: yet is it but an abridgment contained and vitiated in fewer words. Whereupon S. Bede (in pr. Levis.) comparseth this book with the four precedent, as one made of them all. For whereas the former four represented the four Gospels, this signified the whole Gospel, contained in all four. Likewise S. Hierom calleth it A prefiguration of the Evangelical law: so iterating former things, that all become new of old. (Epist ad Paulin. Mans. ca. 7. & de Mans. 42.) But touching the literal sense, Moses here compriseth four general things: unto which after his death the fifth is added; and so the whole conteneth five parts. First, he briefly receiveth God's special benefits bestowed on this people, and their ingratitude, incredulity, murmuring, and punishments, in the three first chapters. Secondly he repeateth and explicateth God's precepts, moral, ceremonial, and judicial, with the functions and offices of Priests and Levites, from the 4th chap. to the 27. Thirdly, he denounceth God's promises of manifold blessings, and threats of punishments, for keeping or breaking his commandments, from the 27th chap. to 31. Fourthly, he exhorteth them to serve and love God, but withal foretelth, that they will often fall to great snares, and for the same shall be punished, and at last for forsaking Christ, shall be forsaken: yet finally blesseth their tribes, in figure of the Gentiles, that shall be called in their place. chap. 31, 32. and 33. Fifthly, in the last chapter, Moses writeth the death, burial, and singular commendation of Moses.
THE BOOKE OF DEUTERONOMIE, IN
HEBREW ELLE HADDEBARIM.

CHAP. I.

Moses beginneth, the first day of the eleventh moneth and fourtishe yeare after
the children of Israel parted from Egypt, to repete and explicate the Law;
6. first putting them in mind of Gods munificence, his owne and other
superiors care over them, their ingratitude, incredulitie, murmuring, 34.
and punishment for the same.

The first part.
A repetition
of Gods bene-
cies, the peo-
ples ingrati-
tude, and pu-
nishment.

1
These are the wordes, which Mo-
yes spake to al Israel beyond Iordan,
in the champion wildernesse, against
the Red sea, between Pharan and
Thophele and Laban and Haseroth,
where there is verie much gold:
† eleven daies from Horeb by the way
of mount Seir to Cadesbarne. † The

2
†fourtishe yeare, the eleventh moneth; the first day of the mon-
eth Moses spake to the children of Israel al things that
our Lord had commanded him to say unto them: † after that
he had stroke Sehon king of the Amorrheites, which dwelt
in Hesebon: and Og the king of Basan which abode in As-
roth, and in Edrai, † beyond Iordan in the Land of Moab.
6 And Moses began to expound the law, and to say: † The
Lord our God spake to vs in Horeb, saying: It is sufficient
for you that you have stayed in this mountaine: † returne,
and come to the mountaine of the Amorrheites, and to the
rest that are next to it champion and hillie and lower places
against the South, and beside the shore of the sea, the Land
of the Channeites, and of Libanus into the greatere riuer
8 Euphrates. † Behold (quoth he:) I haue deliuered it to you:
enter in and possesse it, vpo. the which our Lord (wrote to
your fa-

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your fathers Abraham, Isaac, and Jacob, that he would give
it to them, and to their seede after them. 

† And I said to you at that time: † I alone can not sufteyne you: because the Lord your God hath multiplied you, and you are this day as the stars of heaven, verie manie. † (The Lord God of your fathers adde to this number manie thousandes, and blesse you as he hath spoken.) † I alone am not able to sufteyne your business, and the charge of you and your quar- reles. † Gue from among you wise and skilful men, and such whose conversation is approved in your tribes, that I may appoint them your princes. † Then you answered me: The thing is good thou meanest to do. † And I tooke of your tribes men wise and noble, and appointed them princes, tribunes, and centurions, and quinquagena-
rions, and deanes, that might teach you al things. † And I commanded them, saying: Heare them, and judge that which is just: whether he be the same countie man, or a stranger. † There shall be no difference of persons, so shal you heare the litle as the greete: neither shal you accept any mans person, because it is the judgement of God. And if any thing seem hard to you, referre it to me, and I will heare it. † And I commanded al things that you ought to do. † And departing from Horeb, we passed through the terrible and huge wildernesse, which you saw, by the way of the mountaine of the Amorrheite, as the Lord our God had commanded vs. And when we were come into Cadesbarne, † I said to you: You are come to the mountaine of the Amorrheite, which the Lord our God wil geue to vs. † See the Land which the Lord thy God geueth thee: goe vp and possesse it, as the Lord our God hath spoken to thy fathers: feare not, neither dread you any thing. † And you came al unto me, and said: Let vs send men that may view the Land: and may bring vs word what way we shal ascend, and to what citie to goe. † And because the saying pleased me, I sent of you twelve men, one of euerie tribe. † Who when they had gone, and were ascended into the mountaines, they came as farre as the Valley of cluster: and the Land being viewed, † taking of the fruites thereof, to shew the fruitfulness, they brought vs, and said: The Land is good, which the Lord our God wil geue vs. † And you would not goe vp, but being incredulous at the word of the Lord our God, † you murmured in your tabernacles,
of benedictes

Deuteronomy.

28 vs into the hand of the Amorrite, and destroy vs. † Whither shall we go vp? the messengers have feared our hart, saying: The multitude is verie great, and taller of stature then we: the cities greate, and sended euue into heauen, the sones of the Enacims we have scene there. † And I said to you: 30: Fears not, neither be ye afayrd of them: † Our Lord God, which is your conductour, him self wil fight for you, as he did in Egypt in the sight of al. † And in the wildernesse (thy selfe haste scene) the Lord thy God hath caried thee, as a man is wont to heare his little sonne, at the way, that you haue walked, vntil you came to this place. † And neither 32: So did you beleue the Lord your God, † who went before you in the way, and marked out the place, wherein you shold pitch your tentes, in the night shewing you the way by fire, and in the day by the pillar of a clowde. † And when our Lord had heard the voice of your wordes, being 33: Wrath he sawe and said: † There shall not any of the men of this wicked generation see the good Land, which by oath I promised to your fathers: † beside Caleb the sonne of Hezron. For he shal see it, and to him I wil geue the Land, that he hath troden, and to his children, because he hath folowed the Lord. † Neither is: his indignation against the people to be mersued at, whereas our Lord being: angry with me also for you, said: Neither shalt thou enter in thither. 38: † But Josue the sonne of Nun thy minister, he shal enter for thee: exhort and strenghen him, and he shal by lotte diuide the Land to Israel. † Your little ones, of whom you said that they should be ledde captuirs, and your sones that this day know not the difference of good and euiu, they shal enter in: and to them I wil geue the Land, and they shal possess it. 40: † But returne you and goe into the wildernesse by the way of the Redde sea. † And you answered me: We haue sinned to our Lord: we wil goe vp and fight, as the Lord our God hath commanded. † And when you readie armed went into the mountaine, † our Lord said to me: Say to them: Goe not vp, and fight not, for I am not with you: lest you fal before your enemies. † I spake, and you heard not: but resting the commandement of our Lord, and swelving with pride you went vp into the mountaine. † Therefor the Ccc

Amorrite

:: God so helpt his seruantes, that they also must cooperate. 8 Aug. 9. in Deus. :: Difference of sinnes. :: God is also angry with his good seruantes, and punisheth the temporally, for final sinnes. 8 Aug. 9. in Josue.
Amorite, that dwelt in the mountains issuing forth, and coming to meet you, pursed you, as bees are wont to purs
few: and smote you from Seir as far as Horma. 

And when returning you wept before our Lord, he heard you nor, neither would he condescend to your voice. 

You abode therefore in Cadesbarne a great time.

CHAP. II.

With commemoration of God's continual protection of the Israelites, they are forbid to fight against the Idumeans, Moabites, or Ammonites.

But against Sion, the King of Hesebon they should fight, kill him and all his, and possess his land.

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 mountaine Seir a long time.

And our Lord said to me: It is sufficient for you to have compassed this mountaine: goe toward the North. And command thou the people, saying: You shal passe by the borders of your brethren the children of Esau, which dwel in Seir, and they will be afraid of you. Looke diligently therefore that you sature not against them. For I will not geue you of their land so much as the steppe of one foote can treade, because I have geuen the mountaine Seir to be the possession of Esau.

Meate you shall be of them with money, and shal eate: bought water shal you draw, and drinke.

The Lord thy God hath blessed thee in euery worke of thy handes: he knoweth thy journey, how thou hast passed this great wilderness, for fourtie yeares the Lord thy God dwelling with thee, & thou hast wanted nothing. 

And when we had passed by our brethren the children of Esau, that dwelt in Seir, by the champion way from Elath & from Asonabar, we came to the way, that leadeth into the desert of Moab.

And our Lord said to me: Fight not against the Moabites, neither make battel against them: for I will not geue thee any of their land, because I have geuen Ar to the children of Lot in possession.

Emim first were the inhabitors thereof, a great people, and valiant, and so tall that: they were thought, as it were giants, of the Encims flocke, like the children of the Encims. Moreover the Moabites cal them Emim.

But in Seir before dwelt the Horrins: who being expelled and destroyed, the children of Esau did inhabit it,
Israël must fight. Deuteronomy. 403

biteth, as Israel did in the land of his possession, which our
13 Lord gaue him. † Rysling vp therefore to passe the Torrent
14 Zared, we came to it. † And the time, that we walked from
Cadel barne vnto the passage of the torrent Zared, was thirtie
and eight yeares: vntil the generation of the men that were
warriers was consumed out of the campe, as our Lord had
15 sweorne: † whose hand was against them, that they should
16 perish from among the campe. † And after all the warriers
17 were dead, † our Lord spake to me, saying: † Thou shalt
18 passe this day the borders of Moab, the citie named Ar:
19 † and approching vnto the frontiers of the children of Am-
mon, beware thou fight not against them, neither once moue
to battel: for I will not geue thee of the land of the children
of Ammon, because I have geuen it to the children of Lot
20 in possession. † It was reputed the land of giantes: and
giantes in old time dwelt in it, whom the Ammonites cal
21 Zomzommim, † a great and huge people, and of long stature,
as the Enacims whom our Lord destroyed before their face:
22 and he made them to dwell in their stede, † as he had done
to the children of Esau, that dwelt in Seir, destroying the
Horrheites, and delivering their land to them, which they
23 possesse vntil this present. † The Heueites also, that dwelt in
Haferim as farre as Gaza, the Capadocians expelled: who
issuing out of Capadocia, destroyed them, and dwelt in their
24 stede. † Arise ye, and passe the torrent Arnon: behold I
have delievered in thy hand Schon king of Helebon the
Amorrheite, and beginne to possesse his land, and make
25 warre against him. † This day wil I beginne to send thy
terroure and scare vpon the peoples, that dwell under the
whole heauen: that hearing thy name they may quake, and
treble after the manner of women in travell, and be pin-
ched with sorow. † I sent therefore messengers from the
wildernes of Cademoth to Schon the king of Helebon with
27 peaceable wordes, saying: † We wil passe through thy land,
we wil goe the common high way: we wil not decline nei-
ther to the right hand, nor to the left. † Sel vs meates for
money, that we may eate: Geue vs water for money, and so
we wil drinke. Onlie this that thou wilt graunte vs passage, passage Num.
29 † as † the children of Esau haue done, that dwel in Seir, and
the Moabites, that abide in Ar: vntil we come to Iordan,
and passe to the Land, which the Lord our God wil geue vs.

† And
And Schon the king of Hesebon would not give vs peace: because the Lord thy God had indurated his spirit, and hardened his heart, that he might be deliered into thy handes, as now thou seest. And our Lord said to me: Behold I haue begunne to delier Schon vnto thee, and his land, beginne to posesse it. And Schon came forth to meete vs with al his people to battell in IaFa. And the Lord our God deliered him to vs: and we smote him with his sonnes and al his people. And al his cities we tooke at that time, killing the inhabiterst thereof, men and women and little ones. we left nothing among them. Except the cattell, which came to their portion that tooke prayes: and the spoyles of the cities, which we tooke from Aroer, which is vpon the banke of the torrent Arnon, a towne that is situated in a valley, as farre as Galaad. There was not a village or citie, that escaped our handes: the Lord our God deliered all vnto vs. Except the land of the children of Ammon, to the which we approched not: and al that adioyned to the torrent Ieboe, and the cities on the mountaine, and al the places, from which the Lord our God prohibited vs.

Chap. III.

The victorie against Og king of Basan of the giants stock is repeted. Ruben and halfe tribe of Manasses have possession on the other side Jordan from their brethren. Moses praying that he may goe over Jordan, for the saines of the people is denied.

Therefore turning we went vp by the way of Basan: and Og the king of Basan came forth to meete vs with his people to fight in Edrai. And our Lord said to me: Fearc him not: because he is deliered into thy hand with al his people and his land: and thou shalt doe to him as thou haft done to Sehon king of the Amortheites, that dwelt in Hesebon. Therefore the Lord our God deliered into our handes Og also the king of Basan, and al his people: and we stroke them to utter destruction, wasting al his cities at one time. there was not a towne that escaped vs: sextie cities, al the countrie of Argob the kingdom of Og in Basan. Al the cities were fensed with verie high walles, and with gates and barres, beside innumerable townes that had no walles. And we destroyed them, as we had done to Sehon the king of Hesebon, destroying euerie citie, and men and women...
of victories.

7 and children: but the cattel, and the spoyle of the cities
8 we tooke for our praye. And we tooke at that time the
land out of the hand of two kinges of the Amorrheites, that
were beyond Iordan: from the torrent Arnon vnto the
9 mountaine Hermon, which the Sidonians call Sarion, and
10 the Amorrheites Sannir: all the cities, that are situated in
the plaine, and al the Land of Galaad and Bafan as farre as
Selcha, and Edrai cities of the kingdome of Og in Bafan.
11 For enlie Og the king of Bafan remayned of the stocke
of giantes, his bed of yron is shewed, which is in Rabbath
of the children of Ammon, having nine cubites in length,
and foure in breadth after the measure of: the cubite of a
12 mans hand. And we possessed the Land at that time from
Aser, which is uppon the banke of the torrent Arnon, vnto
the halfe part of mount Galaad: and cities therof I gave
13 to Ruben and Gad. And the other part of Galaad, and al
Bafan of the kingdome of Og, I delivered to the halfe tribe
of Manasse, al the countrie of Argo: and al Bafan is called
14 the Land of giantes. Iair the sonne of Manasse possessed
al the countrie of Argo vnto the borders of Gezuri, and
Machati. And he called Bafan by his owne name, Hauoth
Iair, that is to say, the townes of Iair, vntil this present
15 day. To Machir also I gave Galaad. And to the tribes
of Ruben and Gad I gaue of the Land of Galaad as farre as
the Torrent Arnon, halfe of the torrent, and the confines
unto the torrent Ichoc, which is the border of the children of
16 Ammon: and the plaine of the wildernesse, and Iordan, and
the borders of Cenareth vnto the sea of the desert, which is
most salt, at the soote of mount Phasga against the easte. And
I commended you at that time, saying: The Lord your God geueth
you this land for an inheritance, goe well appointed before your brethren the children of Israel al you strong men:
17 except your wives, and little ones, and your cattel. For I
know you haue much cattel, & they must remaine in the ci-
ties, which I have delivered you, vntil our Lord geue rest to
your brethren, as he hath geuen to you: and they also posses-
se the Land, which he will geue them beyond Iordan: then shall
euerie man returne to his possession, which I haue geuen you.
18 Iosue also at that time I commanded, saying: Thyne eyes
haue seene what the Lord your God hath done to these two
kinges: so wil he doe to all the kingdomes, to the which thou
Ccc 3 shalt
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Shalt passe. \(\dagger\) Feare them not: for the Lord your God will fight for you. \(\dagger\) And I prayed our Lord at that time, saying: \(\dagger\) Lord, thou hast begonne to shew vnto thy seruante thy greatnes, and most mightie hand. for neither is there other God either in heauen, or in earth, that is able to doe thy woerkes, and to be compared to thy strength. \(\dagger\) I will passe over therefor, and will see this excellent Land beyond Iordain, and this goodlie mountaine, and Libanus. \(\dagger\) And our Lord was angrie with me for you, and heard me not, but saide to me: It sufficeth thee: speake no more to me of this matter. \(\dagger\) Go vp to the toppe of Phaigga, 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 passe this Iordain. \(\dagger\) Command Iesse, and encourage and strengthen him: for he shall goe before this people, and shal divide vnto them the Land, which thou shalt see. \(\dagger\) And we abode in the valley against the temple of Phogor.

Chap. III.

Moyses exhorte the people to kepe Gods commandments. 15. Namely that they make no similitude nor image of man, nor of beast, bird, fish, sune, moone, nor of anie creature to seruice the same for the Creator. He foretelleth his owne death, 23. threateneth them if they forsake God. 43. and appoin- teth three cities of refuge, on the same side Iordain.

And now Israel heare the preceptes and judgementes, which I teach thee: that doing them, thou mayest liue, and enring in mayest possesse the Land, which the Lord the God of your fathers will geue you. \(\dagger\) You shall not adde to the word, that I speake to you, neither shall you take away from it: keep the commandement of the Lord your God which I command you. \(\dagger\) Your eyes have seene al things that our Lord hath done against Beelphegor, how he hath destroyed all his worshippers out of the middes of you. \(\dagger\) But you that cleauie to the Lord your God, liue al vntil this present day. \(\dagger\) You know that I have taught you preceptes and justices, as the Lord my God hath commanded me: so shal you do them in the Land, which you shall possesse: \(\dagger\) and you shall observer, and sulsfil them in woerk. For this is your wisedome, and understanding before people, that hearing al these preceptes, may say: Behold a people full of wisedome and understanding, a great nation. \(\dagger\) Neither is there other nation.

::: To kepe Gods commandments is countred by al nations the most excellent wisedome.
nation so great, that hath goddes appoaching vnto them, as
our God is present at all our petitions. † For what other
nation is there so renowned that hath the ceremonies, and
just judgementes, and the whole law, which I wil sette
forth this day before your eyes. † KEEPE thy selfe thereforre,
and thy soule carefully. Forget not the worudes, that thynge
eyes haue seene, and let them not fall out of thy hart all
the daies of thy life. Thou shalt teach them thy sonnes and
thy nephewes; † the day wherin thou didst stand before
the Lord thy God in Horeb, when our Lord spake to me,
saying: Assemble vnto me the people, that they may heare
my worudes, and may learne to feare me at the time that they
liue on the earth, and may teach their children. † And you
came to the foote of the mount, which burned euin vnto
heaven: and there was in it darkenes, and a cloud and mist.
† And our Lord spake to you from the middes of the syre.
The voice of his worudes you heard, and forme you saw not
at al. † And he shewed you his covenent, which he com-
manded you to do, and the tenne worudes, that he wrote in
two tables of stone. † And he comanded me at that time that
I should teach you the ceremonies and judgementes, which
you should doe in the Land, that you shal possesse. † KEEPE
therefore your soules carefully. You saw not any similitude
in the day, that our Lord spake to you in Horeb from the
middes of the fire: † lest perhaps deceiued you might make
you a grauen similitude, or image of male or female, † the
similitude of all cattel, that are vpon the earth, or of birds,
that flye vnder heaven, † and of creeping beastes, that moe
on the earth, or of fishes, that vnder the earth abide in the
waters: † lest perhapes lifting vp thyne eies to heaven, thou
see the Sunne and the Moone, and al the stars of heaven,
and deceiued by error thou adore and serue them, which
the Lord thy God created to serveal nations, that are vnder
heaven. † But you our Lord hath taken, and brought out
of theiron furnace of Egypt, to haue you his people by in-
heritance, as it is this present day. † And our Lord was an-
grie with me for your worudes, and he swere: † that I should
not passe ouer Iordan, nor enter into the excellent Land,
which he wil geue you. † Behold I die: † in this ground,
I shall not passe ouer Iordan: you shall passe, and possesse the
goodlie Land. † Beware left at any time thou forget the oldlaw, sigui-
Covenant.
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: † because the Lord thy God is a consuming fire, jealous God. † 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: † 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, † and disperse you into all nations, and you shall remain a few among the nations, to the which our Lord will lead you. † and there you shall serve gods, that were framed with men's hand, wood and stone that see not, nor hear, nor eate, nor smell: † And when thou shalt seek where the Lord thy God, thou shalt find him: yet so, if thou seek him with all thy heart, and al tribulation of thy soul. † After that all the things aforesaid shall find thee, and in the latter time thou shalt return to the Lord thy God, and shalt hear his voice. † 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. † Aske of the dayes of old, that haue bene 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 beene known at any time, † that a people should heare the voice of God speaking out of the middles of fire, as thou hast heard, and liued: † if God so did that he went in, and tooke unto him a Nation out of the middles of nations, by temptations, signes, and wonders, by sight and strong hand, and stretched out arme, and horrible visions according to all things, that the Lord your God did for you in Egypt, shewes seeing it: † that thou mightest know that our Lord, he is God, and there is none other beside him, † from heaven he made thee to heare his voice, that he might teach thee. And in earth he shewed thee his fire, verie great, and thou didst heare his wordes out of the middles of the fire, † because he loued thy fathers, and chose their seede after them. And he brought thee out of Egypt, going before thee in his great power, † to destroy verie great nations and stronger then thou
Cities of refuge.  

Deuteronomy.  

thou at thy entering in, and to bring thee in, and give thee their land in possession, as thou seest this present day. 

† Know therefore this day, and thinke in thy hart that our Lord he is God in heauen above, and in the earth beneath, and there is none other. † Keep his preceptes and commandementes, which I command thee: that it may be well with thee, and thy children after thee, and thou mayest remaine a long time upon the Land, which the Lord thy God will geue thee. 

† Then Moses separated three cities beyond Jordan at the east side, † that he might fle to them which should kill his neighbour not voluntarily, neither was his enemie a day or two before, and he might scape to some of these cities: 

† Bosor in the wilderness, which is situated in the champaigne countrie of the tribe of Ruben: and Ramoth in Gilead, which is in the tribe of Gad: and Golan in Bashan, which is in the tribe of manasses. † This is the law, that Moses sette before the children of Israel, † and these are the testimonies and ceremonies and judgements, which he spake to the children of Israel, when they came out of Egypt, beyond Jordan in the valley against the temple of Phogor in the land of Schon king of the Ammortheite, that dwelt in Hesebon, whom Moses stroke. The children of Israel also comming out of Egypt † possessed his land, and the land of Og the king of Bashan, the two kings of the Ammortheites, which were beyond Jordan toward the rising of the sunne: † from Aroer, which is situated upon the banke of the torrent Arnon, vnto the mountaine Sion, which is also Hermon, † al the plaine beyond Jordan at the east side, vnto the sea of the wilderness, and vnto the foote of mount Phasga.

ANNOTATIONS.

Chap. III.

1. You shal not add. † Moses can not meane, that noe more should be written, nor commandes; for then the last chapter of this book, and the rest of the Bible should not have bene written after his death; neither ought the Priests or Prophets to haue commandes anie thing not expressd in the law. And whereas Protestantes say that al other Scriptures are included in the law, or pertaine to the explication or performance thereof: we also answer that writings Traditions both in the old and new Testament are likewise implied, included, or pertaine to the explication or performance of the law. For euens the written doctrine of the Prophets, yea and of Chrift, and his Apostles

As other Scriptures are included in the law, so also Traditions are contained in the Scriptures.
The ten commandments are repeated and explained. With commemo-
ration of their dread and fear, when they heard the voice from the cloud, and saw the mountaine burne.

And Moses called all Israel, and said to them: Hear ye. 1
Israel the ceremonies & judgments, which I speake in
your ears this day: lerne them, and fullyfie them in worke.

† The Lord our God made a covenant with vs in Horeb. 2
† Not with our fathers did he make the covenant, but with 3
vs at this present, and doelie. † Face to face did he speake 4
to vs in the mount out of the middles of the fyre. † I was 5
arbiter and mediator betwixt our Lord and you at that 6
time, to shew you his wordes, for you feared the fire, and 7
went not vp into the mount, and he said: † I the Lord thy
God, that brought thee out of the Land of Egypt out of the 8
houle of scrutitude. † Thou shalt not have strange goddes in
my light. † Thou shalt not make to thee a thing grauen, 9
nor the similitude of any things, that are in heauen aboue,
and that are in the earth beneath, and that abide in the wateres 10
under the earth. † Thou shalt not adore them, and thou 11
shalt not serue them. For I am the Lord thy God, a Jealouse
God, rendering the iniquitie of the fathers vpon the children 12
into the third and fourth generation to them that hate me, 13
and doing mercie vpon manie thousands to them that loue me, and keepe my preceptes. † Thou shalt not vsurpe 14
the name of the Lord thy God in vaine: for he shal not be
punished that taketh his name vpon a vaine thing. † Ob- 15
serve the day of the Sabbath, to sanctifie it, as the Lord 16
thy God hath commanded thee. † Six dayes shal thou worke, 17
and shalt doe other workes. † The seuenth is the day of the 18
Sabbath,
Deuteronomy

Sabbath, that is, the rest of the Lord thy God. Thou shalt not doe any worke therein, thou, and thy sonne and daughter, man servant and woman servant, and oxen, 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 selfe. Remember that thou also didest serve in Egypt, and the Lord thy God brought thee out from thence in a strong hand, and stretched out armes. Therefore hath he commanded thee that thou shouldst observe the Sabbath.

Honour thy father and mother, as our Lord thy God hath commanded thee, that thou mayst live a long time, and it may be well with thee in the Land, which the Lord thy God will give thee.

Thou shalt not murder. Neither shalt thou commit adultery. Neither shalt thou speak against thy neighbour false testimony.

Thou shalt not covet thy neighbours wife: nor house, nor field, nor man servant, nor woman servant, nor oxen, nor ass, and all things that are his. 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.

And you, after you heard the voice out of the midst of the darkness, and saw the mount burne, came to me at the princes of the tribes and the elders, and you said: Behold the Lord our God hath shewed vs his majestie and greatness, for we have heard his voice out of the midst of the fire, and have proued this day that God speaking with man, man hath lued. Why shall we die therefore, and this exceeding great fire devour us? For if we heare the voice of the Lord our God any more, we shal die. What is it flesh, that it should heare the voice of the huing God, who speaketh out of the midst of the fire as we have heard, and may liue? Approche thow rather: and heare all things that the Lord our God shal say to thee: and thou shalt speake to vs, and we hearing wil doe them.

Which when our Lord had heard, he said to me: I have heard the voice of the wordes of this people, which they spake to thee: they have spoken all things well. Who shal geue them to haue such a minde, that they would feare me, and keepe al my commandements at al time, that it may be wel with them and with their children for euer?

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† Goe
Deuteronomy.

† Go and say to them: Return into your tents. † But thou shalt stand here with me, and I will speak to thee of 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. † Keep therefore and do the things which our Lord God hath commanded you: thou shalt not decline neither to the right hand, nor to the left: † but the way that the Lord your God hath commanded shal 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.

Chap. V.

8. Thou shalt not make.] If our adversaries would quietly consider the coherence of the holy text, they might easily see, that this prohibition of making, and worshipping the similitude of anie creature, pertaineth to the former sentence: Thou shalt not have strange gods: more particularly forbidding either to make Idoles, or to worship such as others make; and that with comination, because our Lord is a iculous God, and wilt not suffer his honour to be given to anie creature. But other Images were made in the old Testament, by Gods commandment, and likewise Images of Christ and his Sainctes are lawful and profitable among Chilijans, as before is noted. Exod. 20.

Chap. VI.

God is diligently to be served, and loved with thy whole hart, thy whole soule, and whole strength. All his preceptes, ceremonies and judgments must be carefully kept, and commended to posteritie.

These are the preceptes, and ceremonies, and judgments, which the Lord your God commanded that I should teach you, and you should doe them in the Land, whereunto you passe over to possess it: † that thou mayest feare the Lord thy God, and keepe his commandements and preceptes, which I command thee, and thy sons, and neephewes, at the dayes of thy life, that thy dayes may be prolonged. † Hears Israel, and obserue that thou doest the thinges 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 flowig with milke and honie. † Hears Israel, the Lord our God, is one Lord. † Thou shalt loue the Lord thy God with thy whole hart, and with thy whole soule, and with thy whole strength.
Judgementes.

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6 Strength. † And these words, which I command thee
7 this day, shall be in thy heart: † and thou shalt tell them to
8 thy children, and thou shalt meditate sitting in thy house,
9 and walking on thy journey, sleeping, and rising. † And
10 thou shalt bind them as a sign upon thy hand, and they shall be
11 & shall move between thine eyes, † and thou shalt write them
12 in the entrance, and on the doors of thy house. † And when
13 the Lord thy God shall have brought thee into the Land, for
14 the which he sware to thy fathers Abraham, Isaac, and Jacob:
15 and shall have given thee great and goodly cities, which
16 thou didst not build, † houses full of riches, which thou
17 didst not erect, cellars which thou didst not digge, vine-
18 yards and oliveyards, which thou didst not plant, † and
19 thou shalt have eaten and be full: † take heed diligently
20 left thou forget our Lord, that brought thee out of the Land
21 of Egypt, out of the house of feuitude. Thou shalt fear the
22 Lord thy God, and † him onely shalt thou serve, and by his
23 name shalt thou sware. † You shall not goe after the strange
24 goddes of al Nations, that are round about you: † because
25 the Lord thy God is a Jealous God in the middes of thee:
26 lest sometime the furie of the Lord thy God be wrath against
27 thee, and take thee away from the face of the earth. † Thou
28 shalt not tempt the Lord thy God, as thou didst tempt him
29 in the place of tentation. † Keepe the preceptes of the Lord
30 thy God, and the testimonies and ceremonies, which he
31 hath commanded thee: † And doe that which is pleasant
32 and good in the sight of our Lord, that it may be well with
33 thee: and coming in thou mayest possesse the goodlie Land,
34 whereof our Lord sware to thy fathers, † that he would de-
35 stroy all thy enemies before thee, as he hath spoken. † And
36 when thy sonne shalt ask thee to morrow, sayinge: What
37 meane these testimonies, and ceremonies, and judgementes,
38 which the Lord our God hath commanded vs? † thou shalt
39 say to him: We were the bondmen of Pharo in Egypt, and
40 our Lord brought vs out of Egypt in a strong hand: † and
41 he did signes & wonders great and verie sore in Egypt against
42 Pharo, and all his house, in our sight, † and he brought vs
43 out from thence, that being brought in he might geue vs the
44 Land, whereunto he sware to our fathers. † And our Lord
45 commanded that we should doe al these ordinances, and
46 should feare the Lord our God, that it might be well with vs

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al the daies of our life, as it is at this day. ¶ And he wil be as mercifull to vs, if we keepe and doe al his preceptes before the Lord our God, as he commanded vs.

CHAP. VII.

No leaque nor fellowship to be had with the Gentiles: 5. but their altars, groves, and al their idoles to be destroyed. 17. God promiseth victories to his people, willing them to trust in him, and serve him.

WHEN the Lord thy God shall have brought thee into the land, which thou dost enter in to possesse, and shalt have destroyed manie Nations before thee, the Heretheite, and the Gergezeite, and the Amortheite, and the Chananeite, and the Pherezeite, and the Heuteite, and the Jebuteite, seven nations of much greater number then thou art, and stronger then thou: ¶ and the Lord thy God shall have delivered them to thee, thou shalt strike them vnto utter destruction. Thou shalt not make league with them, nor pitie them, ¶ nor make marriages with them. Thy daughter thou shalt not geue to his sonne, nor take his daughter for thy sonne: ¶ for he will seduce thy sonne, that he follow not me, and that rather serve strange goddes, and the furie of our Lord wil be wrath, and shal quickly destroy thee. ¶ But these things rather you shal doe to them: Overthrow their altares, and breake their statues, and cutte downe their groves, and burne their sculptures. ¶ Because thou art a holie people to the Lord thy God. The Lord thy God hath chosen thee, to be his peculiar people of al peoples, that are upon the earth. ¶ Not because you passd al nations in number, is our Lord toynd you to, and hath choosen you, wheras you are fewer then al peoples: ¶ 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 seruitude, out of the hand of Pharaoh the king of Egypt. ¶ And thou shalt know that the Lord thy God, he is a strong and faithful God, keping his covenant and merchie to them that love him, and to them that keepe his preceptes, vnto a thousand generations: ¶ and rendring forthe with to them that hate him, so that he destroycheth them, and differeth no longer, immediately rendring to them that they deserve. ¶ Keepe therefore the preceptes and ceremonies and judgemenetes, which I command thee...
Judgementes.

Deuteronomie.

12. If after thou hast heard these judgements, thou keepest and doest them, the Lord also thy God will keep the covenant unto thee, and the mercy which he swears to thy fathers: and he will love thee, and will multiply thee, and will bless the fruit of thy womb, and the fruit of thy land, thy corn, and vintage, oil, and hearths, the flockes of thy sheep upon the land, for which he swears to thy fathers that he would give it thee. Blessed shalt thou be amongst all peoples. There shall be none barren with thee of neither sexe, as well in men as in thy flockes. Our Lord will take away from thee all diseases: and the sore infirmities of Egypt, which thou knowest, he will not bring upon thee, but upon all thy enemies. 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 ruine of thee. If thou say in thy heart: These nations are more than I, how shall I be able to destroy them? Fear not, but remember what the Lord thy God did to Pharaoh and to all the Egyptians, the exceeding great plagues, which thyne cies saw, and the signes and wonders, and the strong hand, and the stretched out armes, that the Lord thy God might bring thee forth: so wilt he doe to all peoples, whom thou fearest. Moreover hornettes also will the Lord thy God send upon them, until he destroy and consume all that escaped thee, and can hide them selues. Thou shalt not feare them, because the Lord thy God is in the midst of thee, a mighty God and terrible: he will consume these nations in thy sight by little and little and by partes. Thou mayest not destroy them altogether: lest perchappes the beasts of the earth multiply against thee. And the Lord thy God will give them in thy sight: and will kill them until they be utterly destroyed. And he will deliver their kings into thy handes, and thou shalt destroy their names under heaven: no man shall be able to resist thee, until thou destroy them. Their sculptures thou shalt burne with fyre: thou shalt not covet the silver and gold, whereof they were made, neither shalt thou take to thee any thing therof, lest thou offend, because it is the abomination of the Lord thy God. Neither shalt thou bring in ought of the Idol into thy house, lest thou become anathema, as also that is. As filthines thou shalt dereft it, and as uncleannes and filth thou shalt account it abominable, because it is anathema.
EVERIE commandement, that I command thee this 1 day, take diligent heed that thou doe it: that you may liue, and be multiplied, and entring in may possesse the Land, for the which our Lord swaret to your fathers. † And thou shalt remember al the journey, through the which the Lord thy God hath brought thee fourtie yeares by the deserte, that he might afflict and proue thee, and that the things that were in thy hart might be made known, whether thou wouldest kepe his commandementes or not. † He afflicted thee with penurie, and gaue thee for meate Manna, which thou knewest not nor thy fathers: for to shew vnto thee that not in bread onlie a man liue, but in euerie word that procedeth from the mouth of God. † Thy rayment, wherwith thou wast covered, hath not decayed for age, and thy soote is not worn, loe this is the fourtith yeare. † That thou mayest recount in thy hart, that as a man disciplineth his sonne, so the Lord thy God hath discipilned thee, † that thou'shouldst kepe the commande mentes of the Lord thy God, and walke in his wayes, and feare him. † For the Lord thy God will bring thee vnto a good land, a land of rivers & waters and of fountaynes: in the plains wheros of and mountaynes depe floudes gush out: † a land of wheate, of barley & vineyarde, 8 wherein figge trees and pomegranates, and olueyarde doe grow: a land of oyle and honie. † Where without any penurie thou shalt eate thy bread, and enjoy abundance of al things: whose stones are yron, and out of the mountaynes therof are digged metalles of brashe: † that when thou hast eaten, and art ful, thou mayest blesse the Lord thy God for the excellent land, which he hath geuen thee. † Obserue, and beware lest at any time thou forget the Lord thy God, and negleget his commande mentes and judgementes and ceremonies, which I command thee this day: † left after thou hast eaten and art filled, haue built goodlie houses, and dwelled in them, † and shalt haue hearedes of oxen and flockes of sheepe, of gold and siluer, and of al things plentie, † thy hart be lifted vp, and thou remember not the Lord thy
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thy God, that brought thee out of the Land of Egypt, out
of the house of servitude: † and was thy conductor in the
huge and terrible wilderness, wherein was the serpent burn-
ing with his breath, and the scorpion and † the dphsa, and
no waters at all: who brought forth rivers out of the hardest
rocks, † 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 mercie upon thee, † lest thou shouldest
say in thy hart: Myne owne force, and the strength of
myne owne hand, haue achiuished these things for me.
† But remember the Lord thy God, that he hath geuen thee
strength, that he might fulfill his couenanc, concerning
which he spake to thy fathers, as this present day thou knoweth.
† But if forgetting the Lord thy God, thou shalt follow
strange goddes, and shalt serve and adore them: behold now
I foretell thee that thou shalt perish utterly. † As the Na-
tions, which our Lord destroyed at thine entrie, so shalt thou
also perish, if you be disobedient to the voice of the Lord
your God.

Chap. IX.

Vest they shoule impur the victors (which they shal haue) to themselves,
6. they are put in mind of their often provoking God: wrath, 12. by ido-
latrie, 12. by murmuring, by conspiscence, by contempt, and other sinnes.
25. for which they shoule haue bene destroyed, but God spared them for
his promisemade to Abraham Isaac and Jacob.

1 Hearre Israel: Thou shalt goe over Iordan this day;
2 to possefie verie greate nations and stronger then thy
selfe, huge citie, and walled: † euene into heaven, † a great
people and tal, the sonses of the Enacims, whom thou hast
seene, and heard, against whom no man is able to resist.
3 † Thou shalt know thefore this day that the Lord thy God
him selfe will passe ouer before thee, a devouring and con-
fuming fyre, who shall destroie, and ab proclamation and bring them to
nothing before thy face quickly, as he hath spoken to thee.
† Say not in thy hart, when the Lord thy God shall haue de-
stroyed them in thy sight: For my justice hath our Lord
brought me in to possefie this land, wheres these nations were
destroyed for their impieties. † For not because of thy ju-
stices, and equitie of thy hart dost thou enter in to possefie
their landes: but because they haue done impiously, at thy
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entring in they are destroyed: and that our Lord might accomplish his word, which by oath he promised to thy fathers Abraham, Isaac, and Iacob. † Know therefore that not for thy justices hath the Lord thy God geuen thee this excellent land in possession, whereas thou art a verie stiffe necked people. † Remember, and forget not how thou didst provoke the Lord thy God to wrath in the wildernesse. From the same day, that thou camest out of Ægypt unto this place, thou haft always contended against our Lord. † For in Horeb also thou didst provoke him, and being wrath he would haue destroyed thee, † when I went vp into the mounte, to receive the tables of stone, of the covenants which our Lord made with you: and I continuwed in the mounte fouretie daies and nightes, not eating bread, nor drinking water. † And our Lord gaue me two tables of stone written with the finger of God, and conveying all the wordes that he spake to you in the mounte from the middes of the fire, when the assemblie of the people was gathered. † And when fouretie dayes were past, and as manie nightes, our Lord gaue me the two tables of stone, the tables of covenants, † and he said to me, Arise, and goe downe from hence quickly: for thy people, which thou didst bring out of Ægypt, haue quickly forsaken the way, that thou haft shewed them, and haue made them: a molten idol. † And againe our Lord said to me: I see that this people is stiffe necked:

† Suffer me that I may destroy them, and abolish their name from under heauen, and may set thee over a Nation, that is greater and stronger then this. † And when I came downe from the burning mounte, and held the two tables of covenant with both handes, † and saw that you had sinned to the Lord your God, and had made you a molten calfe, and had quickly forsaken his way, which he had shewed you: † I cast the tables out of my handes, and brake them in your sight. † And I fell downe before our Lord as before, fouertie dayes and nightes not eating bread, nor drinking water, for all your sinnes, which you committed against our Lord, and provoked him to wrath: † for I feared his indignation and anger, wherewith being mover against you, he would haue destroyed you. And our Lord heard me this time also. † Against Aaron also being exceeding angrie, he would haue destroyed him, and for him, in like manner did I pray.
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21 pray. † And your sinne that you had committed, that is, the calfe, I tooke, 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. † In the burning also and in the tentation, and in the Sepulchres of concupis-

23 sence you prouoked our Lord: † and when he sent you from Cadesbarne, saying. Go vp, and possesse the Land, that I have geuen you, and you kontemned the commandement of your Lord God, and did not beleue him, neither

24 would you heare his voice: † but were alwaies rebellious

25 from the day that I beganne to know you. † And I lay before our Lord fourtie dayes and nightes, in the which I humbly besought him, that he would not destroy you as he had threatened: † and praying I said: Lord God, destroy not thy people, and thyne inheritance, which thou hast redeme in thy greatnes, whom thou didst bring out of Egypt in a strong hand. † Remember thy seruantes Abraham, Isaac, and Jacob: regard not the stubbournes of this people, and

28 his impietie and sinne: † lest perhaps the inhabitantes of the land, out of which thou hast brought vs, say; The Lord could not bring them in vnto the Land, that he promised them, and he hated them: therfore did he bring them forth, that he might kil them in the wildernes. † Which are thy people and thyne inheritance, whom thou didst bring forth in thy great strength, and in thy stretched out arme.

Chap. X.

Moses receiveth the second tables of the tenne commandments, and making an arke put them therin. 6. with mention of certaine places where the children of Israell had camped, of Aarons death, and to the Levites offices, and possession, 12. he inculceth the feare and lone of God, and the keeping of his precepts, 16. namely to circumcise the hart, 19. to lose strangers.

A 1 that time our Lord said to me: Heweth these two tables of stone, as the former were, and come vp to me into the mounte: and thou shalt make an arke of wood, † and I will write in the tables the words that were in them, which before thou didst breake, and thou shalt put them in the arke. † I made therefore an arke of the wood Settim. And when I had hewed two tables of stone like to the former, I

2 went vp into the mount, hauing them in my handes. † And Eee2 he
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 middle of the fire, when the people was gathered: and he gave them to me. 

1 And returning from the mount, 

II came downe, and put the tables into the arke, that I had made, which are there til this present, as our Lord commanded me. 

† And the children of Israel removed their campe 

6 from Beroth of the children of Iacan into Mosera, where Aaron died and was buried, for whom, Eleazat his soone 

did the function of priesthood. 

† Thence they came into Gadgad: from the which place departing, they camped in 

Jebesba, in a Land of waters and torrentes. 

† At that time 

9 he separated the tribe of Leui, to carie the arke of the covenant of our Lord, and to stand before him in the ministerie, and to bless in his name vntil this present day. 

† For the which cause Leui had no part, nor possession with his brethren: because our Lord him self is his possession, as the Lord thy God promised him. 

† And I strode in the mount, 

10 as before, fourtie daies and nightes: and our Lord heard me this time also, and woulde not destroy thee. 

† And he said to me: Goe, and march before the people, that they may enter, and possess the Land, which I swere to their fathers that I would deliver to them. 

† And now Israel, what doth the Lord thy God require of thee, but that thou fearte the Lord thy God, and walke in his ways, and love him, and serve the Lord thy God with all thy hart, and with all thy soule: 

† and keepe the commandementes of our Lord, and his ceremonies, which I command thee this day, that it may be well with thee? 

† Behold heaven is the Lords thy God, and the heaven of heaven, the earth and all things that are in it. 

† And yet to thy fathers was our Lord ioyned, and he loved them, and chose their seede after them, that is to say you, from all Nations, as this day it is proued. 

† Circumcise therefore the prepuce of your hart, and your necke indurate no more: 

† because the Lord your God he is the God of goddes, and the Lord of lordes, a great God and mightie, and terrible, that accepteth not person nor giftes. 

† He doth judgement to the pupil and the widow, loueth the stranger, and geueth him victual & rayment. 

† And do you therefore loue strangers because you also were strangers in the Land of Egypt. 

† Thou shalt feare the Lord thy God, and serve him only: to him thou shalt
Judgementes.

Deuteronomie.

21 Thall cleave, and shalt sweare in his name. ¶ He is thy praise, and thy God, that hath done for thee these great and terrible things, which thyne eies haue scene. ¶ Inuenetie soules did thy fathers goe downe into Egypt: and behold now the Lord thy God hath multiplied thee as the starrs of heauen.

Chap. XI.

For the benefites of God (whereof some are repected, and others promised) the Israelites are bound to love him. 16. But if they forsake him he sheweth punishmentes, 16. proposing beneficition and maledicition as they shall deserve.

1 Love therefore the Lord thy God, and obserue his preceptes and ceremonies, his judgementes and commandementes at all time. ¶ Know this day the things that your children know not, who saw not the discipline of the Lord your God, his great doinges and strong hand, and stretched out arme; ¶ the signes and workes which he did in the middles of Egypt to Pharaoh the king, and roal his land, ¶ and to all the hoffe of the Egyptians, and to their horses and charriottes: how the waters of the red sea couered them, when they pursewed you, and how our Lord destroyed them vntil this present day: ¶ and to you what things he hath done in the wilderness, til you came to this place: ¶ and to Dathan and Abiron the sonses of Eliab, which was the sonne of Ruben: whom the earth opening her mouth swallowed vp with their houses and tabernacles, and al their substance, which they had in the middes of Israel. ¶ Your eies have scene all the great workes of our Lord, that he hath done, ¶ that you may keepe al his commandementes, which I command you this day, and may enter in, and possesse the Land, to the which you enter, ¶ and may lye in it a great time: which our Lord by oath promised to your fathers, and to their seede, flowing with milke and honie. ¶ For the Land, which thou goest to possesse, is not as the Land of Egypt, which thou camest out of, where when the seede is sowe, waters are brought in to water it after the manner of gardens. ¶ But it is hilly and champion, expecting raine from heauen.

¶ which the Lord thy God doth alwaies visite, and his eies are on it from the begining of the yeare vnto the end thereof.

¶ If then you obey my commandementes, which I command you this day, that you love the Lord your God, and serue him.

Liii.
Deuteronomy

Pecoptas and

The second month, you shall keep the commandments which I command you. And you shall meditate upon them, and keep them between your eyes. And they shall be written upon your hearts and minds, and you shall teach them to your children, and speak of them when you sit in your house, and when you walk in your way, and when you lie down, and when you rise up. And you shall bind them for a sign upon your hand, and they shall be as aalling the day of the Lord, and of the feast of unleavened bread, and of the feast of Tabernacles, and of the annual feast.

And you shall do all these things, and you shall be blessed. God will bless you in the land which you shall enter, and you shall dwell in the land which the Lord your God shall give you for an inheritance.

And you shall remember all the commandments which I command you, and you shall do them. And you shall be blessed, and you shall be prospered in all that you do. And you shall be a people holy unto the Lord your God, and you shall be feared by all the nations which you shall come unto.

And you shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind. And you shall love your neighbor as yourself. And you shall be a light unto the nations.
Judgements.

Deuteronomy.

1. Beside the valley that reacheth and entreteth farre. ¶ For you shall pase ouer Iordan, to possess the Land, which the Lord your God will geue you, that you may haue and possess it.

2. ¶ See therefore that you fulfill the ceremonies and judgements, which I shall fette this day in your sight.

chap. xii.

As idolatrie, and whatsoever appertaineth therto must be destroyed. 5. Sacrifices, tithes, and donaries must be offered in the special place, 15. Eating flesh they must not eate the bloud. 29. In no case to imitate the idolatrie of six miles.

1. These are the preceptes and judgements, that you must do in the Land, which the Lord God of thy fathers will geue thee, to possess it al the daies, that thou shalt goe upon the earth. ¶ Subuer t al places, wherein the nations, which you shall possess, worshipped their goddes upon the high mountaines, and hilles, and vnder euerie tree ful of leaues. ¶ Overthrow their altares, and breake their statues, their groues burne with fire, and their Idols hewe al to peces; destroy their names out of those places. ¶ You shall not doe so to the Lord your God; ¶ but to the place, which the Lord your God hath chosen of al your tribes, to put his name there and to dwel there, shal you come; ¶ and shal offer in that place your holocaustes and victimes, the tithes and first frutes of your handes; and your vowes and donaries, the first borne of your oxen and sheepe. ¶ And you shall eate there in the sight of the Lord your God; and you shall reioyce in al things, whereunto you shall put your hand, you and your house, wherein the Lord your God hath blessed you.

2. ¶ You shall not doe there the things, that we doe here this day: ¶ euerie man that which seemeth good to him self. ¶ For until this present time you are not come to rest, and to the posession, which the Lord your God will geue you. ¶ You shall passe ouer Iordan, and shal dwel in the Land, which the Lord your God will geue you, that you may haue rest from al enemies round about: and may dwel without al fears, ¶ in the place, which the Lord your God shal choose, that his name may be therin. Thither shal you bring al the things, that I command you, holocaustes, and hostes, and tithes, and the first frutes of your handes; and what focuer is the principal in the giftes, that you shal vowe to our Lord. ¶ There shall

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shalt ye feaste before the Lord your God, you and your sonnes and daughters, men servantes and women servantes, and the Leuite, that dwelleth in your cities. for he hath no other part and possession among you. † Beware thou offer not thy holocaustes in euerie place, that thou shalt see: † but in that, which our Lord shal choose, in one of thy tribes shalt thou offer hostes, and shalt doe what things I command thee. † But if thou wilt eate, and the eating of flesh delight thee, kil, and eate according to the blessing of the Lord thy God, which he hath geuen thee in thy cities: whether it be unclean, that is to say, blemished and feeble: or cleane, that is to say, sound and without blemish, such as is lawfull to be offered, as the doa and the hart, shalt thou eate it, † only without eating of the bloud, which thou shalt power out vp on the earth as water. † Thou shalt not eate in thy townes the tithe of thy corne, and wine, and oyle, the first borne of thy heardes and cattel, and all things that thou vowest, and that thou wilt offer voluntarily, and the first fruites of thy handes: † but before the Lord thy God shalt thou eate them in the place, which the Lord thy God shall choose, thou and thy sonne and thy daughter, and man servant, and woman servant, and the Leuite, that dwelleth in thy cities: and thou shalt reioyce and be refreshed before the Lord thy God in all thinges, whereunto thou shalt extend thy hand. † Take heede thou for sake not the Leuite at the time that thou liuest in the land. † When the Lord thy God shall haue dilated thy borders, as he hath spoken to thee, and thou wilt eate the flesh, that thy soule defireth: † and if the place be farre of, which the Lord thy God shall choose, that his name may be there, thou shalt kil of the heardses and cattel, which thou haft as I haue commanded thee, and shalt eate in thy townes, as it pleaseth thee. † As the doa is eaten and the hart, so shalt thou eate them: both the cleane and uncleane shall eate in common. † This onlie beware, that thou eate not the bloud, for their bloud is for the soule: and therefore thou must not eate the soule with the flesh: † but upon the earth thou shalt power it as water, † that it may be well with thee and thy children after thee, when thou shalt doe that which pleaseth in the sight of our Lord. † But the thinges which thou haft sanctified, and vowed to our Lord, thou shalt take vp, and shalt come to the place, which our
Judgements.

Deuteronomy.

27 our Lord shal choose: † and shal offer thy oblations the flesh and the bloud vpon the altar of the Lord thy God: the bloud of thy hostes thou shalt power on the altar: and the flesh thy self shal eat. † Obserue and heare al things that I command thee, that it may be well with thee and thy children after thee for ever, when thou shalt doe that which is good and pleasing in the sight of the Lord thy God. † When the Lord thy God shal haue destroyed before thy face the nations, that thou entrest in to possesse, and thou shalt possesse them, and dwel in their land: † beware lest thou imitate them, after they be subuered at thy entring in, and thou require their ceremonies, saying: As these nations haue worshipped their goddes, so wil I also worshippe. † Thou shalt not doe in like maner to the Lord thy God. For all the abomina
tions, that our Lord doeth abhorre, haue they done to their goddes, offering their sonnes and daughters, and burn
ning them with fyre. † What I command thee, "that onlie
doe to our Lord: neither add any thing, nor diminish.

ANNOTATIONS.

1 Chap. XII.

32 That only do to our Lord.] Whereas the Gentiles offered their sonnes and daugh
ters (v. 11.) and other abominable sacrifices to Idols, God commandeth his people to offer those things only, which are prescribed by the law, and nei
ter to imolate anie other thing, nor exclude anie thing appointed by the same law for sacrifice. As for other preceptes, it is likewise forbid to adde or dimi
nish anie thing that may corrupt the law: but was euery lawful for Superiors, to adde more preceptes agreeable, and not contrarie to the former. So King Dauid established a new law that such as stayed with the baggage, should haue like portion of the praye, with those that fought in battell. 1. Reg. 70. And our Saviour by his presence (Iohn 10.) approved the feast of dedication, institut
ed long after Moyses law. 1. Machab. 4.

Chap. XIII.

False Prophets must be slaine, 6. how more soever they be in kincted, or frindships. 11. The whole citie that shall permute false doctrim must be vitterly destroyed, men, beasts, and al mouca
cables, and never be built againe.

1 If there rise in the middes of thee a prophete, or one that saith he hath seene a dreame, and foretell a signe and a wonder, † and it come to passe which he spake, and he say to thee: † Let vs goe, and follow strange goddes, which thou knowest not, and let vs serue them: † thou shalt not heare.
the wordes of that prophete or dreamer: for the Lord your God tempteth you, that it may appeare whether you loue him or no, with all your hart, and with all your soule. † Follow the 4 Lord your God, and feare him, and keepe his commandements, and heare his voice: him you shal serue, and to him you shal cleaue. † And that prophete or forger of dreams shall be slaine: because he spake that he might avert you from the Lord your God, which brought you out of the Land of Egypt, and redeemed you from the house of servitude: that he might make thee to erre from the way, that the Lord thy God commanded thee: and thou shalt take away the evil out of the middes of thee. † If thy brother the sonne of thy mother, or thy sonne or daughter, or thy wife that is in thy bosome, or thy freind, whom thou louest as thy soule, wil persuade thee secretly, saying: Let vs goe, and serue strange goddes, which thou knowest not, nor thy fathers, † of al 7 nations round about, that be nigh or farre, from the beginning unto the end of the earth, † confest not to him, & nor heare him, neither let thyne eie spare him to pitie and hide him, † but: for with thou shalt kil him. let thy hand be first upon him, and after thee al the people lay hand on him. † With stones shal he be floned to death: because he would have withdrawn thee from the Lord thy God, which brought thee out of the Land of Egypt, from the house of servitude: † that al Israel hearing may feare, and it may doe no more any thing like to this. † If in one of thy 12 cities, which the Lord thy God shal geue thee to inhabite, thou heare some say: † There are gone forth: † children of Belial out of the middes of thee, and haue averted the inhabitanets of their citie, and haue said: Let vs goe, and serue strange goddes which you know not: † inquire carefully, and diligently, the truth of the thing being looked into, if thou finde it certaine that is said, and that this abomination is in act committed, † thou shalt forthwith strike the inhabitanets of that citie in the edge of the sword, and shalt destroy it and al thinges that are in it, vnto the very beastes. † What stiffe also fower there is, thou shalt gather together in the middes of the streeetes thereof, and shalt burne it with the citie it selfe, so that thou consume al thinges to the Lord thy God, and it be a heape for euer: it shal be built no more, † and there shall nothing sticke in thy hand of that anathema: 17
Judgementes.

Devteronomie.

that our Lord may be turned from the wrath of his furie, and may haue mercie on thee, and multiplic thee as he swere to thy fathers, † when thou shalt heare the voice of the Lord thy God, keeping all his preceptes, which I command thee this day, that thou mayest doe that which is pleasing in the sight of the Lord thy God.

Chap. XIII.

Gentiles maner of mourning for the dead is prohibited. † Likewise to eate things uncleane, with mention of certaine cleane and uncleane beastes, † fishes, † fishes, † fishes, † fishes, † fishes, † fishes. † Also preceptes of piete, slemencie, paying sithes, first fruites, 27 nourishing of Levites, Strangers, Orphanes, and Widowers.

1 Be ye the children of the Lord your God: you shal not cutte your selues, nor make bauldnes for the dead. † because thou art a holie people to the Lord thy God: and he chose thee to be his peculiar people of al nations, that are upon the earth. † Eate not the thinges that are uncleane.

† This is the beast, that you ought to eate, The oxe, and the sheepe, and the goat, † the hart and the doa, the buffle, the chamois, the pygargue, the wilde beeste, the cameloparde.

† Euerie beast, that diuideth the hoofe in two partes, and cheweth the cudde, shal you eate. † But of them, that chew the cudde, and diuidet not the hoofe, these you shal not eate, as the camel, the hare, the chirrogril: because they chew the cudde, and diuidet not the hoofe, they shall be uncleane to you.

† The swine also because it diuideth the hoof, and cheweth not the cudde, shal be uncleane, their flesh you shal not eate, and their carcasses you shal not touche. † These shal you eate of al that abide in the waters: Such as haue finnes and scales, eate: † them that are without finnes and scales, eate not, because they are uncleane. † Al birdes that are cleane eate. † The uncleane eate not: to witte, the eagle, and the grype, and the osprey, † the ringtail, and the vulture and kite according to their kinde: † and al of the rauens kinde, † and the ostriche, and the owle, and the sterne, and the hawke according to his kinde: † the herodian and the swanne, and the storke, † and the diuer, the porphyrian, and nightcrow, † the onocratal, and the charadron, euerie one in their kinde: the lapwing also and the batte. † And al that creepeth and hath little winges, shal be uncleane, and shal not be eaten. † Al that is cleane, eate. † But what-
soucer is dead of it selfe, eate not therof. :: To the stranger, that is within thy gates, geue it to eate, or sel it to him: be-cause thou art the holy people of our Lord thy God. Thou shalt :: not boyle a kidde in the milke of his damme. † The 22.
tenth part thou shalt separate of all thy fruietts that spring in the earth euere yeare, † and thou shalt eate in the sight of 13.
our Lord thy God in the place, which he shall choose, that his name may be inuocated therin, the tithe of thy corne, and wine, and oile, and the first borne of thy heardes and sheepe : that thou mayest lerne to feare our Lord thy God at al time.
† But when the way, and the place which our Lord thy God 14.
shall choose, are farre, and he hath blessed thee, and thou canst not carie al these things thither, † thou shalt sel, and 25.
bring al into a price, and shalte carie it in thy hand, and shalt goe to the place, which our Lord thy God shall choose: † and 26.
thou shalt buy with the same money whatsoever pleaseth thee, either of heardes, or of sheepe, wine also and ficere, and al that thy soule desireth : and thou shalt eate before our Lord thy God, and shalt feast, thou and thy house : † and 27.
the Leuite that is within thy gates, beware thou forsaie him not, because he hath no other part in thy possiession. † The 28.
third yeare thou shalt separate an other tenth of al things, that growe to thee at that time : and shalt lay it vp within thy gates. † And the Leuite shall come that hath no other 29.
part nor possiession with thee, and the stranger and pupil and widow, that are within thy gates, and shal eate and be filled : that our Lord thy God may bleste thee in all the workes of thy handes that thou shalt doe.

CHAP. XV.

Remission of debts in the seventh yeare to the Israelites, but not to strangers.
4. Albeit there will always be some poore, yet they must so lend to their needie bretheren, that none be forced to begge. 12. A bought servant that is an hebrew must be set free in the seventh yeare, 16. except be desire to serve 19. The firstborne in al estate must be consecrated to God, without making private profite thereof.

IN the seventh yeare thou shalt make a remission, † which 12.
shall be celebrated in this order. He to whom any thing is owing of his freind or neighbour and brother, can not aske it againe, because it is the yeare of remission of our Lord. † Of the sciolter and stranger thou shalt exact : of thy 3.
country
Judgements.

The Israelites were bold to do their endeavour that none should be needed among them not withstanding for exercise of love & charity God's providence suffered some to be poor.

The native man and neighbour thou shalt not have power to require it. And needie person and begger there shall be none among you: that our Lord thy God may blesse thee in the land, which he will give thee in possession. Yet so if thou heare the voice of our Lord thy God, and keepe all things that he hath bid, and which I command thee this day, he will blesse thee, as he hath promised. Thou shalt lend to manie nations, and thy selfe shalt borrow of no man. Thou shalt have dominion over verie manie nations, and no man shall have dominion over thee.

If one of thy brethren that abideth within the gates of thy citie in the land, which our Lord thy God will give thee, come to pouerrie, thou shalt not harden thy hart, nor close thy hand, but shalt open it to the poore man, and shalt lend him, that which thou perceiuest he hath neede of. Beware lest perhaps an impious cogitation steale in vpon thee, and thou say in thy hart: The seuenthe yeare of remission draweth nigh; & turne away thy cies from thy poore brother denying to lend him that which he asketh: lest he cry against thee to our Lord, and it become a sinne vnto thee. But thou shalt give to him: neither shalt thou doe any thing craftely in relieving his necesseties: that our Lord thy God may blesse thee at al times, and in al things whereunto thou shalt put thy hand. There shall not want poore in the land of thy habitation: therefore I command thee that thou open thy hand to thy needie and poore brother, that liueth in the Land. When thy brother an Hebrew man, or Hebrew woman is sold to thee, and hath serued thee six yeres, in the seuenthe yeare, thou shalt let him goe free:

And to whom thou guesst freedom, thou shalt in no case suffer him to depart emptie: but geue him his wayfare of thy flockes, and of thy barne floore, and thy press, whereewith our Lord thy God shall blesse thee. Remember that thy selfe also didst serue in the Land of Egypt, and our Lord thy God made thee free, and therefore doe I now command thee. But if he say: I wil not depart: because he loueth thee, and thy house, and feeleth that he is well with thee:

Thou shalt take an awle, and bore through his ear in the dore of thy house, and he shall serue thee for ever. to thy wo-

man servant also thou shalt doe in like maner. Turne not away thine cies from them, when thou makest them free: because he hath serued thee six yeres after the wages of an hire.
D E V T E R O N O M I E.

hireling: that our Lord thy God may blesse thee in all the works that thou doest. † Of the first borne, that come 19 forth in thy heares and sheepe, whatsoever is of the male sexe, thou shalt sanctifie to our Lord thy God. Thou shalt not worke with the first borne of an oxe, and thou shalt not sheare the first borne of thy sheepe. † In the sight of our 20 Lord thy God shalt thou care them euerie yere in the place, that our Lord shall choose, thou and thy house. † But if it 21 haue blemish, and be either lame, or blind, or in any part disfigured or feeble, it shall not be immolated to our Lord thy God. † But within the gates of thy citie shalt thou eate it: 22 as wel the clean as the vncleane in like manner shalt eate them as the doa, and the hart. † This onlie shalt thou obserue, 23 that their bloud thou eate not, but poure it out on the earth as water.

C H A P. X VI.

Three more solemn feastes to be kept euerie yere, Pasch, 9. Pentecost, 15. and the feast of tabernacles, 18. Just Judges to be appointed in euerie citie. 21. At occasions of idolatrie to be anoyded.

Observe the moneth of new corne, and the first of the spring time, that thou mayest make the Phase to your Lord thy God: because in this moneth our Lord thy God, brought thee out of Egypt by night. † And thou shalt immolate the Phase to our Lord thy God, of sheepe, and of oxen in the place, which our Lord thy God shall choose, that his name may dwell there. † Thou shalt not eate in it leue ned bread: Seven daies shalt thou eate without leuen, the bread of affliction, because in feare didst thou come out of Egypt: that thou mayest remember the day of thy comming out of Egypt, al the daies of thy life. † Leue ned shall not appeare in al thy coales for seven daies, and there shall not remayne of the flesh of that which was immolated at euen the first day untill morning. † Thou canst not immolate the Phase in euerie one of thy citie, which our Lord thy God wil geue thee; † but in the place, which our Lord thy God shall choose, that his name may dwell there: thou shalt immolate the Phase at euen at the going downe of the sunne, when thou camest out of Egypt. † And thou shalt boyle, and eate it in the place, which our Lord thy God shall choose, and in she morning rysing vp thou shalt goe into thy tentes. † Six 8 daies
days shalt thou eat azymes: and in the seuenth day, because it is the collection of our Lord thy God, thou shalt doe no
worke. † Seuen weekees shalt thou number thee from that
day wherein thou didst put the sicle to the corn, † and thou shalt celebrate the festuval day of weeke to our Lord
thy God, a voluntarie oblation of thy hand, which thou shalt
offer according to the blessing of our Lord thy God: † and
thou shalt feast before our Lord thy God, thou, & thy sonne,
and thy daughter, and thy man seruant, and thy woman ser-
uant, and the Leuite that is within thy gates, and the stran-
ger and pupil and widow, which abide with you: in the place
which our Lord thy God shal choose, that his name may
dwel there: † and thou shalt remember that thou wast a ser-
ant in Egypt: and thou shalt keepe and doe the things
that are commanded. † The solemnitie also of Tabernacles
thou shalt celebrate seuen daies, when thou hast gathered thy
fruite of the barn, floore and the press: † and thou shalt
feast in the festuialitie, thou, thy sonne, and thy daughter,
thy man seruant and woman seruant, the Leuite also and
stranger, and pupil and widow that are within thy gates.
† Seuen daies shalt thou celebrate the feastes to our Lord
thy God in the place, which our Lord shal choose: and our
Lord thy God wil bleffe thee in al thy fruities, and in euerie
worke of thy handes, and thou shalt be in joye. † Three
times in a yeare shalt al thy male appeare in the sight of our
Lord thy God in the place which he shal choose: in the so-
lemnitie of Azymes, in the solemnitie of weeke, and in the
solemnitie of Tabernacles. There shal not appeare before
our Lord any emptie: † but euerie one shal offer according
to that he hath, according to the blessing of our Lord his
God, which he shal geue him. † Judges and maisters shal
thou appoynt in al thy gates, which our Lord thy God shal
geue thee, in euerie of thy tribes: that they may judge the
people with iustiudgement, † and not decline to either part.
Thou shalt not accept person, nor giftes: because that giftes
blinde the eies of the wise, and change the wordes of the
iust. †: Iustly shalt thou pursewe that which is iust: that
thou mayest hie and possesse the Land, which our Lord thy
God shal geue thee. † Thou shalt plant no grove, nor any
tree neere the altar of our Lord thy God. † Neither shalt
thou make nor sette to thy self a statute: which thing our
Lord thy God hateth.
Pervert hosts, not named 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 consistence. 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 confound to geue them) is described, with special charge to receive the law of God as the Priest's handes.

Thus 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. 1. When there shall be found with thee within one of thy gates, which our Lord thy God shall geue thee, man or woman that do evil in the sight of our Lord thy God, and transgress his covenant, 2. that they goe and set strange gods, and adore them, the sunne and the moone, and all the hoste of heaven, which thinges I commanded not: 3. and this is told thee, and hearing it thou haft inquired diligently, and found it to be true, and the abomination is committed in Israel: 4. thou shalt bring forth the man and the woman, that haue committed that most heinous thing, to the gates of thy citie, and they shall be stoned. 5. At the mouth of two, or three witnesses shall he perish that is to be slaine. Let no man be killed, one only giving testimonie against him. 6. The hand of the witnesses shall be first to kill him, and the hand of the rest of the people shall be laid on him: that thou mayest take away the evil out of the middle of thee. 7. If thou perceiue that the judgement with thee be hard and doubtful betweene bloud and bloud, cause and cause, leprosie and not leprosie: and thou see that the wordes of the judges within thy gates doe varye: arise, and goe vp to the place, which our Lord thy God shall choose. 8. And thou shalt come to the priests of the Leuitical stocke, and to one supreme Judge, which was the High Priest. v. 12. 9. The judge, that shall be at that time: and thou shalt ask of them, who shall shew thee the truth of the judgment. 10. And thou shalt do whatsoever they, that are presidents, say and teach thee, according to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. 11. But he that shall be proud, refusing after another, to obey the commandement of the Priest, which at that time ministreth
miniftreth to our Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil out of Israel: † and the whole people hearing shall feare, that none afterward swel in pride. † When thou art entred the Land, which our Lord thy God wil geue thee, and dost possess it, and dwell in it, and sayes, I will sette a king over me, as all nations have round about: † him shalt thou sette, 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. † And when he is made, he shall not multiply to him selue horses, nor lead backe the people into Egypt, taking high courage for the number of his horsemen, especially whereas our Lord hath commanded you that in no case you returne any more the same way. † He shall not haue manic wives, that may allure his minde, nor huge weights of siluer and gold. † And after he shall sitte in the throne of his kingdom, he shall copie to him selfe the Deuteronome of this Law in a volume, † taking the copie of the priests of the Leuitical tribe, † and he shall have it with him, and shall read it at the dayes of his life, that he may learne to feare our Lord his God, and keepe his wordes and ceremonies, that are commanded in the law. † And that his hart be not lifted vp into pride over his brethren, nor decline to the right side or the left side, that he may reigne a long time, and his sonnes over Israel.

ANNOTATIONS.

CHAP. XVII.

8. If the judgement 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 judgement, recourse might be had to the Council of Priests. Where one chiefe Judge, the High Priest, was appointed to geue sentence, and al others commanded to receive and obey the same.

9. Who shal shewe the truth.] God so alised this consistorie with his spirite of truth, that their sentence was infallible: though otherwise they might erre, either in life, or in private opinion. Wherfore, our Saviour distinguishing between their publique doctrin, and their workes, taught the people, that for so much as the Scribes and Pharisees sat in Myyes chair, and yet transgressed Gods commandementes, euery one should observe and doe as they saied: but not doe according to their worrtes. Mat. 23. And S. John ascribeth the true sentence given by Caiphas in the council, to his office of High Priest, saying: The high priest (Ioan. 11.) He said not this of him selfe, but being the high priest of that yeare, he priest was prophesied that Iesus should die for the nation and to gather into one the children chief Judge of God.
DEUTERONOMIE.

Priests provision

Protestantes

Pride in private opinion punished with death.

In stead of otherinheritance Priests and Levites have provision by sacrifices and oblations. 9. All superstition to be avoided. 15. Perpetum of prophets, and finally one special Prophet (towards Christ) is promised. 20. False prophets must be slain.

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, and nothing else; shall they receive of the possession of their brethren: for our Lord him selfe is their inheritance, as he hath spoken to them. This shall be the right of the priests from the people, and from them that offer victimes: whether they immolate oxen, or sheepe, they shall give to the priest the shoulder and the maw: the first fruits of corn, of wine, and olle, and a part of the woolle of their sheepe shearing. For him hath our Lord chosen of all the tribes, that he might stand, and minister to our Lord and his sons for ever. If a Leuite goe out of one of the cities of al Israel in the which he dwelleth, and would come desiring the place which our Lord shall choose, he shall minister in the name of our Lord his God, as al his brethren the Levites, that stand at that time before our Lord. He shall receive the same portion of meates, that the rest do: besides that, which in his owne citie is dew to him by succession from his fathers. When thou art entred the Land, which our Lord thy God shal geue thee, beware thou
True and false Prophetes: Deuteronomy.

thou be not willing to imitate the abominations of those
10 nations. † 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 sorcerers,
11 dreamers and diviners; neither let there be a sorcerer, † nor
inchanter, nor that consulteth with pithones, or diviners,
12 and seeketh the truth of the dead. † for all these things our
Lord abhorreth, and for these abominations he will destroy
13 them at thy entering in. † thou shalt be perfect: and without
14 spotte with our Lord thy God. † These nations, whose land
15 thou shalt possess, heareth soothsayers and diviners: but thou
art otherwise instructed of our Lord thy God. † "A prophet
of thy nation and of thy brethren like unto me, will
16 our Lord thy God raise up to thee: him thou shalt heare, † as
thou didst heare of our Lord thy God in Horeb, when the
assembly was gathered, and said: I will no more heare the
voice of our Lord my God, and this exceeding great fire I will
17 see no more, lest I die. † And our Lord said to me: They
18 have spoken all things well. † A prophet will I raise up to
19 them out of the midst of their brethren like unto thee: and
I will put my words in his mouth, and he shall speake all
20 things that I shall command him. † but he that will not heare
his words, which he shall speake in my name, I will be the
21 reuenger. † And the prophet that being depraved with ar-
rrogance will speake in my name, the things: † that I did not
command him to say, † or in the name of strange goddes,
22 shall be slain. † And in secret cogitation thou answer:
How shall I understand the word, that our Lord speake not?
21 † This signe thou shalt haue: That which the same prophet
foretelleth, in the name of the Lord and cometh not to passe:
that our Lord hath not spoken, but by the arrogancie of
his minde the prophet hath forged it: and therefore thou
shall not feare him.

ANNOTATIONS.

CHAP. XVIII.

11. A Prophet of thy nation.] Amongst other places this plainly pro-

meth that the same wordes in holy Scripture may have divers literal senses.
For if the coherence of the text lieweth, that God here promised to gue
his people another extraordinary prophet, after Moses death, of their owne
nation: as well to take away occasion of seeking to soothsayers, diviners, and o-
other prophane prophete of false goddes, strictly forbidden in the wordes

Pgg 1

The same wordes may have divers literal senses.

G101 going
DEU TERONEMIE. Cities of

going immediately before; as in approbation of their convenient desire, mentioned in the words following, to hear God's will, not by himself, nor by an Angel, but by Moses, who was now shortly to be taken from them. And so this promise was first performed in Josue, succeeding next after Moses 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; Acts. 3. 7. 12. & 25.

CHAP. XIX.

Certain cities of refuge must be assigned for casual manslaughter. 11. Wilful murder punished by death without remission, 15. So it be convinced by two or three witnesses. 16. False witnesses punished with the paine, which the crime oblieth deferseth.

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: three cities shalt thou separate to thee in the middles of the Land, which our Lord thy God will give thee in possession, 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 neere at hand, whither to escape. This shall be the law of the murderer that fleeth, whose life is to be saved: He that striketh his neighbour unwitting, and that is proved yesterday and the day before to have had no hatred against him: but to have gone with him simply into the wood to cutte wood, and in cutting the wood of axe slipped out of his hand, and the yron falling from the handle stroke his friend, and killed him: he shall flee to one of the cities aforesaid, and liue: left perhaps the next kinsman of him, whose bloud was shed, pricked with sorrow, pittis, and apprehend him if the way be too long, and strike his life, that is not guilte of death, because he is proued to have had no hatred before, against him that was slaine. Therefore I command thee, that thou separate three cities of equal distance one from another. And when our Lord thy God shall have dilated thy borders, as he swore to thy fathers, and shall give thee all the Land, that he promised them, (yet so, if thou keepe his commandements, and do the things which I command thee this day, thou loue our Lord thy God, and walke in his wayes at all time) thou shalt addde to thee other three cities, and shalt double the number of the three cities aforesaid.
Deuteronomy

cent bloud be not shed in the middes of the Land, which our Lord thy God wil geue thee to possesse, lest thou be guiltie of bloud. † But if any man hating his neighbour, lie in wayte for his life, and rise and strike him, and he die, and he flee to one of the cities aforesaid, † the ancients of his cite shall send, and take him out of the place of refuge, and shal deliver him into the hand of the kinsman of him, whose bloud was shed, and he shall die. † † Thou shalt not pitie him, and thou shalt take away the guiltie bloud out of Israel, that it may be wel with thee. † Thou shalt not take, and transfer thy neighbours boundes, which thy predecessours did sette in thy possession, which our Lord thy God wil geue thee in the Land, that thou shalt receive to possesse. † One witness shal not stand against any man, whatsoever finne, or wickednesse it be: but in the mouth of two or three witnesses shal euerie word stand. † If a lying witness stand against a man, accusing him of praettication, † both of them, whose the cause is, shal stand before our Lord in the sight of the priestes and the judges that shal be in those daies. † And when sear- ching most diligently, they shal finde that the false witness hath said a lie against his brother; † they shal render to him as he meant to doe to his brother, and thou shalt take away the evil out of the middes of thee: † that others hearing may have feare, and may not be bold to doe such things.

† † Thou shalt not pitie him, but life for life, eie for eie, tooth for tooth, hand for hand, foote for foote shalt thou exacte.

Chap. XX.

Lawful wares are to be undertaken with courage and confidence. 5. Such as for special causes may be dismeye, must be dismissed from the field, 10. What to be obserued towards the enimie. 19. What trees may not be cut downe, and what sorte may be, for the use of wares.

If thou goe forth to warre against thyne enemies, and see 1 the horsemen and chariotes, and the multitude of the aduersties hoste greater then thou haist, thou shalt not feare them: because the Lord thy God is with thee, which brought thee out of the Land of Egypt. † And when the battel is 2 now at hand, the priest shal stand before the armie, and shal speake to the people thus: † Heare Israel, you this day ioyne 3 battel against your enemies, let not your hart feare, be not affrayd.
affrayd, retire not, neither dread them: + because our Lord your God is in the midst of you, and will fight for you against your adversaries, to deliver you from danger. + The Captaines also through euerie bende in the hearing of the hofe shall proclaime: + what man is there, that hath built a new house, and hath not dedicated it? let him goe, and returne into his house, lest perhaps he die in the battell, and an other dedicate it. + What man is there that hath planted a vine-yard, and hath not as yet made it to be common, whereof al men may lawfully eate? let him goe, and returne into his house, lest perhaps he die in the battell, and an other man execute his office. + What man is there, that hath despoused a wife, and not taken her? let him goe, and returne into his house, lest perhaps he die in the warre, and an other take her. + These things being said they shall adde the rest, and shall speake to the people: what man is there fearful, and fainte harted? let him goe, and returne into his house, lest he make the hartes of his brethren to feare, as himselfe is frighted with feare. + And when the Captaines of the hofe shall hold their peace, and make an end of speaking, euerie man shall prepare their benders to fight. + If at anie time thou cometh to winne a citie, thou shalt first offer peace. + If they receive it, and open the gates to thee, all the people that is therein, shall be saued, and shall serue thee vnder tribute. + But if they will not make peace, and shall beginne battell against thee, thou shalt assaile it. + And when our Lord thy God shall deliver it into thy hand, thou shalt strike it, that is therein of the male sexe, in the edge of the sword, + excettine women and children, the cattell and other things, that are in the citie. Al the prize thou shalt divide to the armie, and thou shalt eate of the spoiles of thine enemies, which our Lord thy God shall geue thee. + So shalt thou doe to al cities, that be verie farre from thee, and be not of these cities, which thou shalt receive in possession. + But of those cities, that shall be geuen thee, thou shalt suffer none at al to liue: + but shalt kill them in the edge of the sword, to witt, the Hethite, and Amorrite, and Canaanite, the Perzie, and Heueite, and Jebusite, as our Lord thy God hath commanded thee: + lest perhaps they teach you to doe all the abominations, which them selues did worke to their goddes: and you sinne against our Lord your God. + When thou hast besieged
Judgementes. Deuteronomy.

besieged a citie a long time, and haft compassed it with me-
nition to winne it, thou shalt not cutte downe the trees, that
may be eaten of, neither shalt thou spoile the countrey round
about with axes: because it is a tree, and not a man, neither
20 can it increase the number of warriers against thee. * But if
there be any trees not fruitful, but wilde, and apt for other
uses, cutte them downe, and make engines, vntil thou take
the citie, which fighteth against thee.

Chap. XXI.

How to seake out a Sester mineberet. 10. Women taken in battel may be
married, and afterwards can not be sold nor made bondwomen. 15. The
eldest sonne may not be deprived of his birthright for hatred of his mother.
18. A stubborn sonne must be stoned to death. 21. When one is hanged
on a gibbet, he must be taken downe the same day, and buried.

1 When there shall be found in the Land, which
our Lord thy God wil gue thine, the corps of a
man slaine, and he that is guilty of the murder is not knowne,
2 * and thy ancientes, and judges shall goe forth, and measure from
the place of the corps the distance of euere citie round a-
about: * and which they sha perceiue to be nearer the
rest, the ancientes of that citie shall take an heifer out of the
heard, that hath not drawnen yoke, nor ploughed the ground,
4 * and shal bring her to a rough and stony valley, that never
was ploughed, nor receiued seede: and in it they shal strike
5 of the necke of the heifer: * and the priestes the sonnes of
Leui shal come, whom our Lord thy God hath chosen to mi-
nister to him, and to blesse in his name, and at their word eu-
ere matter dependeth, and whatsoeuer is cleane or vnclene.
6 are must be judged. * And the ancientes of that citie shal
come to the slaine persone, and shal wash their handes over
7 the heifer, that was strooken in the valley, * and shall say:
Our handes did not seeede his bloud, :: nor our eies see e.
8 * be mercifull to thy people Israel, whom thou haft redeemed
o Lord, and impute not innocent bloud in the middes of thy
people Israel. And the guiltie of bloud shall be taken from
9 them: * and thou shalt be free from the innocents bloud, that
was shed, when thou shalt have done that which our Lord
10 hath commanded thee. * If thou goe forth to fight against
thyne enemies, and our Lord thy God deliuer them in thy
11 hande and thou leade them away captiue, * and seest in

* By this secte-
emonie and ab-
suration they
purged them
of their, that
they were not
deficient in
doing jutice.
the number of the captiues a beautiful woman, and louest her, and wilt haue her to wife, † thou shalt bring her into thy house: who shal shawe of her hare, and payre her nailes, † and put of the rayment, wherein she was taken: and sitting in thy house, shal mourne her father and mother one moneth: and afterward thou shalt enter vnto her, and shalt sleepe with her, and shal be thy wife. † But if afterward she content not thy mynde, thou shalt let her goe free, neither canst thou sel her for money, nor oppresse her by might: because thou hast humbled her. † If a man haue two wiues, one beloved, and the other hated, and they haue begotten children by him, and the sonne of the hated be the first borne, † and he meaneth to diuide his substance among his sonnes: he can not make the sonne of the beloved the first borne, and preferre him before the sonne of the hated, † but the sonne of the hated he shall acknowledge for the first borne, and shal geue to him of those things, which he hath, al doubte: for this is the beginning of his children, & to this are dew the first brich rightes. † If a man begette a stubborne and sordous sonne, that wil not heare the commandementes of his father and mother, and being chastened, contemneth to be obedient: † they shal take him, and bring him to the ancicentes of his citie, and to the gate of judgement, † and shal say to them: This our sonne is sordous and stubborne, he contemneth to heare our admonitions, he geueth himself to comelation, and to ryore and bankeringes: † the people of the citie shal stone him: and he shal die, that you may take away the evil out of the middes of you, and al Ifael hearing it may be aferayde. † When a man hath offended so that heis to be punished by death, and being condemned to die is hanged on a gymbber: † his bodie shal not remaine upon the tree, but the same day shal he be buried: because heis accursed of God that hangeth on a tree: and thou shalt not contaminate thy Land, which our Lord thy God geueth thee in possession.

CHAP. XXII.

Pietie towards neighbours. 5. neither sexe may use the apparel of the other. 6. crueltie to be avoide amonge towards birds. 8. bastement about the roofe of a house. 9. things of divers kindes not to be mixed. 12. cordes in the hemes of a cloke. 13. Trial and punishment of adulterie and of deflowering virgines. 30. the sonne may not marie his stepmother.
Judgementes.  

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1. Thou shalt not see thy brothers oxe, or sheepe straying, and passe by: but shalt bring it backe to thy brother,
2. although thy brother be not nigh, and thou know him not: thou shalt bring them vnto thy house, and they shall be with thee vntil thy brother seeke them, and receive them.
3. In like manner shalt thou doe with his ass, and with his rayment, and with euery thing of thy brothers, that shall be lost: if thou finde it, neglect it nor as perteyning to an other.
4. If thou see thy brothers ass or oxe be fallen in the way, thou shalt not contemne it, but shalt lift it vp with him.
5. A woman shall not be clothed with mans apparel, neither shall a man use women apparel: for he is abominable before God that doeth these things.
6. If walking by the way thou finde a birdes nest in a tree or on the ground, and the damme sitting vpon the young or the egges: thou shalt not hold her with her young, but shalt let her goe, taking the young and holding them: that it may be wel with thee, and thou mayest liue a long time. When thou buildest a new house, thou shalt make a battlement to the rooffe round about: lest blood be shed in thy house, and thou be guiltie an other slapping, and falling headlong. Thou shalt not sowe thy vineyard with divers feed: lest both the seed which thou didst sow, and the things that grow of the vineyard, be sanctified together. Thou shalt not plough with an oxe and ass together. Thou shalt not weare a garment that is wouned of wolfe and linnen. Thou shalt make little cordes in the hemme at the fourr corners of thy cloke, wherewith thou shalt be covered. If a man marrie a wife, and afterward hate her, and seeke occasions to put her away, objecting vnto her a vterieul name, and say: I tooke this wife, (and companying with her:) I found her not a virgin: her father and mother shall take her, and shall carie with them the signes of her virginitie to the ancients of the citie that are in the gate: and the father shall say: I gave my daughter vnto this man to wife: whom because he hate, he layeth vnto her a vterieul name, so that he layeth: I found not thy daughter a virgin: and behold these are the signes of my daughters virginitie: they shall spread the vesture before the ancients of the citie: and the ancients of that citie shall take the man, and beate him, condemning him besides in a hundred sicles of siluer, which he shal geue to Hhh
DEVTERONOMIE.

The wench's father, because he hath infamously spred a verie il name upon a virgin of Israel: and he shall have her to wife, and can not put her away at the daies of his life. But if it be true which he objected, and virginitie be not found in the wench: they shall cast her forth without the doores of her fathers house, and the men of her citie shall stone her to death, and she shall die: because she hath done wickednes in Israel, to fornicate in her fathers house: and thou shalt take away the euil out of the middes of thee. If a man lie with an others mans wife, both shall die, that is to say, the aduouerter and the aduoueress: and thou shalt take away the euil out of Israel. If a man haue despoused a maide that is a virgine, and some man finde her in the citie, and lie with her, thou shalt bring forth both of them to the gate of that citie, and they shall be stoned: the maide, because she cried not, being in the citie: the man, because he hath humbled his neighbour's wife: and thou shalt take away the euil from the middes of thee. But if the man finde the maide that is despoused, in the field, and taking her, lie with her, he alone shall die: the maide shall suffer nothing, neither is she guiltie of death: for as a theefe tyseth against his brother, and taketh away his life, so also did the maide suffer. She was alone in the field: she cried, and there was no man to deliver her. If a man finde a maide that is a virgin, which hath not a spouse, and taking her lie with her, and the matter come into judgement: he that lay with her, shal geue to the father of the maide fiftie sicles of siluer, and shal have her to wife, because he hath humbled her: he can not put her away at the daies of his life. No man shall take his fathers wife, nor receale his couering.

CHAP. XXIII.

Eunuches, bastardes, Moabites, Ammonites may not enter into the Church. 7. Idumeans, and Egyptians may be admitted. 9. Observation of Spiritual and corporale cleaneesse. 15. other preceptes concerning fugitives, 17. fornication, 19. Vurie. 21. Vortes, 24. and eating other mens grapes or corn.

Such as are bårre in god worke can not enter into Gods house.

The moabeites not able to
Deuteronomy.

Moabite yea after the tenth generation shall not enter into the church of our Lord, for ever:  
† because they would not meete you with bread and water in the way, when you came out of Egypt: and because they hyred against thee Balaam, the sonne of Beor of Mesopotamia in Syria, to curse thee:  
† and our Lord thy God would not heare Balaam, and he turned his cursing into thy blessing, for that he loued thee.  
† Thou shalt not make peace with them, neither doe thou seek their good al the daies of thy life for ever.  
† Thou shalt not abhorre the Idumeite, because he is thy brother: nor the Egyptian, because thou wast a stranger in his land.  
† They that are borne of them, in the third generation shall enter into the church of our Lord.  
† When thou goest forth against thyne enemies to battell, thou shalt keepe thy selfe from al euil thing.  
† If there be among you a man, that is polluted in a dreame by night, he shal goe forth without the campe,  
† and shal not returne, before he be washed with water at euen: and after sunne sette he shal returne into the campe.  
† Thou shalt have a place without the campe, wherein thou mayest goe to the necessities of nature,  
† carrying on thy girdle a piked instrument, & when thou sittest downe, thou shalt digge round about, and with the earth that is digged vp shal couer  
† that which thou art eased of (for our Lord thy God walketh in the middles of thy campe, to deliuere thee, and to geue thyne enemies vnto thee) and let thy campe be holie, and let no filthines appeare therein, lest he forswake thee.  
† Thou shalt not deliuere the seruant to his Master,  
† that is fled to thee.  
† he shall dwel with thee in the place, that shal please him, and in one of thy cities shal he rest: vexe him not.  
† There shall be no whoore of the daughters of Israel,  
† Thou shalt not offer the hire of a stromper, nor the price of a dogge, in the house of our Lord thy God, whatsoeuer it be that thou haft vowed: because both is abomination before our Lord thy God.  
† Thou shalt not lend to thy brother money to vsurie,  
† nor chaine, nor any other thing:  
† but to the stranger. And to thy brother thou shalt lend, that which he needeth without vsurie: that our Lord thy God may bless thee in all thy works.  
† in the Land, which thou shalt enter to possesse.  
† When thou haft vowed a vow to our Lord thy God, thou shalt not slacke to pay it: because our Lord thy God wil require it.

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Deuteronomy.

Preceptes and

and if thou delay, it shall be reputed to thee for sinne. † If thou wilt not promise, thou shalt be without sinne. † But that which is once gone out of thy lips, thou shalt observe, and shalt doe as thou hast promised to our Lord thy God, and haft spoken with thy proper will and thyne owne mouth. † Entring into thy neighbours vineyarde, eate grapes as much as shall please thee: but carry none out with thee. † If thou enter into thy freindes corne, thou shalt breake the eares, and rubbe them in thy hand: but with a sickle thou shalt not reape.

Chap. XXIII.

Divorce permitted to avoid greater evil. 5. The newly married must not goe to warre. 7. He that treacherously setteth a man must be slaine. 8. Disobedi-

tence to Priestes incurreth leprosye. 10. Such things may not be taken to pledge, as can not be well spared. 14. Poore laborers must be presently payed. 16. not one punished for another's faults, but right judgement to al, 18. and liberal almes to the poore.

If a man take a wife, and haue her, and she finde not grace before his eyes for some lossthomenes: he shall write a bill of divorcette, and shall give it in her hand, and shall disperate her out of his house. † And being departed when she shall have married another husband, † and he also haeteth her, and hath given her a bill of divorcette, and hath dispered her out of his house, or is deceased: † the former husband can not take her again to wife: because she is polluted, and is made abomi-
nable before our Lord: lest thou make thy Land to sinne, which our Lord thy God shall deliver thee to possesse. † When a man hath lately taken a wife, he shall not goe forth to bactel, neither shall any publique necessitie be injoyd him, but he shall attend to his owne house without fault, that one yeare he may reioyce with his wife. † Thou shalt not take for a pledge the nether, or the upper millstone: be-
cause: he hath pledged his life to thee. † If any man be taken soliciting his brother of the children of Israel, and selling him take a price, he shall be slaine, and thou shalt take away the evil from the middes of thee: † Observe diligently that thou in courte not the plague of leprosye, but thou shalt do whatsoever the Priestes of the Leuitical stocke shall teach thee, according to that, which I have commanded them, and fulfile thou it carefully. † Remember what our Lord your God
God did to Marie, in the way when you came out of Egypt.

† When thou shalt require of thy neighbour any thing, that he oweth thee, thou shalt not enter into his house to take a-way a pledge; † but thou shalt stand without, and he shall bring forth to thee that which he hath. † but if he be poore, the pledge shall not lodge with thee that night, † but forth-with thou shalt restore it to him before the going downe of the sunne: that sleeping in his rayment, he may bless thee, & thou mayest have justice before our Lord thy God. † Thou shalt not deny the hyre of the needie, and poore man thy brother, or the stranger, that dwelleth with thee in the land.

and is within thy gates: † but the same day thou shalt pay him the price of his labour, before the going downe of the sunne, ‡ because he is poore, and there withal susteyneth his life: lest he cri against thee to our Lord, and it be reputed to thee for a sinne. † The fathers shall not be slaine for the children, nor the children for the fathers, but euery one shall die for his owne sinne. † Thou shalt not pervert the judgement of the stranger and the pupil, neither shalt thou take away the widows rayment for a pledge. † Remember that thou didst serue in Egypt, and our Lord thy God deliuered thee from thence. Therefore I command thee that thou doe this thing. † When thou haft reaped the corne in thy field, and forgetting haft left a sheaf, thou shalt not returne to take it away; but thou shalt suffer the stranger, and the pupil, and the widow to take it away, that our Lord thy God may bless thee in all the worke of thine handes. † If thou haue gathered the fruities of thy olie trees, whatsoever remaineth on the trees, thou shalt not returne to gather it: but shalt leave it to the stranger, the pupil, and the widow. † If thou make vintage of thy vineyard, thou shalt not gather the clusters that remaine, but they shall goe to the vses of the stranger, the pupil, and the widow. † Remember that thou also didst serue in Egypt, and therefore I command thee that thou doe this thing.

ANNOTATIONS.

CHAP. XXIII.

1. Dimisse her.] Whether this divorce was tolerated as a leste sinne, to a-voide a greater, as St. Hierom. ( u. 1. in Mar.c. 5. & Is. 3. in c. 19.) St. Chryso- Nom. (ho. 12. in Mar. 5.) and others teach; or dispensed withal, and so made lawful.
Whether the band of marriage could be loosed or no in the old law, amongst Christians it cannot be dissolved.

No not for adultery.

Only before consummation Marriage is dissolved by solemn vow in Religion.

Chap. XXV.

Punishment inflicted according to the fault, but so that he which is beaten have not above fourtie stripes. 4. The oxes mouth not be moosed that treadeth cornne. 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 band. 13. no false weigethes, nor measures to be kept. 17. A melicites must be utterly destroyed.

If there be a controversie between some, and they call upon the judges: whom they shal perceiue to be iust, to him they shal geue the price of iustice: whom impious, him they shal condemn of impietie. † And if they see that the offender be 2 worthie of stripes: they shal cast him downe, & shal cause him to be beaten before them. According to the measure of the sinne shal the measure also of the stripes be: † yet so, that they 3 exceede not the number of fourtie: left thy brother depart foully torne before thyne eyes. † Thou shalt: not moose the mouth

S. Paul expoundeth this of the spiritual laborer in Gods Church,

www-fatimamovement.com
Judgements.

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mouth of the oxe that treadeth out thy corn in the fliore.

5. When brethren shall dwell together, & one of them die with
out children, the wife of the deceased shall not marry to an
other: but his brother shall take her, and raise vp the seed of
his brother. & the first borne sonne of her he shall cal by
his name, that his name be not abolished out of Israel. But if
he will not take his brothers wife, that by law is dew to him,
the woman shal goe to the gate of the citie, and call vpon the
ancientes, and say: My husbands brother will not raise vp his
brothers seede in Israel: nor take me to his wife. And
forthwith they shall cause him to be sent for, and shall ask
him. If he answer: I will not take her to wife: the woman
shall come to him before the ancients, and shall take of his
shoe from his foote, and spitte in his face, and say: So shal
it be done to the man, that buildeth not his brothers house.

10. And his name shall be called in Israel: The house of the
unshodde. If two men fall at words betwixt them selues,
and one beginne to brawle 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 priuities: thou
shall cutte of her hand, neither shalt thou be mused with
any pitie vpon her. Thou shalt not haue diverse weighe in
thy bagge, a greater and a lesse: neither shal there be in
thy house a greater bushel and a lesse. Thou shalt haue a
weight just and true, and thy bushel shall bee equal and true:
that thou mayest liue a long time vpon the Land, which our
Lord thy God shal geue thee. For thy Lord abhorreth him,
that doth these things, and deteste al injustice. Remember
what: Amalec did to thee in the way when thou camest
out of Egypt: how he mette thee: & stroke the hindemost
of thy armie, which being wearie refled them selues, when
thou wast spent with famine and labour, and he feared not
God. Therefore when our Lord thy God shal geue thee
rest, and subdue eall nations round about in the Land, which
he hath promised thee: thou shalt destroy his name vnder
beaun. Beware thou forget it not.

Annotations.

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3. His brother shall take her.] This pronoueth evidently that the prohibition,
not to marie the brothers wife (Levis. 18.) was a positive law, binding only
when
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First fruits must be offered in special place assigned to God's service, professing of gratitude for the land possessed according to God's promise. 11. 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.

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: thy shalt take first of all thy fruits, and put them in a maund, and shalt go to the place, which our Lord thy God shall choose, that his name may be innoculated there: 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. And the priest taking the maund at his hand, shall sette it before the altar of our Lord thy God: and thou shalt speak in the sight of our Lord God: The Syrian persecuted my father, who descended into Egypt, and seiooured there in a very small number and grew into a nation great and strong and of an infinite multitude. And the Egyptians afflicted vs, and persecuted us laying on most grievous burdens: and we cried to our Lord the God of our fathers: who heard us, and respected our affliction, and labour, and distresse: and brought vs out of Egypt in a strong hand, a stretched out arm, in great terror, in signs and wonders: and brought vs into this place, and delivered vs this land flowing with milk and honey. And therefore now I offer first fruits of the Land, which our Lord hath geuen me. And thou shalt leave them in the sight of our Lord thy God, adorning our Lord thy God. And thou shalt feast in all the good things, which our Lord thy God hath geuen to thee, and thy house, thou and the Leuite, and the stranger that is with thee. When thou hast finished the tithe of all thy fruits, in the third yeare of tithes thou shalt geue to the Leuite, and the stranger,
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stranger, and the pupil, and the widow, that they may eare within thy gates, and be filled: † and thou shalt speake in the sight of our Lord thy God: I haue brought that which is sanctified out of my house, and haue geuen it to the Leuite and the stranger, and the pupil and the widow, as thou hast commanded me: I haue not transgressed thy commandements not forgotten thy preceptes. † I haue not eaten of them in my mourning, nor separated them in any uncleannes, nor spent of them anything in funeralls. I haue obeyed the voice of our Lord my God, and haue done al things as thou didst command me. † Looke from thy sanctuarie, and thy high habitation of heauen, and blest thy people Israel, and the Land, which thou haft geuen vs, as thou swearest to our fathers, a land flowing with milke and honie. † This day our Lord thy God hath commanded thee to doe these commandementes and judgementes: that thou keepe and fulfil them with al thy heart, and with al thy soule. † †: Thou haft chosen our Lord this day, to be thy God, and to walke in his waies, and keepe his ceremonies, and preceptes and judgementes, and obey his commandement. † And our Lord hath chosen thee this day, that thou shouldst be his peculiar people, as he hath spoken to thee, and thou shouldst keepe all his commandementes: † and make thee higher then all nations which he created, to his prayse, and name, and glorie: that thou mayest be a holie people of our Lord thy God, as he hath spoken.

**Chap. XXVII.**


1 And Moses and the ancients of Israel commanded the people, saying: Keepe euery commandement that I command you this day. † And when you are past over Jordan into the Land, which our Lord thy God will geue thee, thou shalt erect great stones, and shalt polish them with platter, † that thou mayest write on them al the words of this law, when thou haft past over Jordan: that thou mayest enter into the Land, which our Lord thy God will geue thee, a land flowing with milke and honie, as he sweare to thy fathers.

yeare two st- thes: first to the Leuites: the second for entertaiming trauelers to & from Ierusalem & euery third yeare, a third tith for relief of the poore inhabitantes.

:: Mutual pact between God & his peoples; that they servving him, he will reward them.
fathers. † When therefore you are passed Jordan, erect the 4 stones which I command you this day in mount Hebal, and thou shalt polish them with plaster: † and thou shalt build 5 there an altar to our Lord thy God of stones, which ye have not touched, † and of stones not fashioned nor polished: 6 and thou shalt put upon it holocaustes to our Lord thy God, 7 and shalt immolate pacifique hostes, and eate there, and feast there before our Lord thy God. † And thou shalt write 8 upon the stones all the wordes of this law plainly and clearly. † And Moses and the priests of the Levitical stocke 9 said rojal Israel: Attend, and heare Israel: This day thou art made the people of our Lord thy God: † thou shalt heare his voice, and doe the commandementes and iustices, which I command thee. † And Moses commanded the people in that day saying: † These shall stand to blesse the people, 12 upon mount Garizim, when you are past Iordan: Simeon, Levi, Judas, Issachar, Ioseph, and Beniamin. † And over 13 against them these shall stand to curse on mount Hebal. Ruben, Gad, and Aser, and Zabulon, Dan and Nephthah: † And the Levites shall pronounce, and say to all the men 14 of Israel with a high voice: † Cursed be the man that maketh a graven and molten thing, the abomination of our Lord, the worke of the handes of artificers, and shall put it in secrecte, and al the people shall answer, and say: Amen. † Cursed be he that honoureth not his father and mother. 16 and all the people shall say: Amen. † Cursed be he that removeth his neighbours boundes, and all the people shall say: Amen. † Cursed be he that maketh the blind to goe amisse 18 in his journey, and all the people shall say: Amen. † Cursed 19 he that persueth the judgement of the stranger, of the pupil and the widow, and all the people shall say: Amen. † Cursed be he that sleepeith with his fathers wife, and reucaleth the cour of his bedde, and all the people shall say: Amen. † Cursed be he that sleepeith with his sisters, the daughter of his father, or of his mother, and all the people shall say: Amen. † Cursed be he that sleepeith 23 with his mother in law, and all the people shall say: Amen. † Cursed be he that secretly striketh his neighbour, and all the people shall say: Amen. † Cursed be he that taketh giftes, to kill the soule of innocent bloud, and all the people shall say: Amen.
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26. Amen. ¶ Cursed be he that obeyeth not in the words of this law, and fulfilleth them not in worke, and all the people shall say: Amen.

Chap. XXVIII.

Divers blessings are promised to the observers of God's commandments, and curses threatened to transgressors.

1 But if thou wilt heare the voice of our Lord thy God, that thou doe and keepe al his commandements, which I command thee this day, our Lord thy God will make thee higher then all nations, that be on the earth. ¶ And all these blessings shall come upon thee, and overtake thee: yet so if thou hearest his precepts. ¶ Blessed shalt thou be in the city, and blessed in the field. ¶ Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattel, the troupes of thy heardes, & the folds of thy sheepe.

5 ¶ Blessed shall thy barnes be, and blessed shall thy remaines.

8 ¶ Blessed shalt thou be comming in and going out.

17 ¶ Our Lord will geue thyn enemies, that rise vp against thee, to fall downe in thy sight: one way they shall come against thee, and seuen wayes they shall flee from thy face. ¶ Our Lord will send forth blessing vpon thy cellars, and vpon all the workes of thy handes: and will bleffe thee in the land, that thou shalt receive.

9 ¶ Our Lord will rayse thee vp vnto him self to be a holic people, as he swarte to thee: If thou keepe the commandementes of our Lord thy God, and walke in his waies. ¶ And all the people of the earth shall see that the name of our Lord is inuocated vpon thee, and they shall feare thee.

11 ¶ Our Lord will make thee abound with al goodes, with the fruit of thy womb, and the fruite of thy cattel, with the fruite of thy land, which our Lord swart to thy fathers that he would geue thee. ¶ Our Lord will open his most excellent treasure, the heauen, that it may geue rayne to thy land in due season: and will bleffe al the workes of thy handes. And thou shalt lend to many nations, and thy self shalt take lone of no man. ¶ And our Lord shall make thee: the heade, and not the taile: and thou shalt be alwaies above, and not vnder: ¶ yet so, if thou wilt heare the commandementes of our Lord thy God which I command thee this day, and keepe and doe them, ¶ and decline not from them neither to the right hand, nor to the left, nor follow strange goddes, nor serue

III 2
serue them. But if thou wilt not heare the voice of our Lord thy God, to keepe, and doe all his commandements and ceremonies, which I command thee this day; at these curses shall come upon thee, and overtake thee. Curfed shalt thou be in the citie, cursed in the field. Curfed shalt thy barren be, and cursed thy remaines. Curfed shall be the fruit of thy womb, and the fruit of thy ground, the herdes of thy oxen, and the flockes of thy sheepe. Curfed shalt thou be comming in, and cursed going out. Our Lord shall send upon thee famine & hunger, and rebuke upon all the workes, which thou shalt doe: until he consume, and destroy thee quickly, for thy most wicked inventions, wherein thou hast forsaken me. Our Lord lette the pestilence upon thee, until he consume thee out of the land, which thou shalt enter in to possess. Curfed shall thee with pouertie, with the feuer and cold, with burning and heate, and with corrupt ayre and blasling, and pursue thee til thou perish. Be the heauen, that is over thee, of brasse: and the ground, that thou treadest, of yron. Curfed shall thee with the boile of Egypt, and the part of thy bodie, by the which dung is cast out, with scabbe also and itche: so that thou canst not be cured. Curfed shall thee with madnes & blindness and surie of minde, and grop thou at midday as the blinde is wont to grope in the darke, and direct not thy ways. And at al times feste thou wrong, and be thou oppressed with violence, neither haue thou any to deliver thee. Take thou a wife, and an other sleepe with her. Build thou a house, and dwel not therin. Plante thou a vineyard, and take not the vintage there of. Be thy oxen immolated before thee, and thou not cate thereof. Be thy ass taken away in thy sight, and not restored to thee. Be thy sheepe geuen to thyne enemies, and be there none to helpe thee. Be thy sonnes and thy daughters delivered to other people, thyne eies seing, and hasteling at the sight of them all the day, and be there no strength in thy
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33 thy hand: † The fruits of thy land, and all thy labours let a people eat, which thou knowest not: and be thou always 34 susteyning calumnie, and oppressed al dayes, † and astoni- shed at the terror of those things, which thyne eyes shal 35 see. † Our Lord strike thee with a sicke sore botche in the knees and shankes, and be thou vncurable from the sole of 36 the footo vnto the toppe of thy head. † Our Lord shal bring thee, and thy King, whom thou shalt appoint over thee, vnto a nation, which thou and thy fathers know not: and 37 † And thou shalt be destroyed for a proverbe and fable to 38 al peoples, vnto whom our Lord shal bring thee in. † Thou shalt cast much seede into the ground, and gather little: be- 39 cause the locustes shal devour al things. † Thou shalt plant a vineyard, and digge, and the wine thou shalt not drinke, nor gather any thing thereof: because it shal be wasted with 40 wormes. † Thou shalt have olives in al thy borders, and shalt not be anointed with the oyle: because they shall droppe 41 away, & perish. † Thou shalt begette sones and daughters, and shalt not enjoy them: because they shall be ledde into 42 captivity. † Al thy trees and the fruits of thy ground the 43 blasting shal consume. † †: The stranger that liueth with thee in the Land, shal ascend over thee, and shal be higher: 44 and thou shalt descend downward, and be inferior. † He shall lend thee, and thou shalt not lend him. He shall be as 45 the head, and thou shalt be the tayle. † And al these curses shal come vpon thee, and pursuwing shal overtake thee, til thou perish: because thou heard not the voice of our Lord thy God, nor kept his commandements and ceremonies 46 which he commanded thee. † And they shal be in thee as 47 signes and wonders, and in thy seede for euer: † because thou didst not serue our Lord thy God in joy, and gladness of 48 hart, for the abundance of al things. † Thou shalt serue thine enemie, whom our Lord will send vpon thee, in hunger, and thirst, and nakednes, and al penurie: and he shall put an 49 yron yoke vpon thy necke, til he consume thee. † Our Lord will bring vpon thee a Nation from a farre, and from the vtermost endes of the earth, in likenes of an eagle that sieth with vehementie: whose tongue thou canst not understand: 50 † a verie malapert Nation, that wil attribute nothing to the 51 ancient, nor have pitie on the little one, † and wil devoure
the fruit of thy cattel, and the fruites of thy Land: until thou perish, and wilt not leaue thee wheate, wine, and oile, hearcels of oxen, and flockes of sheepe: until it destroy thee, 
t and consume thee in al thy cities, and thy strong and highe 
walles be destroyed, wherein that hadst confidence in al thy 
Land. Thou shalt be besieged within thy gates in al thy Land, 
which our Lord thy God wil geue thee: 
and thou shalt 
t eat the fruite of thy wombe, and the flesh of thy sonses and 
of thy daughters, which our Lord thy God shal geue thee, 
in the distresse and vatastion wherewith thyne enemie shal 
oppresse thee. 

The man that is delicate in thee, and very 
riotous, shal much enuie his owne brother, and his wife, 
that lieth in his bosome, 
so that he shal not geue them of 
the flesh of his children, which he wil eate: because he hath 
nothing els in the siege and penurie, wherewith thine enemi 
ge shal waste thee within al thy gates. 
The tender and de 
licate woman, that could not goe upon the ground, nor sette 
downe her foot for our much nicenes and tendernes, wil 
enuie her husband, that lyeth in her bosome, vpon the flesh 
of her sonne, and daughter, 
and the slathines of the after 
birthes, that come forth from the middles of her thighses, and 
svpon the children that are borne the same howre. for they 
sialeate them secretly because of the penurie of al things, 
in the siege and vatastion, wherewith thine enemie shal opp 
resse thee within thy gates. 

Unlesse thow keepe, and doe 
all the wordes of this law, that be written in this volume, 
and seare his name glorious and terrible, that is. Our 
Lord thy God: 
our Lord shal increase thy plagues, and 
the plagues of thy seede, greate plagues and continuing, 
sore infirmities and perpetual. 
and he shal turne vpon thee 
all the afflictions of Egypt, which thou didst seare, and they 
shal cleaue to thee. 
Moreover also al the diseases, and pla 
gues, that be not written in the volume of this law, our Lord 
wil bring vpon thee, til he consume thee: 
and you shall re 
maine few in number, which before was as the starres of hea 
uen for multitude, because thou hearest not the voice of our 
Lord thy God. 

And as before our Lord rejoiced vpon you, 
doing good to you, and multiplying you: so he shal rejoic 
destroying and subueruing you, so that you may be taken 
away from the Land, which thou shalt enter to possesseth. 

Our Lord shal disperse thee into al peoples, from the far- 
thest
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these partes of the earth to the endes thereof: and there thou
shalt serve strange goddes, which thou art ignorant of and
thy fathers, woode and stone. † In those nations also thou
shall not be quiet, neither shalt there be resting for the steppe
of thy foote. For our Lord wil geue thee a fearefull hart, and

defying eies, and a soule consumed with pensineses: † and
thy life shall be as it were hanging before thee. Thou shalt

seare night and day, and thou shalt not trust in thy life. † In
the morning thou shalt say: Who wil grant me evening? and
at euening: Who wil grant me morning? for the fearefulnes
of thy hart, wherwith thou shalt be terrifed, and for those

things, which thou shalt see with thine eies. † Our Lord
shal bring thee againe with shippes into Egypt by the way,
wherof he said to thee that thou shouldest see it no more.
There shalt thou be soould to thine enemies for bondmen and
bondwomen, and no man shal bye you.

chapter XXIX.

A covenant and oath is made between God and his people (with commemo-
ration of sundrie benefites by them received) that keeping his law they
shall be more blessed: and breaking the same shal sustaine the threatened
punishmentes.

1

These are the wordes of the covenant which our Lord
commanded Moyses to make with the children of Is-
raeil in the Land of Moab: beside that covenant which he
made with them in Horeb. † And Moyses called all Israel,
and said to them: you saw all things, that our Lord did be-
fore you in the Land of Egypt to Pharaoh, and to all his seruan-
tes, and to his whole land, † the great tentations, which
thine eies have seene, those mightie signes, and wonders,
† and our Lord :: hath not geuen you a hart to understand,
and eies to see, and eares that can heare, vnto this present
day. † He hath brought you fortie yeares by the desert: your
garmentes are not worn out, neither are the shoes of your
feete consumed with age. † Breade you have not eaten, wine
and sicre you have not drunke: that you might know that I
am the Lord your God. † And you came to this place: and
there came forth Sehon the King of Helebon, and Og the
King of Bashan, meeting vs to fight. And we stroke them,
† and tooke their land, and delivered it in possession to Ru-
ben and Gad, and the half tribe of Manasses. † Keepe there-
fore

: For sinnes

past God let;

thee some

runs into

reprobate

sense, permitting

them to

thei owne

freewil, who

being void of grace

welfully ob-

divide them

themselves. Thes.

q.37. in Diur
fore the wordes of this covenent, and fulfil them: that you may understand all things that you do.c. You stand this day before our Lord your God, your princes, and tribes, and ancients, and doctors, all the people of Israel, your children and your wives, and the strangers that abide with thee in the camp, besides the cutters of wood, and them, that carie water: that thou mayest passe in the covenent of our Lord thy God, and in the oath which in this day our Lord thy God maketh with thee: that he may rayse thee vp a people to him selfe, and he be thy God as he hath spoken to thee, and as he wasare to thy fathers, Abraham, Isaac, and Jacob. Neither with you onlie doe I make this covenent, and confirme these oathes, but with all that be present and absent. For you know how we dwelt in the Land of Egypt, and how we have past through the middes of nations, which passing through you have seene their abominations and filth, that is to say, their Idols, wood and stone, silver and gold, which they worshipped. Left perhaps there be among you: a roote bringing forth gall and bitterness. And when he shall heare the wordes of this oath, he bleffe himselfe in his hart, saying: I shall haue place, and walke in the prautie of my hart: and the drunken take to her the thirstie, and our Lord forgeue him not: but then his furie most specially fume, and his zeale against that man, and all the curtes sitte vpon him, that be written in this volume: and our Lord abolishe his name vnder heauen, and consume him vnto perdition out of all the tribes of Israel, according to the curtes, that are conteyned in the Booke of this law and covenent. And the generation following shall say, and the children that shall be borne from thence forth, and the strangers, that shall come from a farre, seeing the plagus of that Land, and the infirmities, where with our Lord hath afflicted it, burning it with brimstone, and heat of the salt, so that it can no more be sownen, nor any greene thing spring thereof, after the example of the subversion of Sodom and Gomorhah, Adama, and Seboim, which our Lord subuerred in his wrath and furie. And al the Nations shall say: Why hath the Lord done thus to this Land? what is this exceeding wrath of his furie? And they shall
God and his people.  Deuteronomy.

That answer: Because they forsooke the covenant of the Lord, which he made with their fathers, when he brought them out of the Land of Egypt: and they haue serued strange gods, and adored them, whom they knew not, and to whom they had not beene designd: therefore the furie of the Lord was wrath against this Land, to bring vpon it all the curses, that are written in this volume: and he hath cast them out of their land, in wrath and furie, and in verie great indignation, and hath thrown them into a strange land, as this day it is proued. Things hidden, to our Lord God: which are manifest, to vs and to our children for euer, that we may doe al the words of this Law.

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If the children of Israel, offending and falling into the forsaide curses shall repent, God wil restore them to his blessings againe. Letting is in their power to serve him if they wil. And therefore Warneth them that the impenitent shall assuredly perish, because having life and deaeth, blessing and cursing proposed, they choose the worse.

Therefore when all these wordes shall be come vpon thee, the blessing or cursing, which I haue sette forth before thee: & thou be touched with repentance of thy hart in all nations, into which our Lord thy God dispersed thee.

And shal returne to him, and obey his commandementes, as I this day command thee, with thy children, in all thy hart, and in all thy soule: our Lord thy God wil bring thee againe from thy captiuiteit, and haue mercie upon thee, and gather thee againe out of al the peoples, into which he dispersed thee before. If thou be dispersed as farre as the poles of heauen, thence wil our Lord thy God draw thee backe, and will take thee to him, and bring thee into the Land, which thy fathers possessed, and thou shalt obteyne it: and blessing thee, wil make thee to be as of a greater number, of some sinners through great repentance become more vertuous, and are more rewarded then some that offended lesse.

Then were thy fathers. Our Lord thy God wil circumcise thy hart, and the hart of thy seede: that thou mayest love our Lord thy God in all thy hart, and in all thy soule, that thou mayest live. And all these curses he wil turne vpon thine enemies, and them that hate and persecute thee. But thou shalt returne, and heare the voice of our Lord thy God, and shalt doe all the commandementes which I command thee this day: and our Lord wil make thee abound in all the
the works of thy handes, in the issue of thy wombe, and in the fruite of thy cattel, in the fertilitie of thy ground, and in the plentie of all thinges. For our Lord wil returne to reioyce upon thee in all riches, as he reioysed in thy fathers: 

"If thou heare the voice of our Lord thy God, and keepe his preceptes and ceremonies, which are written in this law: and returne to our Lord thy God in all thy hart, and in all thy soule. 

"This commandment, that I command thee this day, is not aboue thee, nor so farre'of, nor so situate in heauen that thou maiest say: Which of vs is able to ascendiue heauen and bring it to vs, that we may heare and fulfil it in worke? 

"Nor placeth beyond the sea: that thou maiest pre-exist, and say: Which of vs can passe over the sea, and bring it even vnto vs: that we way heare, and doe that which is commanded? 

"But the word is very nere thee, in thy mouth and in thy hart, to doe it. 

"Consider that I have set before thee this day life and good, and contrariwise death and euil: "that thou maiest love our Lord thy God, and walke in his waies, and keepe his commandementes and ceremonies and judgementes: and thou maiest liue, and he multiply thee, and bleffe thee in the Land, which thou shalt enter to possess. 

"But if thy hart be avertered, and thou wilt not heare, and deceaued with errour thou adore strange goddes, and serue them: 

"I foretel thee this day that thou shalt perish, and abide a little time in the Land, which passing over Iordane, thou shalt enter to possess. 

"I call for witnesse this day heauen and earth, that I have proposed to you life and death, bleffing and cursing. 

Choose therefore life, that both thou maiest liue, and thy seede: "and maiest love our Lord thy God, and obey his voice, and cleaue to him (for he is thy liue, and the length of thy daies) that thou-maiest liue in the Land, for the which our Lord iware to thy fathers, Abraham, Isaac, and Iacob, that he would geue it them.

ANNOTATIONS.

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6. God wil circumcise thy hart. ] Most true it is, that of our seules, without God's grace none can keepe or fulfil the commandementes. But he, whose hart God doth circumcise, is theby made able to loue God with all his hart, and with all his soule. And except some hatres were thus circumcised, and so made able to loue God aboue all, and consequently their neighbours. God should not performe his promise, that he wil circumcise the hart of some.
with his people. Deuteronomy. 459

8. Aug. 11. If not aboue thee. When thou art stirred up, assailed, and indued with so the com-
mandemeit: Gods grace, the commandement of God is not (then) aboue thee, nor farre of mandementes
grat, e. from thee, but very nere thee, in thy mouth (to confesse God, and his truth) are not impo-
69. er. g. and in thy hart, to do it. But you wil aske: How then cometh it to passe, that Abi.
s. in manie having receiued sufficient grace, yet do not kepe Gods command-
Dent. mentes: God himself answereith:
Theod q. 11. That he hath set before thee island and good, and controvirweise death and evil: he
38. in inuicteth and helpeth, yet forseth thee, not he gueveth thee powere & abilitie, hel-
Dent. ping and not destroyng thy freedew, that thou maist love our Lord thy God,
S. Cypr. walke in his wayes, and kepe his commandements. But if thy hart be auetted
li. se. 52. and (v. 17.) ab wile not heare, thou shalt perish. Against God inculceth:
ad Qurr. 19. Teach for witnesses heasun and earth, that I haue proposed to you life and
S. Amb. death, blessing and cutying. Choose therselfe life & c. What Doctor can teach
in Psal, more plainly the possibilitie of keeping Gods commandementes: and frewil in
40. man, then this text of holic Scripture?

Chap. XXXI.

Moses substituteth lusue his successeur in temporal government. 9. deliuereth
the law to the Priestes. 16. God forsetteth that the people shel often forsake
him, and that he wil punish them. 19. commandeth Mose to write a can-
trictle, (an abrigement of the Law) easie to be remembred. 25. and in
further testimony against them, the Levites must put this booke in the arke
of covent

1 Mose therfore went, and spake al these worde:

The fourth part.
M to all Israel, † and said to them: I am this day a hun-
dred and twentye yeares old, I can not goe out and come
in an ynonger, especially whereas our Lord also hath said to me:

3 Thou shalt not passe ouer this Jordan. † Our Lord ther-
fore thy God wil passe ouer before thee: he wil destroy al
these nations in thy sight, and thou shalt possesse them: and
this Iosue shall passe ouer before thee, as our Lord hath spoken.

4 † And our Lord shall doe to them as he did to Schon and Og
the kings of the Ammorite, and to their land, and shall
destroy them. † Therefore when our Lord shall have deliuered
these also to you, you shall doe in like manner to them as I
haue commanded you. † Doe manfully, and be strengthened:
feare not, neither tremble ye at their sight: because our Lord
thy God himselfe is thy conductor, and wil not leave, nor

7 forsake thee. † And Mose called Iosue, 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 sweare
that he would geue to their fathers, and thou shalt diuide it
8 by lotte. † And our Lord that is your conductor, him selfe-
wil be with thee: he will not leave, nor for sake thee: fear not, neither dread thou. ♦ Moses 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. ♦ And he commanded them saying: After seven years, in the year of remission, in the solemnity of tabernacles, ♦ 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, ♦ 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 fulfil all the words of this law. ♦ 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 obey. ♦ And our Lord said to Moses: Behold the days of thy death are nigh: call Josue, and stand ye in the tabernacle of testimonie, that I may command him. Moses therefore and Josue went, and stood in the tabernacle of testimonie, ♦ and our Lord appeared there in the pillar of a cloud: ♦ which stood in the entering of the tabernacle. ♦ And our Lord said to Moses: Behold thou shalt sleep with thy fathers, and this people rising vp will fornicate after strange goddes in the land, to the which it entred to dwell therein: they will for sake me, and will make the covenant, which I have made with them, of none effect. ♦ And my fury shall be wrath against them in that day: and I will for sake them, and will hide my face from them, and they shall be devoured: all evils and afflictions shall finde them, so that they shall say in that day: In truth because God is not with me, these evils have found me. ♦ 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 goddes. ♦ Now therefore write vnto you: this canticle, and teach the children of Israel: that they know it by hart, and sing it by mouth, and this song be vnto me for a testimonie among the children of Israel. ♦ For I will bring them into the land, for the which I sware to their fathers, flowing with milke and honie. And when they have eaten, and are ful, and fatte, they will turne away to strange goddes, and serve them: and will detract from

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A Canticle of the law.  Deuteronomie. 461

from me, and make my covenant of none effect. † After that manie euils and afflications shal haue found them, this canticle shall answere them for a testimonie, which no obligation shall take away out of the mouth of their seede. For I know their cogitations, what things they are about to doe this day, before that I bring them into the Land, which I have promised them. † Myles therefore wrote the canticle, and taught it the children of Israel. † And our Lord commanded Moses the sonne 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. † Therefore after that Moses wrote the wordes of this law in a volume, and finished it: † he commanded the Levites, that carried the arke of the covenant of our Lord, saying: † Take this booke, and put it in the side of the arke of the covenant of our Lord your God: that it may be for a testimonie against thee. † For I know thy contention, and thy most asfie necke. Whiles I yet liue and goe in with you, you have done always contenciously against our Lord: how much more when I shall be dead? † Gather to me all the ancients by your tribes, and your doctors, and I will speake these wordes in their hearing, and will innocate against them heaven and earth. † For I know that after my death you wil doctrine wickedly, and wil decline quickly from the way, that I have commanded you: and euils shall come upon you in the later times, when you shall doe euil in the sight of our Lord, to provoke him by the workes of your handes. † Moses therefore spake, in the hearing of the whole assembly of Israel, the wordes of this song, and finished it euene to the end.

Chap. XXXII.

A Canticle of the Law, wherein the people are exhorted to serve God, for his perfect goodnes, for his singular benefits, for their former ingratitude, and for his mercies, so mixed with his punishments. † All things in heaven and in earth testify, that God dealth well with his people.

My doctrine grow together as raine, my speach flow as the dew, as it were a shower upon the herbe, and as it were droppes upon the grasse. † Because

The eleventh prophesie in the office before Masse on Easter cue. And the third on Good-friday.
Because I will invoke the name of our Lord: give magnificence to our God.

The works of God be perfect, and all his ways judge; 4
ments: God is faithful, and without any iniquity, just and
right.

They have sinned to him, and not his children in sin-
theses: a forward and perverse generation.

These things doest thou render to our Lord thou foolish
and unwise people? Is not he thy father, that hath posses-
see, and made, and created thee?

Remember the old days, think upon euerie genera-
tion: ask thy father, and he will declare to thee: thy elders,
and they will tel thee.

When the highest divided the nations: when he sepa-
rated the sons of Adam, he appointed the limits of people
possel the inheritance of
seven other
nations.

But our Lords part, is his people: Jacob the corde of
his inheritance.

He found him in a desert land, in a place of horror,
and of wast wilderness: he ledde him about, and taught him:
and kept him as the apple of his eye.

As the eagle prouding her young to fly, and houering over them, hath he spread his wings, and he hath taken him,
and carried him on his shoulders.

Our Lord onlie was his guide: and there was not with him a strange God.

He placed him over an high land: that he might eate the
fruites of the fieldes, that he might sucke honie out of the
rockes, and oile out of the hardest stone.

Butter from the herd, and milke of the sheepe with the fat of lambes, and of rammes the sons of Bashan: and bucke goates with the marow of wheate, and might drinke the bloud of the grape most pure.

The beloved was made grosse, and spurned: made grosse, fatted, dilated, he left God his maker, and departed from God his salvation.

They provoked him in strange goddes, and in abomina-
tions stirred him to anger.

They immolated to diuels and not to God, to goddes, which they knew not: there came new & fresh ones, whom their fathers worshipped now.

God
God that begat thee thou hast forsaken, and hast forgotten our Lord thy creator.

Our Lord saw, and was moved to wrath: because his sons and daughters provoked him.

And he said: I will hide my face from them, and will consider their last: for it is a perverse generation, and unfaithful children.

They 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 a foolish nation will I anger them.

A fire is kindled in my wrath, and shall burn even to the lowest partes of hell: and shall devour the earth with her spring, and shall burn the foundations of mountains.

I will heape evils upon them, and myne arrowes I will spend in them.

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 furie of those that traile vnpon the ground, and creepe.

Without shall the sword devour them, & within fearfulness, the young man and the virgin together, the sucking child with the old man.

I said: Where are they? I will make their memorie to cease from among men.

But for the wrath of the enemies I have differred: lest perhaps their enemies might be proude, and would say: Our mightie hand, and not the Lord, hath done all these things.

A nation without counsell is it, and without wisdome.

O that they were wise, and understonde, and would provide for their last.

How should one pursue a thousand, and two put ten thousand to flight? was it not therefore, because their God sold them, and our Lord inclosed them?

For our Lord is not as their goddes: our enemies also are judges.

Of the vineyard of Sodom, is their vineyard, and of the suburbs of Gomorrah: their grape the grape of gall, and the clusters most bitter.

The gall of dragons their wine, and the venime of Aypes vncurable.

Are
Are not these things laid vp with me, and signed in my 34 treasures?

† Reuenge is myne, and I will repay them in time, that 35 their foote may slide: the day of petition is at hand, and the times make haste to be present.

† Our Lord will judge his people, and will have mercie on 36 his seruantes: he shall see that their hand is weakened, and the shut vp also have fayled, and the resedew be consumed.

† And he shall say: Where are their goddes, in whom they 37 had confidence.

† Of whose victimes they did eate fatte, and dranke the wine of their libamentes: Let them arise, and help you, and prote ly you in necessitie.

† See ye that I am onsite, and there is no other God besides 39 me: I wil kil, and I wil make to liue: I wil strike, and I wil heale, and there is none that can deliver out of my hand.

† I will lift vp my hand to heauen, and wil say: I liue for ever.

† If I shal whette my sword as the lightening, and my 41 hand take judgement: I will repay vengeance to myne ene-

† I wil embrew my arrowes with bloud, and my sword 42 shall deuoure flesh, of the bloud of the slaine and of captiviitie, of the bere head of the enemies.

† You gentiles prosthe his people, because he will rauenge the 43 bloud of his seruantes: and wil repay vengeance vpon their enemies, and will be propitious to the land of his people.

† Moyses thence came and spake all the wordes of this can-
ticle in the cares of the people, he and Josue the sonne of Nun. † And he finished all the wordes, speaking to the chil-
dren of Israel. † and he said to them: Sette your hartes on all the wordes, which I telesie to you this day: that you com-
mand them to your children to keepe and to doe, and to full all things of this law that are written: † for not in vaine are 47 they commanded you, but that euerie one should liue in them: which doing you may continuie a long time in the Land, which passing ouer Iordan you enter to possess.

† And our Lord spake to Moyses in the same day, saying: 48 † Goe vp into this mount Abarim, that is to say, of passages, 49 into mount Nebo, which is in the Land of Moab against Te-
richo: and see the Land of Chanaan, which I wil deliver to the
Blessing of the tribes.  

Deuteronomy. 465

the children of Israel to obteyne, and die thou in the mount.
50 † which going vp vnto thou shalt be ioynd to thy peoples,
as Aaron thy brother died in mount Hor, and was layd to his
51 people: † because you did preuaricate against me in the
middles of the children of Israel at the waters of contradi-
ction in Cades of the desert of Sin: and you did not fan-
sifie me among the children of Israel. † Ouer against shalt
thou see the Land, and shalt not enter into it, which I wil
gene to the children of Israel.

ANNOTATIONS.

CHAP. XXXII.

18. [Forgotten our Lord. ] Caluin (li. ii. Inst. c. iii. parag. 9.) contending that
it is idolatric, to worship Christ in his picture, faith the idolatric committed
about the molten calfe (Exod. 32.) consisted in worshipping the true God in
that image of a calfe: affirming that the lewes were not to intencitrate, or to
remember, that he was God which had brought them out of the land of Egypt. Quite
contrarie to this text, which faith: God that begate thee thou haft forsaken,
and haft forgotten our Lord thy creator. Caluin therefore was either ignorant or
forgetful, that the Holy Ghost here chargeth them, to have forsaken and for-
gotten God the Creator, or els (which is worse) knowing and remembering
it, he was most impudent in auouching the contrarie.

43. [Praise his people. ] In the people of the lewes were always some good,
& worthy of praise, that served God; and sometimes suffered persecution for
justice; whose bloud God promised here to reuenge, and for their sakes to be
mercerful to others. Al which we see was performed, in that God reduced them
from captiuitie, and confuered them after in their country til Christes time, for
so he was propitious to the land of his people.

CHAP. XXXIII.

Moyes blessing the tribes of Israel (Simeon omitted) prophecyeeth particularly
of them one 26. Againe exhorte them, that as God hath chosen them
his peculiar people, so they shoule and honour him as their God.

1 This is: the blessing, wherewith Moyes the man of God
blessed the children of Israel, before his death.
2 † And he said: Our Lord came from Sinai, and from Seir
is he risen to vs: he hath appeared from mount Pharan, and
with him thousands of Saintses. In his right hand a syrie law.
3 † He hath loued the peoples, al the Saints are in his hand;
and they that approch to his feete, shal receive of his do-
ctrine.
4 Moyes commanded vs a law, the inheritance of the mul-
titude of Iacob.
Devteronomie.

† He shall be king with the most right, the princes of the people being assembled with the tribes of Israel.
† Liue Ruben, and die he not, and be he little in number. 6
† This is the blessing of Judas: Hearc Lord the voice of Juda, and bring him in unto his people: his handes shall fight for him, and he shall be his helper against his adversaries.
† To Levi also he said: Thy perfection, and thy doctrine be to thy holie man, whom thou hast proved in tentation, and judged at the Waters of contradiction. † He that 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, thy judgements of Jacob, and thy law o Israel: they shall put incense in thy furie, and holocaust upon thyne altar. † Bless Lord his strength, and receive the workes of his handes. Strike the backes of his enemies, and they that hate him, let them not rise vp.
† And to Benjamin he said: The best beloved of our Lord shall dwell confidently in him: as in a bride chamber at the day shall he abide, and between his shoulders shall he rest.
† To Joseph also he said: Of the blessing of our Lord be his land, of the fruiets of heaven, and the dew, & the depth lying vnderneath. † Of the pomes of the fruiets of the sunne and moone, of the toppes of the old mountaynes, of the pomes of the eternal hilles: and of the fruiets of the earth, and of the fulnes thereof. The blessing of him, that appeared in the bush, come vpon the head of Joseph, and vpon the crowne of the nazartie among his brethren. † His beautie as of the first borne of an ox, his horns the horns of an unicorne: in them shall he winow the Nations even to the ends of the earth. these are the multitudes of Ephraim, and these the thousandes of Manasses.
† And to Zabulon he said: Reioyse Zabulon in thy going out, and Issachar in thy tabernacles. † They shall call the people to the mountaine: there shall they immolate the victimes of justice. Who shall sucke the inundation of the sea as milke, and the hidden treasures of the fandes.
† And to Gad he said: Blessed be Gad in breadth: as a lion hath he rested, and taken the arme and the topp of the head. † And he faw his principallie, that in his part the doctor was repose: which was with the princes of the people, and
and did the justices of our Lord, and his judgement with Israel.

22. † To Dan also he said: Dan a lions whelpe, he shal flow largely from Bafan.

23. † And to Nephthali he said: Nephthali shal enjoy abundance, and shall be full of the blessinges of our Lord: the sea and the south he shal possesse.

24. † To Aser also he said: Blessed be Aser in children, be he acceptable to his brethren, and dippe he in oile his foot.

25. † His sho e ron and brasse. As the daies of thy youth, so also thy old age.

26. † There is no other God as the God of the rightest: the mounter of heauen is thy helper. By his magnificence the clouds runne hither and thither, † his habitation is aboue, and under the euerlasting armes: he shall cast out the enemie from thy face, and shall say: Be destroyed.

28. †: Israel shal dwell confidence, and alone. The eie of Jacob in the land of corn and wine, and the heauens shal be mistie with dew.

29. † Blessed art thou Israel: who is like to thee o people, that art saued in our Lord: the shield of thy helpe, and the sword of thy glorie: thy enemies shal deny thee, and thou shalt trecce their neckes.

ANNOTATIONS.

CHAP. XXXIII.

2. Come from Sinai. ] According to the historie Moyse recoueth here those benefites. First that God gave the Law in Sinai. (Exod. 20.) Secondly, he cured those which were bitten with serpentes here to Seir. (Num. 11.) Thirdly in mount Pharan he appointed Senetie ancients to assis Moyse in judgementes (Num. 17.) But according to the Mystere, which specially is intended, S. Augustin (q. 36. in Deut.) saith this propheticke is not to be negligently passe our. For it evidently appeareth that this benediction perteineth to a new people, whom Christ our Lord hath sanctified, in whose person Moyse spake and not in his owne. So in this propheticall and proper sense (saith this Doctor) our Lord and Sauour cometh from Sinai, which is interpreted temptation, when he passe the temptation of his passion and death, Heb. 2. 18. Christ riseth from Seir, interpreted hearse, for that in the similitude of the fifth of sinne, cenam of sinne, he damned sinne in the fifth. Rom. 8. 3. He appeareth from mount Pharan interpreted fruitful mountaine, in that he gaveth abundance of grace in his Church of the new Testament, which is a citie sett upon a hill. Mat. 5.
Moses: therefore went vp from the champion of Moab vpon mount Nebo, into the toppe of Phalga against Jericho: and our Lord shewed him: all the land of Galaad as farre as Dan, and al Nephthali, and the land of Ephraim and Manasses, and al the Land of Iuda vnto the utmost-sea, and the south part, and the breadth of the plains of Jericho a citie of palmetrees as farre as Segor. And our Lord said to him: This is the Land, for the which I swore to Abraham, Isaac, and Jacob, saying: To thy seede wil I give it. Thou hast seene it with thyе eyes, and shalt not passe over to it. And Moses the servant of our Lord died there, in the land of Moab, our Lord commanding it: and he buried him in the valley of the Land of Moab, against Phogor: and no man hath knowne his sepulchre vntil this present day.

Moses was an hundred and twenty yeares old when he died: his eie was not dimme, neither were his teeth moued. And the children of Israel mourning him in the champion of Moab thirtie daies: and the daies of their mourning that mound for Moses were accomplished. And Iosue the sonne of Nun was replenished with the spirit of wisedome, because Moses did put his handes vpon him. And the children of Israel obeyed him, and did as our Lord commanded Moses. And there rose no more a prophet in Israel as Moses, whom our Lord had knownen face to face, in al signes and wonders, which he sent by him, to doe in the Land of Egypt to Pharaoh, and to all his servants, and to his whole Land, and at the strong hand, and great meruailes, which Moses did before al Israel.

The end of the five bookes of Moses, containing the Law.
THE SECOND PART
OF THE OLD TESTAMENT:
CONTAINING HISTORICAL
BOOKE.

The argument of the booke of Iose.

V V Hether Iose himself wrieth this booke (which is the common opinion) or some other, it was ever held undoubtedly by
all, for Canonical Scripture: and according to the distribution of the Whole
Bible into Legal, Historical, Sapiential, and Prophetical Booke, this
is the first of the historical sorte. But as the five procedent called Legal, besides
the Law, comprehend also the historie of the Church, from the beginning of
the world neere 2500. years, and withal containe much divine Widsom, &
Prediction of things to come: so these bookes now following called Historical,
and likewise the Sapiential and Prophetical ensuing after, participate each with others
in their several argumentes: everie one more or lesse inducing Gods servantes to keepe his Law, recording things done, teaching
What is most meete to be done, and forebidding before hand, thinges done
afterwards, or which yet shal come to passe. So this booke doth not only set
forth the Acts of Ioseue, who succeeded Moses in temporal government of Gods
people, commanding and directing them by Lawe and Wisdome; but also
the same thinges done by him, and his verie name (as S. Hierom,
& other Fathers teache) prefigure our Lord Jesus Christ. For in Hebrew
Lehosva is the name both of this Captaine General, the leader of The
Israelites over Iordan into the Land of promise, and of our Lord and
Saviour, who by his Baptisme, and other Sacramentes bringeth his people
of all Nations, into the true Land of the Israel, where is life and satisifice ever-
lasting. Touching therefore the historie, these foure special thinges are here de-
scribed. First, the passage of the Israelites over Iordan, in the nine first chapters.
Secondly, their conquest of the promised Land, in the seven chapters follow-
ing. Thirdly, the partition of the same Land amongst nine Tribes and
a half, from the 13. chap. to the 22. Fourthly, in the three last chapters, the
returne of the other two Tribes and a half to their possesions, on the east side
of Iordan; with Iosues last admonition to them all, to serve God sincerly; and
his, and Eleazer death.

Who so ever was author,
the authoritie
of this booke
is certaine.

Bookes of his-
oric Scripture
principally
 treating of se-
veral argu-
mentes, yetin
the same partic-
ipate each force
with others.

The cotes of this booke.
And it came to pass after the death of Moyses the servant of our Lord, that our Lord spake to Iosue the sonne of Nun, the minister of Moyses, and said to him:—Moyses my servant is dead: arise, and passe over this Jordan thou and al the people with thee, into the Land, which I will geue to the children of Israel. Euerie place, the steppe of your foote shal treme, wil I deliuer to you, as I haue spoken to Moyses. From the desert and Libanus vnto the great river Euphrates, al the land of the Hetheites vnto the great sea against the going downe of the sunne, shal be your border. No man shal be able to resist you al the daies of thy life: as I haue beeene with Moyses, so wil I be with thee: I wil not leaue thee, nor forsake thee. Take courage, and be strong: for thou shalt by lotto diuide to this people the Land, for the which I sware to their fathers, that I would deliuer it to them. Take courage therefore, and be very strong: that thou keepe and doe al 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 al things which thou doest. Let not the volume of this law depart from thy mouth: but thou shalt meditate in it daies and nightes, that thou

THE BOOKE OF IOSVE, IN HEBREW IEHOSVA.

CHAP. I.

Josue encouraged by our Lord, 10. admonisbeth the people to prepare themselves to passe over Jordan; 12. and al the able men of the tribes of Ruben, Gad, and halfe Manasses to march armed before the rest. 16. Al promise to doe whatsoever he commandeth.
thou maieft keepe and doe all things that be written in it:
then shalt thou direct thy way, and understand it. † Behold
I command thee, take courage, and be strong. Feare not, and
dreade not: because the Lord thy God is with thee in all the
things to whatsoeuer thou shalt goe. † And Iosue commanded
the princes of the people, saying: Passe through the middes
of the campe, and command the people, and say: † Prepare
for your leues: victuals: for after the third day you shall
passe over Iordan, and shall enter to possess the Land, which
our Lord your God wil geue you. † To the Rubenites also
and Gaddites, and halfe tribe of Manasses he said: † Re-
member the word, which Myles the seruant of our Lord
commanded you, saying: Our Lord your God hath geuen
you rest, and all this Land. † Your wves, and children, and
cattel shall tary in the Land, which Myles delivered to you
beyond Iordan: but passe you over armed before your bre-
thren, all that are strong of hand, & fight for them, † untill our
Lord geue rest to your brethren as to you also he hath geuen,
and they also possesse the Land which our Lord your God wil
gue them: and so returne into the Land of your possession,
and you shall dwell in it, which Myles the seruant of our Lord
gave you beyond Iordan, against the rising of the sunne.
† And they made answer to Iosue, and said: All things, that
thou haft commanded vs we wil doe: and whither soever
thou shalt send vs, we wil goe. † As we obeyed Myles in
all things, so wil we obey thee also: only be our Lord thy
God with thee, as he was with Myles. † He that shall gaine-
say thy mouth, and not obey al thy wordes, that thou shalt
command him, let him die. thou only take courage, and doe
manfully.

CHAP. II.

Two discoveres sent into Hiericho are bid, and concealed by Rabab: 8. and
upon promise of like safest to her whole familie, 21. she helpeth them
secretly away.

† Therefore Iosue the sonne of Nun sent from Setim
two men, to spy in secret: and said to them: Goe, and
view the Land, and the citie of Hiericho. Who going entred
into the house of a woman a harlot, named Rahab, and rested
with her. † And it was told the king of Hiericho, and said:
Behold there are men come in hither by night of the children
of Israel, to spie the Land. † And the king of Jericho sent to 3 Rahab, saying: Bring forth the men, that came to thee, and are entred into thy house: for they be spies, and are come to view al the Land. † And the woman taking the men, hid them, and said: I confesse they came to me, but I knew not whence they were: † and when the gate was a shutting in the darke, and they wthal went out, I know not whether they be gone: purselw quickly, and you shall ouertake them. 4 † But she made the men to goe vp into the roofe of her house, and couered them with the fleke of flaxe, which was there. † And they that were sent, followed them, the way that leadeth to the ford of Jordain; and they being gone out the gate forwas shutte. † Neither were they yet a sleepe 5 that lay hidde, and behold the woman went vp to them, and said: † I know that the Lord hath guen this Land to you: for your terror is fallen vpon vs, and all the inhabitanotes of the Land are become fainte. † We have heard that the Lord 6 dried vp the water of the Redse at your entring, when you came out of Egypt: and what things you did to the two kings of the Amoritheites, that were beyond Jordain: Schon and Og, whom you slew. † And hearing these things 7 we, 8 greatly feared, and our hart fainted; neither did there remaine spirite in vs at your entring in: for the Lord your God he is 9 God in heaven above, &c in the earth beneath. † Now therefore 10 swaete to me by the Lord, that as I have done mercie with you, so you also doe with my fathers house: and you geue me a true signe, † that you save my father and mother, my brethern and sisters, and all things that he theirs, and deliver our soules from death. † Who answered her: Be our liues for 11 you vnto death, only if thou betray vs not. And when our Lord shal have delinered vs the land, we wil doe in thee mercie and truth. † She therefore did let them downe by a corde 12 out of a window: for her house ioyned falt to the wall. † And she said to them: Goe vp to the mountaines, lest perhaps they meete you returning: and there lie hid three daies, til they returne, and so you shal goe on your way. † Who said to her: We shall be quitte from this oath, wherwith thou haft sworne vs: † if we entring the Land, there be this purple corde a 13 signe, and thou tie it in the window, by the which thou haft let vs downe: and gather thy father and mother, and brethren 14 and all thy kindred into thy house. † He that shal goe forth 15 of the
of the doore of thy house, his bloud shal be vpon his head, 
and we shoal be quitte. But the bloud of al, that shoal be 
with thee in the house, shoal redound vpon our head, if any man 
touch them. † But if thou wilt betray vs, and vter this talke 
abroade, we shoal be quitte from this oath, wherewith thou 
haft adiured vs. † And the answered: As you haue spoken, 
so be it done, and dismissing them to goe, she hong the purple 
corde in the window. † But they walking came to the 
mountaines, and taried there three dayes, til they returned 
that pursuewed them: for seeking euery way, they found them 
not. † Who being entred into the citie, the discoverers 
returned, and came downe from the mountaine: and passing over 
Iordan, they came to Iosue the sonne of Nun, and told him al 
things that had chanced to them, † and said: Our Lord 
hath delivered all this land into our handes, and all the inhabi-
tantes thereof are overthrown with feare.

CHAP. III.

After three dayes abode by the bankes of Iordan, † the Priestes with the 
Arke of God entering first into the river, † the upper part miraculously 
standeth and swelleth, the lower running away, they goe into the middle 
channel, and there stay, whilsts all the people passe over drie foote.

1 I O S V E therefor arising vp in the night, removed the 
campe: and departing from Seirim, they came to Iordan, 
he, and al the children of Israel, and abode there for three 
dayes. † Which being passed, the heraldes went through 
the middles of the campe, † and beganne to proclaime:
:: when you shall see the arke of covenante of our Lord your 
God, and :: the priestes of the Leuitical stocke carrying it, 
ryse you also, and follow them going before: † and let there 
be between you and the arke the space of two thousand cu-
bites: that you may see it a farre of, and know which way 
you may goe: because you haue not walked by it before: and 
beware you approch not to the arke. † And Iosue said to the 
people: Be sanctified: for to morrow our Lord wil doe a-
mong you meruellous things. † And he said to the priestes: 
Take vp the arke of the covenante, & goe before the people. 
Who fulfilling his commandementes, tooke it, and walked 
before them. † And our Lord said to Iosue: This day wil I 
beginne to exalt thee before al Israel: :: that they may know 
as I was with Moyses, so am I with thee also. † And doe 
Mm m thou
Tosue.

474. thou” command the priestes, that carie the arke of the testament, and say to them: When you shall be entered into part of the water of Jordan, stand in it. † And Iosue said to the children of Israel: Come hither, and heare the word of our Lord your God. † And againe he said: In this you shall know that our Lord the living God is in the middes of you, and shall destroy in your sight the Chanaeite and Hethite, the Heueite and Pherezite, the Gergeseite also and the Iebufite, and the Amorrite. † Behold the arke of the covenant of the Lord of all the earth shall goe before you into Jordan. † Prepare twelve men of the tribes of Israel, one of euery tribe. † And when the priestes that carie the arke of the Lord of the whole earth shal sette the steppes of their feete in the waters of Jordan, the waters, that are beneath, shall runne downe and decay: and those that come from aboue, shall stand together in one heape. † Therefore the people went out of their tabernacles, to passe over Jordan: and the priestes, that caried the arke of the covenant, went on before them: † And they being entered into Jordan, and their feete dipped in part of the water (and Jordan in the harvest time had filled the bankes of his chanel) † the waters that came downward stooed in one place, and like a mountaine swelling vp appeared farre from the citie, that is called Adam to the place of Sarthan: but those that were beneath, ranne downe into the Sea of the wildernes (which now is called the dead Sea) untill they wholly decayed. † And the people went against Jericho: and the priestes that caried the arke of the covenant of our Lord, stooed girded upon the drie ground in the middes of Jordan, and al the people passed over through the drie chanel.

ANNOTATIONS.
CHAP. III.

An objection for latrihead ship of the Church.

Answer.

2. Command the priestes. † Because Iosue commanded the priestes to take the arke, and stand with it in Jordan; for that also (chap. 5) he ministered, or appointed others to minister, the Sacrament of Circumcision; Likewise (chap. 8.) blessed the people; and (chap. 24.) renewed Gods covenant with them; English Protestants inferre, that he was chief superior in spiritual causes; and the fore lay princes are supreme heads, & governers of the Church immediatly 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
had a spiritual superior in earth, which was Eleazar the high priest. For Moses 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 Lev. 8. Num. 10. and other places; and the temporal government after Moses was given to Josue, succeeding to him (Num. 27.) not in title, but in part of his glory (or authority) his whole honour (or power) being distributed between the high priest, and the temporal prince, as learned Theodore (q. 48. in Num.) notes upon the sacred text; expressly distinguishing their offices (v. 2.) that Eleazar the priest should consult our Lord for him (and to receive answer in dual form and virtue, Exod. 28. Levit. 8.) and that Josue should give and govern, and all the children of Israel with him (that is, lead and govern the people) at Eleazar's 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 ratification, he commanded some of the priests to carry the ark, and with it to go into Jordan, and coming into the middle channel to stand there, whilst the army and people passed over; also gave order that all should be circumcised: blessed the people: read the laws: and after godly exhortations, renewed the covenant between God and them; all in way of execution of God's 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 divers things pertaining to God's service: their office requiring that they should set forward, maintain and defend true faith and religion. Especially Christian princes, of whom Elia prophesied (chap. 49.) that kings should be after fathers, and queens the nurses of the church.

Conformably whereof S. Augustin teacheth (L. 3. c. 51. cont. Crescon.) that kings, in that they are kings, serve God by commanding good things, and forbidding evil, not only pertaining to humanae iuris et politicis, but also belonging to God's religion. To this effect Constantine the greatest did many religious acts: yeas these things which our adversaries were to their own service, shew evidently his due submission to his spiritual pastors. As when urged by the Donatists peruerse, importunity, and being desirous (as S. Augustin testifieth, Epist. 166.) to bridle for great impudentiæ, he heard and judged Bishop Cæcilius, because of 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, V. Which had not needed, if he had been the ordinary or pertinent judge. Optatus also writeth (L. 1. cont. Pomer.) that the same Emperor Constantine exclaimed against the appeals in these words: O ridicula usuris audacia! si quis in causis Gentilium servat seules, appellationem interfuerit. Outrageous boldness or furie! like as in causes of Gentiles is wont, they have interpolated an appeal. The like good offices did Iustinian, and Charles the great, and many other Christian Emperours and Kings; for which they are much renowned in the whole Church, and have been honoured for their religious zeal, with glorious titles given to them and their successors. To the Kings of Spaine, from the time of Alphonse King of Castil, about eight hundred years ago, for expelling the Arians, was given the title of Catholic: as Michael Ritus a Neapolitan writeth. To the French Kings the title of most Christian, from the time of Philip the Emperour, about 400 years since, for expelling the Albigenses, as recordeth Nicholas Gillius. To our King of the faith.

Moses chief both in spiritual and temporal authority, which was after divided between the high priest & temporal prince. The high priest superior.

Josue executed God's 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.

For maintaining Catholic religion against heretics, the kings of Spaine have the title Catholic.

The French Kings, most Christian.

Kings of England, Defenders of the faith.

Hentie the eight of England, for his booke of the Sacramentes against Luther.
In memorie of their miraculous passage, twelve chief men, of the twelue tribes, take so many great stones from the middes of Iordan, and put othe twelve, where the priestes stood with the arke. The waters returne to their former course. And the twelve stones are erected for a monument.

Whoe being passed ouer, our Lord saide to Iosue: 1 Choose twelue men one in euerie tribe: 2 and command them that they take vp out of the middes of the chanel of Iordan, where the feete of the priestes stode, twelve very hard stones, which you shall put in the place of the campe, where you had pitch tentes this night. 3 And Iosue called twelue men, whom he had chosen out of the children of Israel, one of euerie tribe, 4 and he saide to them: Goe before the arke of our Lord your God to the middes of Iordan, and carrie from thence euerie man a stone on your shoulders, according to the number of the children of Israel, 5 that it may be a signe among you: and when your children shall ask you to morrow, saying: What meane these stones? 6 You shall answer them: The waters of Iordan decayed before the arke of the covenant of our Lord, when it passed over the same: threfore were these stones sette for a monument of the children of Israel for euer. 7 The children of Israel threfore did as Iosue commanded them, carrying out of the chanel of Iordan twelue stones, as our Lord had commanded him, according to the number of the children of Israel, into the place, wherein they camped, and there they sette them. 8 Other twelue stones also Iosue put in the middes of the chanel of Iordan, where the priestes stode, that caried the arke of the covenant: and they be there vntil this present day. 9 But the priestes that caried the arke, stode in the middes of Iordan, til all things were accomplished, which our Lord had commanded Iosue, to speake to the people, and Mynyse had saide to him. And the people made halfe, and passed ouer. 10 And when they had all passed ouer, the arke also of our Lord passed ouer, the priestes also went before the people. 11 The children of Ruben also and Gad, and the half tribe of Manass, went armed before the children of Israel, as Mynyse had commanded them: and fourety thousand fighting men by troupes, and bandes, marched
twelve stones.

I o s v e.

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marched through the plaine and champion countrie of the
14 citie of Iericho. † 19 That day our Lord magnified Josue be-
fore al Israel, that they should seare him, as they had feared
15 Moyses, whiles he yet liued. † And he said to him: † Com-
mand the priests, that carie the arke of the covenante, that
17 they come vp out of Iordan. † Who commanded them,
18 saying: Come ye vp out of Iordan. † And when they that
20 caried the arke of the covenante of our Lord, were come vp,
and began to tredace on the drie ground, the waters returned
21 into their chanel, and ranne as they were wont before.
22 † And the people came vp out of Iordan, the tenth day of the
23 first moneth, and camped in Galgal against the East side of
24 the citie of Iericho. † The twelue stones also, which they
25 had taken out of the chanel of Iordan, Iosue sette in Galgal,
26 † and said to the children of Irael: When your children shall
27 aske their fathers to morrow, and Irael say to them: What
28 meane these stones: † You shall teach them, and say: By the
29 drie chanel did Israel passe over this Iordan, † your Lord God
drying the waters thereof in your sight, vntil you passed ouer:
30 † as he had done before in the red sea, which he dried til
31 we passed through: † that al the people of the earth may learne
the most strong hand of our Lord, that you also may seare out
Lord your God.

C h a p. V.

The kingses of Chanaan are sore frighted with the newes of Israelis passage over
Iordan. 2. Circumcision is againe commanded, and observed, which had
beene ommitted in the desert fouretie yeares. 10. They make their Pasch. 12.
Manna ceaseth. 13. And an Angel appeareth to Josue.

1 Therefore after that al the kingses of the Ammorthei-
tes, which dwelt beyond Iordan at the west side, and
al the kingses of Chanaan, which possessed the places nigh
to the great sea, had heard that our Lord had dried the streames
of Iordan before the children of Israel, til they passed ouer,
their hart failed, and there remained no spirit in them, fea-
sing the entring of the children of Israel. † At that time our
3 Lord said to Josue: Make thee knives of stone, and cir-
cumcise: † the second time the children of Israel. † He did
that which our Lord had commanded, and he circumcised
4 the children of Israel in the hil of the prepuces. † And this
is the cause of the second circumcision: Al the people, that

M m m 3 came

came out of Egypt of the malekinde, all the fighting men, died in the desert by the long circuit of the way, † who were all circumcised. But the people that were born in the desert, † during the fourtie year of the journey in the wide wilderness were uncircumcised: til they were consumed that had not heard the voice of our Lord, and to whom he had sworn before, that he would not shew them a land flowing with milke and honte. † The children of these succeeded in the place of the fathers, and were circumcised of Iosue: for they were in the prepuce euyn as they were borne, neither had any circumcised them in the way. † And after that they were all circumcised, they abode in the same place of the camp, vntil they were whole. † And our Lord said to Iosue: This day have I taken away the reproch of Egypt from you. And the name of that place was called Galgal, vntil this present day. † And the children of Israel abode in Galgal, & they made the Phase, the fourteenth day of the moneth at euyn in the champion of Iericho: † and they did eate of the corne of the Land the next day, azyme loaves and * pole of the same yeares. † And Manna failed after they did eate of the corne of the Land, neither did the children of Israel use that meate any more, but they did eate of the corne of the present Land of Chanaan. † And when Iosue was in the field of the citty of Iericho, he lifted vp his eies, and saw a man standing against him, holding a drawn sword, and he went to him, and said: Art thou ours, or our adversaries? † Who answered: No: but I am a prince of the host of our Lord, and now I come. † Iosue fell flatte on the ground. And "adoring he said: What speaketh my Lord to his servant? † " Loose, sayth he, thy 16 shoe from thy feete: for the place where in thou dost stand, is holy. And Iosue did as it was commanded him.

ANNOTATIONS.

CHAP. V.

15. Adoring.] Iosue knowing that the person which appeared, was an Angel and not God, not a man, neither adored him with godlie honour, for that had bene idolatricke, nor with civilitie, for that pertaineth to wordlie and temporal excellencie, and is not competent to sacred things, especially to immortal and glorious spirites; and therefore the honour he did to this Angel, was religious honour infinitely inferior to divine, and yet much greater then civilitie.

Religious honour due to Angels.

Holie places.

16. Loose thy shoe. ] The Angel did not only accept of the honour done vnto him, but also required more, shewing that the very place was holy for his presence, being otherwise the common field of Iericho.
Processton about Iericho.

Chap. VI.

Some priestes carrying the arke, others sounding Jubilee trumpettes, armed men going before, and the rest of the people following, goe euerie day once, six daies together, and the seventh day, seven times, round about Iericho. 16. As leste at making a great shooe, the wallles fall downe, and they entering in kil and destroyal (22. Saung Rakab and her kinred.) The gold, siluer, brasse, and iron are brought into the treasurie. 26. And he is cursed that shall build the citie againe.

And Iericho was shut and sened, for fear of the children of Israel, and no man durst go out or come in.

† And our Lord said to Iosue: Behold I haue geuen into thy handes Iericho, and the king therof, and all the valiant men.

† † Go round about the citie all you that be men of warre once a day: so shal you doe six daies. † And the seventh day the priestes shall take vp the Jubilie trumpettes, which are vised in the Jubille, and shal goe before the arke of the covenant: and you shal goe about the citie seven times, and the priestes shall sound with trumpettes. † And when the voice of the trumpet shal sound in length and with a broken tune, and shal sound in your eares, all the people shal crie together with a verie great shooe, and the wallles of the citie shal fall to the ground, and they shal enter in euerie one at the place against which they shal stand. † Iosue theferefore the sonne of Nun called the priestes, and said to them: Take vp the arke of the covenant: and let seven other priestes take vp the seven trumpettes of the jubilee, and march before the arke of our Lord. † To the people also he said: Go, and compass the citie, the armed going before the arke of our Lord. † And when Iosue had ended his words, and the seven priestes sounded with seven trumpettes before the arke of the covenat of our Lord, † and all the armed hoste went before, the rest of the common people followed the arke, and all places sounded with the trumpettes. † But Iosue had commanded the people, saying: You shall not crie, neither shall your voice be heard, nor any word goe out of your mouth: untill the day come wherein I shall say to you: Crie, and shooe. † Therefore the arke of our Lord went about the citie once a day, and returning into the camp, abode there.

† Iosue therefore ryling in the night, the priestes tooke the arke of our Lord, † and seven of them seven trumpettes, which are vised in the jubille: and they went before the arke of our Lord walking and sounding: and the armed people went.
went before them, and the rest of the common people followed the ark, and they sounded with trumpettes. And they went round about the city the second day once, and returned into the camp. So did they six daies. But the seventh day, rising vp early, they went about the city, as it was ordained, seven times. And when in the seventh going about the priests sounded with the trumpettes, Josue said to all Israel: Make a shooe: for our Lord hath delivered to you the city: and let this city be anathema: and all things that are in it, to our Lord, onlie Rahab the harlot let her liue, with all that be with her in the house: for the hidde the messengers whom we sent. But you beware you touch not of those things, that are commanded, and be guiltie of prevarication, and all the camp of Israel be vnder sinne, and be troubled. But whatsoever gold or siluer there shall be, and of brased vessells and yron, let it be consecrated to our Lord, layd vp in his treasures. Therefore all the people making a shooe, and the trumpettes sounding, after that the voice and the sound thundred in the eares of the multitude, the walles forthwith fell: and euery man went vp by the place, that was against him: and they tooke the citie, and killed all things that were in it, from man to woman, from the infant to the old man. The oxen also and sheepe, and the asses they stroke in the edge of the sword. But to the two men that had bene 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 assur'd her by oath. And they young men going in, brought out Rahab, and her parents, her brethren also and all her stuffe and kinred, and made them to sæt without the camp. But the citie, and all things, that were found therein they burnt; except the gold and siluer, and brased vessels, and yron, which they consecrated into the treasuries of our Lord. But Rahab the harlot and the house of her father, and all that she had, Josue caus'd to liue, and they dwelt in the middes of Israel untill this present day: for that she hidde the messengers, which he had sent to view Jericho. At that time, Josue pronounced a curse, saying: Cursed be the man before our Lord, that shall rayse vp and build the citie of Jericho. In his first borne lay he the fundamentes thereof, and in the last of his children sette he vp the gates thereof. Our Lord therefore was with Josue, and his name was bruited in all the earth.
Achans sinne punished.

IOSYE.

CHAP. VII.

For the sinne of Achan, refusing secretly to himselfe certaine money, and other precious thinges, the Israelites are beaten in battel. 13. But the offender being found out, and stoned to death, Gods Wrath is turned from them.

1 But the children of Israel transgressed the commandment, & vsurped of the anathema. For Achan the sonne of Charmi, the sonne of Zabdi, the sonne of Zare of the tribe of Juda, tooke somewhat of the anathema: and our Lord was angrie against the children of Israel. † And when Josue sent from Jericho men against Hai, which is beside Bethauen, at the East side of the towne of Bethel, he saide to them: Goe vp, and view the Land: who accomplishing his commandementes, viewed Hai. † And returning they said to him: Let not all the people goe vp, but let two or three thousand men goe, and destroy the citie: why shall all the people be vexed in vain against verie few enemies? † There went vp therefore three thousand fighting men. Who immediatly turning their backes, † were strooken of the men of the citie of Hai, and there fel of them : six and thirteene men: and the aduersaries pursuewed them from the gate as farre as Sabarim, and they stricke them flying away by the descent: and the hart of the people was much afryde, and melted like vno water. † But Josue rent his garments, and fell flatte on the ground before the arke of our Lord vntil eveneing, as wel he as all the ancients of Israel: and they cast dust vpon their heads, † and Josue said: Alas † Lord God, why wouldest thou bring this people over the riuer of Iordan, to deliver vs into the handes of the Amorrheite, and to destroy vs, would God as we beganne, we had taried beyond Iordan. † My Lord God what shal I say, seeing Israel turning their backes to their enemies? † The Chanaanites shal heare of it, and all the inhabitantes of the Land, and being gathered together in a plumpe shal compass vs about, & shal destroy our name from the earth: and what wilt thou doe to thy greate name?

† And our Lord said to Josue: Arise, † why liest thou flatte on the ground? † Israel hath sinned, and transgressed my covenant: and they haue taken of the anathema, and haue stolen and lyed, and haue hid it among their vessell. † Neither can Israel stand before his enemies, and he shal fle them: because he is polluted with the anathema. I wil not oune til justice be faire done, 

N n n be no

So God tempered his punishment that but few were slaine, and afterwards gave the towne to the Israelites without losse of any of their men.
be no more with you, til you dispatch him, that is guiltie of this wicked fact. † And 14 Arie, sanctifie 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. † And you shall come in the morning euery one by your tribes: and what tribe soever the lote shall finde, it shall come by the kindredes thereof, the kinred by the houses, and the house by the men. † And whosoever he be that shall be taken in this fact, he shall be burnt in the fyre with all his substance, because he hath trespassed the covenant of our Lord, and has done abomination in Israel. † Therefore in the morning, made Israel to come by their tribes, and it was found the tribe of Juda. † Which being presented by the families thereof, it was found the familie of Zare. Presenting that also by the houses, he found it Zabdi: † whose house dividing into euery man, he found Achan the sonne of Charmi, the sonne of Zabdi: the sonne of Zare of the tribe of Juda. † And Iosue said to Achan: My sonne, gueue glory to our Lord God of Israel, and confess, and tell me what thou hast done, hide it not. † And Achan answered Iosue, and said to him: In deed I have sinned to our Lord the God of Israel, and thus and thus haue I done. † For I saw among the spoiles a cloke of scarlet very good, and two hundred siciles of siluer, and a golden rule of fiftie siciles: and conceiting I tooke it away, and hid it in the ground against the midst of my tabernacle, and the siluer I covered with the earth digged vp. † Therefore sent ministers: who running to his tabernacle, found all things hid in the same place, and the siluer withal. † And takings it away out of the tent, brought it to Iosue, and to all the children of Israel, and threw it before our Lord. † Therefore taking Achan 14 the sonne of Zare, and the siluer and the cloke, and the golden rule, his sonnes also and daughters, his oxen and asses, and sheepe, and the tabernacle it self, and all the stuffe: (and al Israel with him) they brought them to the valley of Achor: † where Iosue said: Because thou hast disturbed us, our Lord disturbeth thee in this day. And al Israel stoned him: and all things that were his, were consumed with fyre. † And gathered together upon him a great heap of stones, which remaineth.
Hai destroyed remaineth vntil this present day. And the furie of our Lord was averted from them. And the name of that place was called, The valley of Achor, vntil this day.

CHAP. VIII.

By stratagems of an ambushment the citie of Hai is taken and burned, and all the inhabitants slaine. 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: Feare not, neither doe thou dread: take with thee al the multitude of fighting men, and rising goe vp vnto the towne of Hai. behold I have delivered into thy hand the King therof, & the people, and the citie and the land. And thou shalt do to the citie of Hai, and to the King therof, as thou hast done to Jericho, and to the King therof: but the praye and al the cattel you shall spoyle for your selues: lay ambushmentes to the citie behind it. And Josue arose, and al the hoste of the men of warre with him, to goe vp into Hai: and thirtie thousand chosen valiant men he sent in the night, and commanded them, saying: Lay ambushmentes behind the citie: neither retire you farre of: and you shall al be readie. But I and the rest of the multitude, which is with me, wil goe vp on the contrarie side against the citie. And when they shall issue out against vs, as we did before, we wil flee, and turne our backes: till pursuwing they be drawn forward farre from the citie: for they wil thinke that we flee as before. We therefore fleeing, and they pursuwing, you shall rise out of the ambushmentes, and shall waiste the citie: and our Lord your God wil deliver it into your handes. And when you shall take it, burne it, and you shall doe al things so, as I haue commanded. And he dismissed them away, and they went on to the place of the ambushment, and sate between Bethel and Hai, at the west side of the citie of Hai. But Josue that night staid in the midst of the people, and rising early he mustered his soldiers, and went vp with the ancients in the fronte of the hoste, environed with the ayde of the fighting men. And when they were come, and were gone vp directly against the citie, they stood on the North side of the citie, between which and them was a valley in the middes. These five thousand men had he chosen, and sette in the thousand were

Ambushmentes
embushementes between Bethel and Hai on the west side of
the same citie: but all the rest of the hoste went in battle
array on the North side, so that the last of the multitude did
reach to the West side of the citie. Iosue therefore went that
night, and stood in the middle of the valley. Which
when the King of Hai had seen, he made haste in the morn-
ing, and issued forth with all the host of the citie, and bent
his armie toward the desert, being ignorant that these lay
embushementes secretly behind his back. But Iosue, and
all Israel gave backe, feyning feare, and fleeing by the
way of the wildernes. But they cried aloud together, and
encouraging one an other, pursewed them. And when they
were gone from the citie, and not one remained in the
2. citie of Hai and Bethel, that pursewed not Israel (even as
they had rushed out leaving the townses open,) our Lord
said to Iosue: Lift vp the shield, that is in thy hand, against
the citie of Hai, for I will deliver it to thee. And when he
had lifted vp his shield against the citie, the embushementes;
that lay hidde, rose vp immediatly: and going to the citie,
tooke and burnt it. And the men of the citie, that pursewed
Iosue, looking backe and seeing the smoke of the citie
rise vp even to heaven, they could no more flee hither and
thither: especialy whereas they, that had feyned running
away, and went toward the wildernes, most valiantly resisted
against the pursewers. And Iosue and all Israel seeing that
the citie was taken, and the smoke of the citie rose vp, return-
ing he stroke the men of Hai. For they also that had
taken and burnt the citie, issuing out of the citie against their
owne men, beganne to strike the enemies in the middle of
them. When the aduersaries therefore were slaine on both
sides, so that none of so great a multitude was saued, they
tooke the King of the citie of Hai alive, and presented him
to Iosue. Therefore al being slaine, that had pursewed
Israel fleeing to the deserts, and falling by the sword in the
same place, the children of Israel returning stroke the citie.
And there were that fell that same day from man vnto wo-
man, twelve thousand men, al of the citie of Hai. But
Iosue plucked not in his hand, which he had stretched forth
on high, holding the shield til al the habitantes of Hai
were slaine. And the cartel and the praye of the citie the
children of Israel divided among them, as our Lord had com-
marged
maded Ioseue. † who burnt the citie, and made it a heap
forever: † the king also thereof he hong on a gibbet untill
euening and the going downe of the sunne. And he com-
manded, and they tooke downe his corps from the gibbet:
and threw it in the verie entring of the citie, heaping vpon it
a great heape of stones, which remaineth vntil this present
day. † Then Ioseue built an altar to our Lord the God of Israel
in mount Hebal, † as Myses the servant of our Lord had
commanded the children of Israel, and it is written in the
volume of the law of Myses: an Altar of unhewed stones
which yron hath not touched; and he offered vpon it holo-
caustes to our Lord, and immolated pacifique victimes. † And
he wrote vpon stones the Deuteronomie of the law of Moyer-
es, which he had ordered before the children of Israel.
† And all the people, and the ancients, and the princes and
judges stood on both sides of the arke, in the sight of the
priesters that carried the arke of the covenent of our Lord, as
wel the stranger as also the man of the same countrie, the half
part of them beside mount Garizim, and halfe beside mount
Hebal, as Myses the servant of our Lord had command
And first in deede he := blessed the people of Israel. † After
this he readal the worde of the blessing & the cursing, and
all thinges that were written in the volume of the law. † No-
thing of those thinges, which Myses had commanded, did
he leave untrouched, but he repeated al thinges before al
the multitude of Israel, the women and children and stran-
gers, that dwelt among them.

CHAP. IX.

Other nations seeing Israel soone their forces to fight against them, 3. but the
Gabaonites send ambassadors, seing craftily to come farre of, 14. with
whom Ioseue and the ancients of Israel make league: binding it by
oath. 16. within three dayes they are detected to be mere inhabitantes.
Whereupon the people murmur against their prouinces. Who yet for their
oath, let the Gabaonites liue. 20. only making them and their progenie
perpetual seruantes, to cutte wood, and carie water.

Which thinges being heard, all the kinges beyond
Jordan, that dwelt in the mountaine and champ
ion countries, in the places by the sea side and the shore
of the great sea, they also that dwelt beside Libanus, the He-
ghite and Amorite, the Chananite, the Pherzeite, and
Nun. 3
the Heucite, and the Iebuscite, † were gathered, to fight 2
against Iosue and Israel with one minde, and one sentence.
† But they that dwelt in Gabaon, hearing al things that 3
Iosue had done to Jericho and Hai: † subtilly devising rooke 4
provisioun for them selues, laying old sackes upon their asses, 5
and bottels of wine rent and fowed againe, † and shooes very
old which for a swew of oldenesse were clouted with speckes,
putting on them old garments: the loaues also, which they 6
caried for provisioun by the way, were heard, and broken into
peeces: † and they went on to Iosue, who then abode in the
campe at Galgal, and said to him, and withal to al Israel:
we are come from a farre countrie, desirous to make peace
with you. And the children of Israel answered them, and said:
† Left perhaps you dwel in the Land which is dew to vs by 7
lotte, and we cannot enter a league with you. † But they said 8
to Iosue: We are thy servantes. To whom Iosue said: Who
are you? and whence came you? † they answered: From a
very farre countrie are thy servantes come in the name of
the Lord thy God. For we have heard the fame of his might,
al things that he did in Egypt, † and to the two kings of
the Amoritheasts that were beyond Iordan, Shem the king
of Hezebon, and Og the king of Bisam, that were in Astaroth:
† and our ancients, and all the inhabitantes of our 11
Land said to vs: Take in your handes victuals for a very long
way, and goe meeete them, and say: We are your servantes,
enter a league with vs. † Behold, these loaues we tooke 12
hotte, when we departed from our houses to come to you,
now they are become drie, and broken for ouer much oldene.
† the bottels of wine we filled being new, now they 13
are burst & dissolved. The garments and shooes that we have
upon vs, and which we have on our feetes, for the length of
the long waye are wore, and almost consumed. † They tooke 14
thervore of their victuals, and † asked not the mouth of our
Lord. † And Iosue made peace with them, and entering a 15
league promised that they should not be slaine: the princes
also of the multitude sware to them. † But three daies after 16
that the league was made, they heard that they dwelt nigh,
and they should be among them. † And the children of Israel 17
remoued the campe, and came into their cities the third day,
whose names are these, Gabaon, and Chaphira, and Beroth,
and Chariathiam. † And they stroke them not, because
made servantes. Ioseb. 487

the princes of the multitude had sworn in the name of our Lord the God of Israel. Therefore all the common people

19 murmured against the princes, † who answered them: We have sworn to them in the name of our Lord the God of

20 Israel, and therefore we may not touch them. † But this we will do to them: Let them be refusened in dede aliue, left the wrath of God be stirred against vs, if we shall be forsworne:

21 † but so let them liue, that for the vse of the whole multitude they hew wood, and carie in water. Who speaking these things, † Ioseue called the Gabaonites, and laid to them: Why would you deceive vs by fraud to say: We dwell very farre of from you, wheras you are in the middes of vs?

25 † Therefore you shall be vnder a curfe, and there shal not faile of your flocke a hewer of wood, and a carier of water into the house of my God. † Who answered: It was told vs thy servantes, that the Lord thy God had promised Mosjes his servant, that he would deliuer you at the Land, and would destroy al the inhabitantes thereof. Therefore we feared exceedingly and prouided for our liues, compelled by your teerrour,

25 and we tooke this counsell. † And now we are in thy hand: that which seemeth vnto thee good and righte, doe to vs.

26 † Ioseue therfore did as he had said, and deliuered them from the hand of the children of Israel, that they should not be gaine. † And he decreed in that day, that: 'they should be in the ministrie of all the people, and of the altar of our Lord, hewing wood, and carryng water, vntil this present time, in the place which our Lord hath chosen.

CHAP. X.

Five kings of the Amorrites besieging Gabaon, because it is confederate with Israel, 6. Ioseue with his armie defeasted theirs, killing and pursuing them, 11. manie also are slain with baile stones. 12. At the prayer of Ioseue the sune and moone stand stil the space of one day. 22. The five kings are hanged on gibbets. 28. He taketh alsoand subdued divers cities. 40. and countrey.

1 Which things when Adonis deced king of Ierusa-lem had heard, to write, that Ioseue had taken Hai, and had subuered it (for as he had done to Iericho & the king therof, so did he to Hai, & their king) and that the Gabaonites were fled to Israel, and were their confederates, † he was sore afraid. For Gabaon was a great citie, and one of the
the kinglie cities, and greater then the towne of Hai, and al
their men of warre most valiant.† Therefore Adonisedec,
king of Jerusalem sent to Oham king of Hebron, and to Pha-
ram king of Ierimoth, to Iaphia also king of Lachis, and to
Dabir king of Eglon, saying: † Come vp to me, and bring 4
ayde, that we may overcome Gabaaon, because it resouled to
Iosue, &c. to the children of Israel.† Therefore the five kinges
of the Amorrheitis being assembled went vp: the king of
Jerusalem, the king of Hebron, the king of Ierimoth, the
king of Lachis, the king of Eglon, together with their hostes,
&c. camped about Gabaaon, assaulting it.† But the inhabitantes
of the citie Gabaaon which was besieged, sent to Iosue, who
then abode in the camp at Galgal, &c. and said to him: withdraw
not thy handes from the helpe of thy servantes: come vp
quickly and deliuer vs, and bring ayde: for there are assembled
against vs all the kinges of the Amorrheitis, which dwel in
the mountaines. † And Iosue went vp from Galgal, and at the
hoste of the men of warre with him most valiant men.
† And our Lord said to Iosue: Feare them not: for I have de-
liuered them into thy handes: none of them shall be able to
resist thee. † Iosue therefore came in vsn them sodenly, going vp
all the night from Galgal. † And our Lord troubled 10
them at the sight of Israel: and destroyed them with a greate
draught in Gabaaon, and pursuwe them by the way of the
ascent to Bethoron, and stroke them vsn Azeca and Maceda.
† And when they fled the children of Israel, and were in the
descent of Bethoron, our Lord sent vsn them greate stones
from heauen as farre as Azeca: and there died farre more
with the stones of haile, then they whom the children of
Israel had stroke with the sword.† Then spake Iosue to our Lord in the day, that he deliuered the Amorrheitse in
the sight of Israel, and said before them: Thou Sunne against
Gabaaon moue not, and thou: Moone against the valley of
Aialon. † And the Sunne and Moone stooed stil, til the people
reuenged themselves of their enemies. Is not this written in the booke of the iust? The Sunne therefore stood stil in
the middes of heauen, and haested not to goe downe the
space of one day.† There was not before nor after so long a
day, our Lord: obeying the voice of a man, and fighting for
Israel. † And Iosue returned with all Israel into the campe of
Galgal. † For the five kinges were fled, and had hid themselves in 16
Fiue kinges slaine.  

17 in a cause of the citie of Maceda. † And it was told Iosue that the fiue kinges were found lying hid in a cause of the citie of Maceda. † Who commanded them saying: Rowle great stones into the mouth of the cause, and sette industrious men, which may kepe them shut in: † and stand not you still, but pursuue the enemies, and kil all the hindermost of them that flee, neither let them enter into the fortes of their citiess, whom our Lord God hath deliuered into your handes. † The adversaries therefore being slaine with a great slaughter, and almost consumed to utter destruction, they that could escape from Israel, † entered into fenced cities. † And all the host returned to Iosue in Maceda, where then the campe was safe and the sul number: and no man durst once mutter a-

21 against the children of Israel? † And Iosue commanded, say-
ing: Open the mouth of the cause, and bring forth to me the fiue kinges, that lie hid therein. † And the ministers did as it was commanded them: and they brought to him the fiue kinges out of the cause, the king of Ierusalem, the king of Hebron, the king of Iericho, the king of Lachis, the king of Eglon. † And when they were brought forth to him, he called all the men of Israel, and said to the princes of the hoste that were with him: Goe, and sette your feete upon the neckes of these kinges. Who when they had gone, and troden with their feete the neckes of them lying vnder, † againe he said to them: Feare ye not, neither dread, take courage and be strong: for so wil our Lord doe to all your enemies, against whom you fight. † And Iosue stroke, and slew them, and hanged them vpon fiue gibbettes: & they hung vntil evening. † And when the sunne was downe, he commanded the soldiers to take them downe from the gibbettes, who caste them being taken downe into the cause, where in they had lyen hid, & put on the mouth thereof great stones, which continueth vntil this present. † The same day Iosue tooke Maceda and stroke it in the edge of the sword, & killed the king & al the inhabitantes thereof: he left not in it so much as female reliques. And he did to the king of Maceda, as he had done to the king of Iericho. † and he passed with all Israel from Maceda vnto Lebna, and fought against it: † which our Lord deliuered with the king thereof into the handes of Israel: and they stroke the citie in the edge of the sword, and al the inhabitantes thereof: they left not in it anie remaines. And Ooo they
they did to the king of Lebna, as they had done to the king of Jericho. † From Lebna he passed vnto Lachis with all Israel: and placing the hoste round about assaulted it. † And our Lord deliuered Lachis into the handes of Israel, and he tooke it the day following, and stroke it in the edge of the sword, and evene foules, that was in it, as he had done to Lebna. † At that time went vp Horam the king of Gazer, to ayde Lachis: whom Josue stroke with all his people to utter destruction. † And he passed from Lachis vnto Eglon, and compassed it, † and wonne it the same day: & leisure in the edge of the sword al the foules, that were in it according to all things that he had done to Lachis † He went vp also with al Israel from Eglon vnto Hebron, and fought against it: † tooke it, and stroke it in the edge of the sword, the king also thereof, and all townes of that countie, & of all the foules, that remained in it: he left not therein anie remaynes: as he had done to Eglon, lo did he also to Hebron, al things that he found in it consumming with the sword. † Thence returning vp to Dabit, † he tooke it, and wasted it: the king also thereof, and all the townes round about he stroke in the edge of the sword: he left not in it anie remaynes: as he had done to Hebron and Lebna and to their kinges, so did he to Dabit and the king thereof. † Josue therefore stroke al the hillie countie and south and champaine, and Asdoth with their kinges: he left not in it anie reliques, but evene thing that could breath he slue, as our Lord the God of Israel had commanded him, † from Cadesbarne vnto Gaza. Al the Land of Gosen vnto Gabaon, † and al their kinges, and countries he tooke and wasted at one assault: for our Lord the God of Israel fought for him. † And he returned with al Israel to the place of the campe in Galg-l.

CHAP. XI.

I am a more principal king semoneth other kinges to joyn with him against Israel. 6. Josueanimated with Gods promise of victorie, 7. overthrowneth them all. 16. Subdueth their countiess: 12. killeth the man of the giants stucke.

Whie things when Iabin the king of Asor had heard, he sent to lobah the king of Madon, and to the king of Semeron, and to the king of Achslaph: † to the kinges also of the North, that dwelt in the mount- taines
taines and in the plaine against the south side of Ceneroth, in the champaine also and countries of Dor by the sea side:

3 † the Cananeite also on the East and West, and the Amor- rheite, and Hezehite and Pherezite & Iebuizeite in the mountaines: the Ieueite also which dwell at the foot of the Hermon in the Land of Maspha. † And they issued forth with their troopes, a people exceeding manie as the sand, that is in the shore of the sea, their hordes also and chariotes of passing great multitude. † And al these kinges assembled together

6 in one at the Waters of Merom, to fight against Israel. † And our Lord said to Iofse: Feare them not: for to morrow this selve same hour wil I deliver al these to be wounded in the sight of Israel: their hordes thou shalt houghsinew, and their chariotes thou shalt burne with fire. † And Iofse came, and al the hordes with him against them to the Waters of Merom

8 sodenly, and ranne in upon them, † and our Lord deliuere them into the handes of Israel. Who stroke them, and pursewed them as farre as great Sidon, and the Waters of Mas- serboth, and the field of Maspha, which is on the East side thereof. Wherefore he stroke al, so that he left no reliques of them: † and he did as our Lord had commanded him, their horses he houghsinewed, and their chariotes he burnt.

† And returning immediately he tooke Afor: and the king thereof he stroke with the sword. For Afor in old time among all these kingdomes held the principallitie. † And he stroke all the soules, that abode there: he left not in it anie remains, but to viter destruction he wasted all things, and the citie it selfe he destroyed with fyre. † And al the cities round about, their kinges also he tooke, stroke & destroyed,

13 as Moyses the seruant of God had commanded him. † Except the cities, that were situated on hilles and higher ground, the rest Israel burnt: one onlie Afor verie wel fensed he consumed with fyre. † And al the praye of these cities and the cattel the children of Israel diuided among them selues, al the men being slaine. † As our Lord had commanded Moyses his seruant, so did Moyses command Iofse, and he accomplished al things: he committed not of al the commandements, not so much as one word, which our Lord had commanded Moyses. † Iofse therefore tooke al the hillie countrie, and south, and the land of Gosen, and plaine, and the west quarter, and the mountaine of Israel, and the champaine
Iosue.

Thirtie three

492 countrie thereof: † and the part of the mountaine, that goeth vp to Seir as farre as Baalgad by the plaine of Libanus vnder mount Hermon: al their kings he tooke, stroke, and slew. † †: A great time did Iosue fight against these kings. 18 †: There was not a citie that did deliver itselfe to the children of Israel, except the Henuite, which dwelt in Gabzon: for he tooke al by fight. †: For it was the sentence of our Lord, that their hartes should be indurate, and they should fight against Israel, and fall, and should not deserve anie clemencie, and should perish, as our Lord had commanded Moses. †: At that time Iosue came, and slew the Enacimes of the mountaines, of Hebron, and Dabir, and Anab, and from al the mountaine of Iuda and Israel, and destroyed their cities. †: He left not any of the stocke of Enacimes, in the Land of the children of Israel: sauing the cities of Gaza, and Geth, and Azotus, in the which onlie they were left. †: Iosue therefore tooke al the Land, as our Lord spake to Moses, and delivered it in possession to the children of Israel, according to their partes and tribes. and †: the Land rested from battels.

Chap. XII.

Besides Scobom and Og kings of Hesebon and Basan slaine by Moses, 7. are reckended thirtie one kings slaine by Iosue.

These are the kings, which the children of Israel stroke, and possessed, their Land beyond Iordan toward the rising of the sunne, from the torrent Arnon vnto mount Hermon, and al the East part, that looketh toward the wildernes. † Sehon the king of the Amorrites, which dwelt in Hesebon, had dominion from Aroer, which is situated upon the banke of the torrent Arnon, and of the middel part in the valley. and of halfe Galaad, as farre as the torrent Iaboc, which is the border of the children of Ammon. † and from the wildernes vnto the sea of Ceneroth against the East, and vnto the Sea of the wildernes, which is the most salt sea, on the East side by the way that leadeth to Besimoth: and on the South side, which lieth vnder Acedoth, as farre as Phasga. † The border of Og the king of Basan, of the remnant of the Raphaims who dwelt in Astaroth, and in Edrai, and had dominion in mount Hermon, and in Salecha, and in al Basan, vnto the borders † of Geffuri, and Machati, and of the halfe part of Galaad: the borders of Sehon the king of Hesebon.

† Moses
kings slain.

6  M. Moyses the servant of our Lord, and the children of Israel stroke 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 stroke 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 euerie one their portions, as well in the mountains as in the plains and champaine countries. In Asdoth, and in the wildernes, and in the South was the Hereth and the Amortheite, the Chanaeite, and the Pherezeite, the Heueite, and the Iebuseite. 6 The king of Iesiricho one: the king of Hai, which is on the side of Bethel, one: the king of Jerusalem one, the king of Hebron one, the king of Ierimaeth one, the King of Lachis one, the King of Esron one, the King of Gazer one, the King of Dabit one, the King of Gader one, the King of Herma one, the King of Hered one, the King of Leba one, the King of Adullam one, the King of Maceda one, the King of Bethel one, the King of Taphua one, the King of Opher one, the King of Apheca one, the King of Saron one, the King of Madon one, the King of Asor one, the King of Semeron one, the King of Aclaph one, the King of Thenac one, the King of Mageddo one, the King of Cades one, the King of Iachanan one, the King of Carmel one, the King of Dor, and of the province of Dor one, the King of the Nations of Galgal one, the King of Thersa one: all the Kings twenty nine one.

CHAP. XIII.

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. c. 33.) hath their portion in other manner.

1  O. S. ve was old, and striken in age, and our Lord said to him: Thou art old, and of a great age, and there is a very large countrie left, which is not yet divided by lotte: to wit, al Galileee, Philishtijm, and al Geulr. From the troubled river, that watereth Egypt, unto the borders of Accaron against the North: the Land of Chanaan, which is divided vnto suche Lordes of the Philishtimes, the Gazaitez, the Azotians,

:: Moyses slew two kingses, & Josue thirty one.

The third part: Partitiâ of the land among nine tribes & a half.
Azotians, the Ascalonites, the Geheetes, and the Accaronites. 

† But on the South side are the Heueites, al the Land of Chanaan, and Maara of the Sidonians as farre as Apheca, and the borders of the Amorrheite, † and his confines. The country also of Libanus against the East from Baalgad vnder mount Hermon, till thou enter into Emath. † Of all that dwel in the mountains from Libanus, vnto the waters Maferephoth, and al the Sidonians. I am he that wil destroy them from the face of the children of Israel. 

‡ Let it come therefore into a portion of the inheritance of Israel, as I have commanded thee. † And now divide the Land in possession to the nine tribes, and to the half tribe of Manasses, † with the which Ruben & Gad have possessed the Land, which Moyses the servant of our Lord delivered to them beyond the Araxes of Iordan, on the east side. † From Aser, which is situated on the banke of the torrent Atron, and in the midst of the valley, and al the champayne of Medabah, as farre as Diben: † and al the cities of Ceven, the King of the Amorrheite, which reigned in Hezebon vnto the borders of the children of Ammon. † And Galaad, and the border of Gessuri and Maccati, and al mount Hermon, and al Bashan, as farre as Salecha, † at the Kingdom of Og in Bashan, which reigned in Asaroth and Edra, he was of the reliques of the Raphaims: and Moyses stroke, and destroyed them. † And the children of Israel would not destroy Gessuri and Machati: and they have dwelt in the middles of Israel vntil this present day. † But to the tribe of Levi he gaue no possession; but the sacrifices and victimes of our Lord the God of Israel, that is his inheritance, as he spake to him. † Moyses therefore gaue possession to the children of Ruben according to their kinredes. † And their border was from Aser, which is situated on the banke of the torrent Atron, and in the midst of the valley of the same torrent: al the plaine, that leadeth to Medabah, † and H-zebon, and al theiir villages, which are in the champayne. Diben, also, and Bamothbaal, and the towns Balmion, † and Iassa, and Cedimoth, and Mephaath, † and Carithaim, and Sabana, and Sarathafarin the mounaigne of the Valley. † Bethsogor and Asedoth, Phalga and Bethelismoth, † and al the champayne cities, and al the Kingdomes of Ceven the King of the Amorrheite, that reigned in Hezebon, whom Moyses stroke with the princes of Madian.
tribes and a halfe.

Mauian: the Heueite, & Recem: and Sur, and Hur, and Rebe
22. Dukes of Seflon inhabitantes of the Land. † And Baalain
23. the sonne of Beor the soothsayer: did the children of Israel
kill by the sword with the rest that were slayne. † And the
river of Jordan was made the border of the children of Ru-
ben. This is the possession of the Rubenites by their kinctredes
of cities and villages. † And Moses gave to the tribe of Gad
and to his children possession by their kinctredes, the division
whereof is this. † The border of Iafer, and al the cities of Ga-
lad, and the half part of the Land of: the children of
26. Ammon: as farre as Aroer, which is against Rabba. † and
from Helebon into Ramoth,Masphe and Betoron: and from
27. Manaim into the borders of Dabit. † In the valley alo Beth-
hava, and Bethnema, and Socoth, and Saphon the other
part of the Kingdom Sehon the King of Helebon: the
end of this also is Jordan, unto the uttermost part of the sea
28. Centeth beyond Jordan on the east side. † This is the pos-
session of the children of Gad by their families, their cities,
and villages. † Hegane also to the halfe tribe of Manasses,
and their children possession according to their kinctredes,
30. † the beginning whereof is this: from Manaim al Basan, and
at the kingdoms of Og the King of Basan, and at the villages
31. of iair, which are in Basan, three score townes. † And the
half part of Galaad, and Astaroth, and Edrai, cities of the
kingdom of Og in Basan: to the children of Machir, the
sonne of Manasses to the half part of the children of Machir
32. according to their kinctredes. † This possession did Moses
in the champayne countries of Moab, beyond Jordan, against
33. Iericho on the East side. † 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.

Chap. XIII.

Calib of the tribe of Juda (seeing some knew their losies already, and that the
whole Land was now to be divided) 6. demanded, according to Gods
promise made by Moses (for his true and good report of the same land,
when he with others viewed it) that Hebron he gien him, and his seed
to inherite, 13. Which Isau confirmeth unto him.

This is it, which the children of Israel possessed in the
Land of Canaan, which Eleazar the priest, and Isua,
the sonne of Nun, & the princes of the families by the tribes
of Israel.
of Israel gave to them: † dividing all things by lot, as our Lord had commanded in the hand of Moses to the nine tribes, and the half tribe. † For to two tribes and a half: Moses had given possession beyond Jordan: besides the Levites, which received no land among their brethren: † but into their place succeeded the children of Joseph divided into two tribes, of Manasseh 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. † As our Lord had commanded Moses, so did the children of Israel, and they divided the land. † Therefore the children of Juda came to Josue in Galgal, and Caleb the son of Iephun the Cenezeite spake to him: Thou knowest what our Lord spake to Moses the man of God concerning me and thee in Cadesbarne. † Fouretye years old was I when Moses the servant of our Lord sent me from Cadesbarne, to view the land, and I reported to him what seemed true. † But my brethren, that had gone vp with me, discouraged the heart of the people: and I nevertheless followed our Lord my God. † And Moses wasare in that day, saying: The land, which thy foot hath troden, shall be thy possession, and thy childrens forever, because thou hast followed our Lord my God. † Our Lord therefore hath granted me life, as he promised until this present day. It is: † Fouretye and fuite years, since our Lord spake this word to Moses, when Israel walked through the wilderness: this day am I eightie and fuite years old † to lufftie, as I was at that time when I was sent to view: the strength of that time contine with in me until this day, as wel to fight as to goe. † Geue me thersore this mountaine, which our Lord promised, thy selfe also hearing it, wherein are the Enacims, and great cities and fenced: † if perhaps our Lord be with me, and I shall be able to destroy them, as he promised me. † And Josue blessed him, and delivered to him: Hebron in possession: † And from thenceforth Hebron belonged to Caleb the sonne of Iephun the Cenezeite, until this present day: because he followed our Lord the God of Israel. † The name of Hebron before was called Cariath Arbe: Adam the greatest among the Enacims was layd there: and the Land ceased from battells.

our Lord be with me. † Onlie the countrye of Hebron was given to Caleb, for the citie it self and suburbs belonged to the Priests. See before chap. xii. v. 23.
The portion of Iuda.

CHAP. XV.

The borders of the lotte of Iuda, 13. including Caleb's particular inheritance (16. out of which he gaveeth Carith Sepher, and his daughter to Othniel, for winning it:) 11. with the names of the cities thereof. 63. the Jebuseite yet dwelling with Iuda in Hierusalem.

1 Therefore the lotte of the children of Iudas by their kinredes was this: From the border of Edom, vnto the desert of Sin against the South, and vnto the vtermost part of the south coaste. † the beginning thereof was from the toppe of the most salt sea, and from the brinke thereof, that looketh to the South. † And it goeth forth against the Ascens of the Scorpion, and paisteth through into Sinai: and ryseth vp into Cadesbarne, & reacheth into Eson, ascenning to Addar, and copassing Carca, † and thence paisteth through into Asemona, and reaching to the Torrent of Egypt: and the borders therof shall be the great sea, this shall be the end of the south coast. † But on the East side the beginning shall be the most salt sea vnto the vtermost partes of Iordan: and those places that looke to the North from the brinke of the sea vnto the same riuer of Iordan. † And the border goeth vp into Beth Hagla, and paisteth from the north into Beth Araba: ascenning to the stone of Bohen the sonne of Ruben.

2 † And reaching as farre as the borders of Debera from the Valley of Achor, against the North looking toward Galgal, which is opposite to the Ascens of Adummim, on the south side of the torrent: and paisteth the waters, that are called The Fountayne of the sunne: and the endes therof shall be to the Fountayne rogel. † And it ascengeth by the valley of the sunne of Eronom on the side of the Jebuseite toward the South, this is Hierusalem: and thence rearing it self to the toppe of the mountayne, which is against Geennom toward the West in the toppe of the Valley of Raphaim against the North. † And it paisteth through from the toppe of the mountaine to the fountaine of the water Nephtoam: and reacheth to the townes of mount Ephron: and bendeth into Baala, which is Carithiarim, that is to say, a citie of wooddes. † And it compasseth from Baala against the West, vnto mount Seir: and paisteth by the side of mount Iarim toward the North into Chelion: and goeth downe into Bethsames, and paisteth into Thamna. † And it reacheth Ppp toward
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 vp with the end of the great sea toward the West. † These are the borders of the children of Judas in circuit of their kinredes. † But to Caleb the sonne of Iephone he gau a portion in the middes of the children of Judas, as our Lord had commanded him: Cariath Arbe the father of Enac, that is Hebron. † And Caleb destroyed out of it the three sonnes of Enac, Sefai and Ahiman & Tholmai of the stocke of Enac. † And from thence going vp he came to the habitantes of Dabir, which before was called Cariath sepher, that is to say, a citie of letters. † And Caleb said: He that shall strike Cariath-sepher, and take it, I will geue him Axai my daughter to wife. † And Othoniel the sonne of Genez, the yonger brother of Caleb took it: and he gave him: Axai his daughter to wife † who going together, she was moued by her husband to aske a field of her father; and she signd as the face on her afe. To whom Caleb said: What aileth thee? † But she answered: Geue me a blessing: † a South and drie Land thou hast geuen me, Ioyne also a waterie. Caleb therefore gave her a waterie ground above & beneath. † This is the posession of the tribe of the children of Judas by their kinredes. † And the cities from the vettermost partes of the children of Judas by the borders of Edom on the South were Gabseel and Eder and Jagut, † and Cina and 22 Dimona and Adadas, † and Cades, and Afor, and Iethian, † 23 Ziph and Telem and Baloth, † Afor the new and Carioth, † 24 25 Hebron, this is Afor. † Amam, Sama, † and Molada, † and 26 Ziph and Telem and Baloth, † Afor the new and Carioth, † 27 Asergadda and Hasslemon and Bethpehler, † and Haffersual and 28 Bersabec and Baziorthia † and Baala and Jim an Edem, † 29 and Eltholad and Cesil and Harmo † and Siceleg, and Me- 30:31 demena and Senfanna, † Labsoth and Selim and Aen and 32 Remonal the cities twentie nine, and their villages. † But in the champayne countries: Etool and Sarea and Afena, † and 34 Sanoe & Engannim and Taphua and Enaim, † and Ierimoth, 35 and Adullam, Socho and Azeca, † and Saraim and Adithaim 36 and Gedera and Gederothaim: fourteene cities, and their villages. † Sanan and Hadafs and Magdalgad, † Delcan and 37 38 Mafepha and Ieethel, † Lachis and Biscath and Eglon, 39 † Chebbon and Leheman and Cethlis † and Gideroth and 40 Bethdagon and Naama and Maceda: sixtene cities, and their villages.
Juda described.

Ioseph.

The tribe of Ephraim, (young son of Joseph) receive their lotte. 10. The Chananites yet dwelleth with them paying tribute.

1 The lotte also of the children of Joseph fell from Jordan against Jericho and the Waters therof, on the east: the wilderness which goeth vp from Jericho to the mountaine of Bethel: and goeth out from Bethel to Luz: and paseth the border of Archia, to Atharoth. And descendeth westward, by the border of Iephleti, vnto the borders of Beth horon the lower, and to Gazer: and their countries are ended by the great sea: and Manasses and Ephraim the children of Joseph possessed it. And the border of the children of Ephraim was made according to their kinredes: and their possession toward the East was Atharoth addar vnto Beth-horon the higher.

Ppp 2

Sea: but
sea: but Machmethath looketh to the North, and it compasseth the borders against the East into Thanath-selo: and passeth through on the East side to Ianoe. † and it goeth downe from Ianoe into Ataroth & Naaratha: and it cometh into Iericho, and goeth out to Iordan. † 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. † And cities with their villages were separated to the children of Ephraim in the middles of the possession of the children of Manasses, † and the children of Ephraim slew not to the Chananeite, which dwelt in Gazer: and the Chananeite dwelt in the middles of Ephraim vntil this day tributarie.

CHAP. XVII.

The half tribe of Manasses (eldest sonne of Ioseph) receive their lotte, 3. including the daughters of Salphaad. 14. With an enlargement of inheritance to the same tribes of Ephraim and Manasses.

And this lotte fell to the tribe of Manasses (for he is the first borne of Ioseph) to Machir the first borne of Manasses the father of Galaad, who was a warlike man, and had for possession Galaad and Basan: † and to the rest of the children of Manasses according to their families, to the children of Abiezer, and to the children of Helec, and to the children of Esrij, 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 sonne of Ioseph, males by their kindreds. † But Salphaad the sonne of Hepher the sonne of Galaad the sonne of Machir the sonne of Manasses had no sonnes, but onlie daughters: whose names be these, Maala, and Noa and Hegla and Melcha and Thersea. † And they came in the presence of Eleazar the prieit, and of Iosue the sonne of Nun, and of the princes, laying: Our Lord commanded by the hand of Moyses, that a possession should be geuen vs in the middles of our brethren. And he gave them according to the commandement of our Lord a possession in the middles of their fathers brethren. † And the cordes fell to Manasses ten, besides the Land of Galaad and Basan beyond Iordan. † For the daughters of Manasses possessed inheritance in the middles of his sonnes. And the Land of Galaad fell to the lotte of the children of Manasses that remayned. † And the border of Manasses from Aser, was Machmat hath which
Manasses portions.

which looketh to Sichem: and goeth out on the right hand beside the inhabitantes of the Fountaine of Taphuam.

For in the lotte of Manasses was fallen the Land of Taphuam, which is beside the borders of Manasses.

the childrens of Ephraim. And the border of the Reede valley went downe into the South of the torrent of the cities of Ephraim, which are in the middes of the cities of Manasses: the border of Manasses on the North of the torrent, and the issue thereof goeth to the sea: so that the possession of Ephraim is on the South, and on the North of Manasses, and the sea incloseth both, and they be joined one to another in the tribe of Aser on the North, and in the tribe of Issachar on the East.

And the inheritance of Manasses in Issachar and in Aser was Bethfan and the villages thereof, and Leblamin with the villages thereof, and the inhabitantes of Dor, with the towns thereof, the inhabitantes also of Endor with the towns thereof, and in like manner the inhabitantes of Thenac with the towns thereof, and the inhabitantes of Mageddo with the towns thereof, and the third part of the cinte of Nopheth.

Neither could the children of Manasses ouerthrow the cities, but the Chananeite began to dwell in his Land.

But after that the children of Israel grew to be strong, they subdued the Chananeites, and made them their tributaries, neither did they kill them.

And the children of Joseph spake to Iosue, and said: Why hast thou given me the possession of one lotte and corde, whereas I am of so great a multitude, and our Lord hath blessed me?

To whom Iosue said: If thou be a great people, goe vp into the wood, and cutte thee roome in the Land of the Pherezites and Raphaims: because the possession of mount Ephraim is narrow for thee.

To whom the children of Joseph answered: We can not goe vp to the mountaines, whereas the Chananeite that dwell in the champions countrie, wherein are situated Bethsan with the towns thereof, and Izrael possessing the middes of the valley, yf e yron chariottes.

And Iosue said to the house of Joseph, of Ephraim and Manasses: Thou art a great people, and of great strength, thou shalt not have one lotte, but thou shalt passe to the mountaine, and shalt curte and make glades for thee to inhabitte: and mayest procede further, when thou hast subuerred the Chananeite, whom thou layest to have yron chariottes, and to be very strong.
CHAP. XVIII.

From the camp of Israel in Silo, we are sent to divide the rest of the land into seven parts, for the seven tribes yet without portions. 10. Which being done, Israel casteth lotts for them, 11. and the first lotte faileth to Benjamin, 12. whose part is described by the limits, 13. with the names of the principal cities.

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. † But there remained two tribes of the children of Israel, which as yet had not received their possessions. † To whom Ioseph said: How long are you slack with cowardenes, and enter not to posse the land, which our Lord the God of your fathers hath geuen you? † Choose of every tribe three men, that I may send them, and they may goe and circuite the land, and marke it out according to the number of every multitude: and report vnto me that which they have marked out. † Diuide vnto you the land into seven partes: let Iudas be in his boundes on the south quarter, and the house of Ioseph on the North. † the Land in the middles between these marke out into seven partes: and you shall come hither to me, that before our Lord your God I may cast the lotte for you: † for the Leuites part is not among you, but the priesthood of our Lord is their inheritance. And Gad and Ruben, and the half tribe of Manasses had now receiued their possessions beyond Iordan at the East side: which Moses the leuant of our Lord gave them. † And when the men were risen vp, that they might goe to marke out the land, Ioseph commanded them, saying: Circuite the land and marke it out, and returne to me: that here before our Lord, in Sileo I may cast the lotte for you. † They therefore went on: and going over it, divided it into seven partes, Writing it in a volume. And they returned to Ioseph into the camp in Sileo. † Who did cast lotts before our Lord in Sileo, and divided the land to the children of Israel into seven partes. † And first came Benjamin by their families, to possesse the land between the children of Iudas and the children of Ioseph. † And their border was against the North from Iordan; going forward by the side of Jericho on the north quarter, and thence Westward laying vp vnto the mountaines.
mountaines, and reaching to the wildernes of Bethauen, 13 † & passing through by Luza to the South, the same is Bethel: and goeth downe into Astaroth addar vnto the mountaines, 14 that is on the South of Bethhorn the lower. † And it bendeth Compassing against the sea, Southward of the mountaines that looketh to Bethhorn against the South: and the issues thereof are into Cariathbaal, which is called also Cariathbaal which is called also Cariathiarim, a citie of the children of Iudas. This is their coast against the sea, toward the west. 15 † But on the South from part of Cariathiarim the border issueth forth against the sea, and cometh to the fountain of 16 the waters of Nephtoa. † And it goeth downe into part of the mountaines that looketh toward the Valley of the children of Ennom: and is against the north quarter in the vertmost part of the Valley raphaim, And it goeth downe into Gehennom (that is, the valley of Ennom) by the side of the Iebusrite to the South: and cometh to the Fountaine of 17 Rogel, † passing to the north, and going forth to Ensemes, 18 that is to say, the fountaine of the sunne: † and it passeth into the little hilles, that are against the ascent of Adommim: and goeth downe to Abenboen, that is, the stone of Boen the sunne of Ruben: and it passeth on the north side to the champaine countries: and goeth downe into the playne, † 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 Iordan to the South quarter: 19 † 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. † And their cities were, Iericho 20 and Bethagla and Vallis Casis, † Beth Araba and Samaram 21 and Bethel, † and Auim and Aphara and Ophera, † Towne Emona and Ophni and Gabee: twelve cities, & their townes. 22 23 † Gabaon and Rama and Beroth, † and Mesophe, and Ca- 24 phara, and Amosha, † and Recem, Iarephel and Tharela, 25 † and Sela, Eleph, and Iebus, which is Ierusalem, Gabaath and Cariath: fourteenne cities, and their townes. This is the possession of the children of Benjamin by their families.

CHAP. XIX.

The second lotte falleth to the tribe of Simeon, the situation of whose inheri-
tance is described, with the names of their principal cities. 10. The third

like

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And the second lotte came forth of the children of Israel by their kinredses: and their inheritance was, in the midstes of the possession of the children of the...
Iosue.

24. † And the fifth lotte fell to the tribe of the children of Aser by their kinredes: † and their border was Halecath and Chalil and Beten and Axaph, † and Elmelec and Amaad and Messal: and it reached to Carmel of the sea and Sibor and Labananath.

27. † And it returned against the east of Bethagoon: and passeth along to Zabulen and the Valley Iephthacl against the North into Bethemec and Ncbiel. And it goeth out to the left side of Cabul, † and Abraan and Rohob and Hamon and Cana, as farre as great Sidon. † And it returneth into Horma vnto the verie wel sened citie Tyre, and vnto Hosa: and the issues thereof shall be into the sea from the corde of Achziba:

30. † and Amma and Aphec and Rohob, cities twentie two, and their townes. † This is the possession of the children of Aser by their kinredes, and the cities and their townes. † Of the sonses of Nephthali fell the six lotte by their families:

33. † and the border beganne from Helep and Elon into Saanaim, and Adami, which is Naceb, and Iebnael vnto Lecum:

34. † and their issues vnto Jordan: † and the border returneth against the West into Azanothhabor, and thence goeth out into Huga, and passeth along into Zabulen against the South, and into Azer against the West, and into Iuda vnto Jordan against the rising of the sunne. † cities very wel sened, Affedim, Ser, and Emath, and Reccath and Cenereth,

36. † and Edema and Aroma, Afor † and Cedes and Edrai, Enhafor † and Ieron and Magdalel, Horem and Bethanath and Bethames: nineteen cities, and their townes. † This is the possession of the tribe of the children of Nephthali by their kinredes, the cities and their townes. † To the tribe of the children of Dan by their families came forth the seventeenth lotte: † and the border of their possession was Sara and Eshtael, and Hirisemes, that is the sunne. † Sekbin and Aialon and Iethela, † Elon and Themna and Acron, † Elthece, Gebbetheron and Balaath, † and Iud and Bane and Barac and Gerathemon: † and Meiaron & Arecon, with the border that looketh toward Ioppa, † and is shut vp with the same end. And the children of Dan went vp, and fought against Leseem, and they tooke it: and they stroke it in the edge of the sword, and possessed, and dwelt in it, calling the name of it Leseem Dan, by the name of Dan the father thereof. † This is the possession of the tribe of the sonses of Dan, by their kinredes, the cities and their townes. † And when he had made
an end of dividing the Land by lotte to euerie one by their tribes, the children of Israel gaine possession to Iosue the sonne of Nun in the middes of them, according to the so commandement of our Lord, the citie which he requested, Thammath Saran in mount Ephraim: and he built the citie, and dwelt in it. These are the possessions, which Eleazar the priest, and Iosue the sonne of Nun, and the princes of the families, and of the tribes of the children of Israel, divided by lotte in Silo, before our Lord at the doore of the tabernacle of testimonie, and they parted the Land.

CHAP. XX.

Six cities of refuge for such as comitt casual manslaughter are named, 6 in which remaying till the death of the high priest, they may then returne to their proper dwelling place, and be safe.

And our Lord Spake to Iosue, saying: Speake to the children of Israel, and Say to them: § Separate the cities of the fugitives, of the which I Spake to you by the hand of Moyses: § that he may flee to them who soever that strike a soule vnintending: and may escape the wrath of the nigh kinseman, which is the reuenger of bloud: § when he shall be fled to one of these cities: he shal stand before the gate of the citie, and shall speake to the ancients of that citie those things, that may prove him selfe innocent: and so they shal receive him, and give him place to inhabite. § And when the reuenger of the bloud shall pursu him, they shal not deliere him into his handes: because he stroke his neighbour by ignorance, neither is he proved to be his enemies two or three dayes before. § And he shall dwell in that citie, til he stand before judgement rendering a cause of his fact, and the high priest die, which shal be at that time: then shall the man slayer returne, and enter into the citie and his house out of the which he had fled. § And they appointed Cedes in Gileade of the mount of Nephtali, and Sichem in the mount of Ephraim, and Cariatharbee, the same is Hebron in the mount of Judah. § And beyound Jordan against the East quarter of Jericho, they appointed Bosor, which is situated in the champaign wilderness of the tribe of Ruben, and Ramoth in Gilead of the tribe of Gad, and Gaulon in Bashan of the tribe of Manasses. § These cities were appointed to all the children of Israel, and to the strangest, that dwelt among them.
them: that he might flee to them which unwittingly had striken a foule, and might not die in the hand of the kinde-man, couting to revenge the bloud shed, vntil he might stand before the people to declare his cause.

CHAP. XXI.

Cities with suburbs are assigned to the tribe of Levi. 4. To the sons of Caath by the line of Aaron being priests, thirteenth. 5. To the rest of Caath's progenie, being Levi's, thirteenth. 6. To the sons of Gersom Levi's thirteenth. 7. To the sons of Merari Levi's (34. of a lower degree) twelue. 9. With the names of all the cities: 39. in all foure and eight. 41. So God's promise is fully performed having given the whole Land to Israel in peaceable possession.

And the princes of the families of the Levi came to Eleazar the priest, and Ioseue the sonne of Nun, and to the chief of the kinredes in euerie tribe of the children of Israel: † and they spake to them in Silo of the Land of Chanaan, and said: Our Lord commanded by the hand of Moses, that cities should be geuen vs to inhabite, and their suburbs to feede cattel. † And the children of Israel gaue of their possessions according to the commandement of our Lord, cities and their suburbs. † And the lotte came forth vnto the familie of Caath of the children of Aaron the priest out of the tribe of Iudas, and Simeon, and Benjamin, thirtene cities. † And to the rest of the children of Caath, that is to the Levi's, which remayned, out of the tribes of Ephraim, and Dan, and the halfe tribe of Manass'es, ten cities. † Moreover to the children of Gersom came forth a lotte, that they should take of the tribes of Issachar and Aser and Nephtali, and the halfe tribe of Manass'es in Bashan, cities in number thirtene. † And to the sons of Merari by their kinredes, of the tribe of Ruben and Gad and Zabulan, twelue cities. † and the children of Israel gaue to the Levi's cities and their suburbs, as our Lord commanded by the hand of Moses, geuuing to euerie one by lotte. † Of the tribes of the children of Iudas and Simeon Ioseue gaue cities: whose names be these, † to the children of Aaron by the families of Caath of the Leuitical flocke (for the first lotte came forth to them) † Cariatharbe the father of Enac, which is called Hebron, in the mountaine of Iudas, and the suburbs thereof round about. † But the fieldes and the townes therof he had geuen to Caleb.
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to Caleb the sonne of Iephone to possesse. * He gaue therefore 15
to the children of Aaron the priest Hebron a citie of refuge,
and the suburbs therof; & Lobna with the suburbs therof: (16
† and Iethre and Estemo, † and Holon, and Dabir, † and Ain,14 15
and Ieta, and Bethames, with the suburbs therof: nine cities
of two tribes, as hath bene saide. † And of the tribe of the chil-
dren of Benjamin, Gabaon, and Gabae, † and Anathoth and 18
Almon, with their suburbs: four cities. † Al the cities to-
gether of the children of Aaron the priest, thirtene, with their
suburbs. † But to the rest by the families of the children of 20
Caath of the Leuitical stocke was geuene this possession. † Of 21
the tribe of Ephraim, the cities of refuge, Sichem with the
suburbs therof in the mountayne of Ephraim; and Gazer 22
† and Cibfaim, and Beth horon, with the suburbs therof, four
cities. † Of the tribe of Dan also, Elheco and Gaba-
thon, † and Aialon and Gethremmon, with the suburbs 24
thereof, four cities. † Moreover of the half tribe of Ma-
nasses, Thanac and Gethremmon, with their suburbs two
cities. † Al the cities ten, and their suburbs, were geuene to 26
the children of Caath of the inferior degree. † To the chil-
dren of Gerson also of the Leuitical stocke he gaue of the half
tribe of Manasses the cities of refuge, Gaulon in Bashan, and
Bostram, with their suburbs, two cities. † Moreover of the 28
tribe of Issachar, Cefion, and Dabereth, † and Iaramith, 29
and Engannim, with their suburbs, four cities. † And of 30
the tribe of Afer, Mafal and Abdon, † and Helcath, and 31
Rohob, with their suburbs, four cities. † Of the tribe 32
also of Nephtali the cities of refuge, Cedes in Galilee:
and Hammoth Dor, and Carthan, with their suburbs,
three cities. † Al the cities of the families of Gerson, 33
thirtene, with their suburbs. † And to the children of 34
Merari Leuites of the inferior degree by their families
was geuene of the tribe of Zabulon, Icennam and Cartha
† and Damna, and Naalol, four cities with their suburbs. 35
† Of the tribe of Ruben beyond Iordan against Jericho the 36
cities of refuge, Bosor in the wildernes, Milor and Iafer and
Iethlon and Mephaath, four cities with their suburbs.
† Of the tribe of Gad the cities of refuge, Ramoth in Galaad, 37
and Manaim, and Hezebon and Iafer, four cities with their
suburbs † Al the cities of the children of Merari by their 38
families and kintedes, twelve. † Therefore al the cities of the

Leuites
Leuites in the middles of the possession of the children of Israell were fourtie eight \+ with their suburbes, euerie one distributed by the families. \+ And our Lord God gave to Israel \+ the Land, that he had sworne he would geue to their fathers: and they possessed it, and dwelt in it. \+ And peace was geuen by him on al nations round about: and none of their enemies durst refuse them, but al were brought into their dominion. \+ Not so much certes as one word, which he had promised, that he would performe vnto them, was frustrate, but all things were accomplished in deedes.

Chap. XXII.

The tribes of Ruben and Gad, and half Manasses returne to their possessions.

10. VVho building an altar by the side of Jordan, the other tribes suspect that they will make a schisme, and therefore purpose to fight against them.

12. But sending an ambassage to admonish them, 21. they answere that they made not an altar, for sacrifice, but only for a monument, that norwithstanding they dwel on the other side of Jordan, as they are of the same people of God, 30. wherewith all Israel is satisfied.

1 The same time Ioseue called the Rubenites, and Gadites, and the halfe tribe of Manasses, \+ and saide to them:

You haue done al things that Myosue the servant of our Lord commanded you: me also haue you obeyed in al things, \+ neither haue you left your brethren a long time, vntil this present day, keeping the commandement of our Lord your God. \+ Therefore because our Lord your God hath geuen your brethren quietnes and peace, as he promised: returne, and goe into your tabernacles, and to the land of your possession, which Myosue the servant of our Lord delivered to you beyond Jordan: \+: always so that you keepe attentively, and in worke fulfil the commandement, and the law which Myosue the servant of our Lord commanded you, that you loue our Lord your God, and walke in al his ways, and obserue all his commandementes, & cleave to him, and serue him in al your hart, and in al your soule. \+ And Ioseue blessed them, and dismissed them. Who returned into their tabernacles. \+ And to the halfe tribe of Manasses Myosue had geuen possession in Basan: and therefore to the halfe that remayned, Ioseue gaue a lotte among the rest of their brethren beyond Jordan at the West side. And when he dismissed them into their tabernacles, \+ and had blessed them, \+ he saide to them:
In much substance and riches returne to your states, with silver and gold, brasse and yron, and varietie of rayment: divide the praye of your enemies with your brethren. And the children of Ruben, and the children of Gad, and the halfe tribe of Manasses returned, and went from the children of Israel in Silo, which is situated in Chanaan, to enter into Galaad the Land of their possession, which they had obeyed according to the commandement of our Lord in the hand of Moyses. And when they were come to the little banckes of Iordan, into the Land of Chanaan, they built beside Iordan an altar of an infinite greatness. Which thing when the children of Israel had heard, and certaine messengers had reported to them that the children of Ruben, and Gad, and the halfe tribe of Manasses had builded an altar in the Land of Chanaan, upon the little banckes of Iordan, against the children of Israel; they assembled at in Silo, that they might goe vp, and fight against them. And in the mean time they sent to them into the Land of Galaad, Phinees the sonne of Eleazar the priest, and ten princes with him, one of euerie tribe. Who came to the children of Ruben, and Gad, and the halfe tribe of Manasses into the Land of Galaad, and said to them: This message did all the people of our Lord send to you: What is this transgression? Why haue you forsaken our Lord the God of Israel, building a sacrileigious altar, and reuolting from the worshippe of him? Is it a smale thing to you that you sinned in Beelphegor, and vntil this present day the spotte of this abomination abideth in vs? and many of the people fel dead. And you to day haue forsaken our Lord, and to morow his wrath will rage against all Israel. But if you thinke the land of your possession to be vn-cleeane, passe to the Land, wherein is the tabernacle of our Lord, and dwel among vs: only that you depart not from our Lord, and from our companie, an altar being built beside the altar of our Lord God. Did not Achan the sonne of Zare transgrefse the commandement of our Lord, and his wrath lay vpon the people of Israel? And he was one man, and I would he alone had perished in his wicked fact. And the children of Ruben, and Gad, and of the halfe tribe of Manasses answered the princes of the legacie of Israel: The most mightie God our Lord, the most mightie God our Lord, himselfe kneweth, and Israel together shall understand:
with the mind of prevarication we have erected this altar, let
him not keep vs, but punish vs presently: † and if we did
it with that minde, that we might lay upon it holocaustes,
and sacrifice, and pacifique victimes, let him telle examine it
and judge: † and not rather with that meaning and delibe-
ration, that we laid: To morrow your children will lay to our
children: What have you to doe with our Lord the God of
Israel? † Our Lord hath put a border betwixt vs and you,
O ye children of Ruben, and children of Gad, the river Jor-
dan: and therefore you have no part in our Lord. And by this
occasion your children shall assure our children from the fear
of our Lord. We therefore thought it better, † and said: Let
us build vs an altar, † not for holocaustes, nor to offer victi-
mes, † but for a testimonie betwixt vs and you, and our issue
and your progenie, that we may serve our Lord, and it may
be our right to offer both holocaustes, and victimes, and pa-
cifique hostes: and that your children to morrow lay not to
our children: You have no part in our Lord. † And if they
will say so, they shall answer them: Behold the altar of our
Lord, which our fathers made not for holocaustes, nor for
sacrifice, but for our testimonie and yours. † God telle vs
from this abomination that we should resolute from our Lord,
and leave his steppes, erecting an altar to offer holocaustes,
and sacrifices, and victimes, beside the altar of our Lord God,
which is erected before his tabernacle. † Which things
being heard, Phinees the priest, and the princes of the lega-
cie, which were with him, were pacified: and they admitted
most willingly the words of the children of Ruben, & Gad,
and of the halfe tribe of Manasses. † And Phinees the priest
the sonne of Eleazar said to them: Now we know that our
Lord is with vs, because you are not culpable of this preu-
ration, and have delinieted the children of Israel from the
hand of our Lord. † And he returned with the princes from
the children of Ruben and Gad, out of the Land of Galaad,
into the Land of Chanaan, to the children of Israel, and repor-
ted to them. † And the saying pleased al that heard it. And
the children of Israel prayed God, and they did no more say,
that they would goe vp against them, and fight, and destroy
the Land of their possession. † And the children of Ruben,
& the children of Gad called the altar, which they had built,
Our testimonie, that our Lord heis God.
A ND when much time was passed, after that our Lord had geuen peace to Israel, al the nations being subdued round about, and Iosue now verie ancient, and of a great age: 

he called al Israel, and the elders, and the princes and the judges, and the maisters, and said to them: <br> 1 I am old, and farre gone in age: 2 and you see al things, 3 that our Lord your God hath done to all the nations round about, 4: how he selfe hath fought for you: 5 and now because he hath by lotte dividied to you al the Land, from the East part of Iordan unto the great sea, and manie nations yet remaine: 6 Our Lord your God wil destroy them, and take them away from your face, and you shall possess the Land, as he hath promised you. 7 Onlie take courage, and be careful, 8 that you keepe al 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: 9 left after that you are entred in to the Gentiles, which shall be among you, you sweare in the name of their goddes, and serue them, and adore them: 10 but cleave to our Lord your God: which you have done vntil this day. 11 And then our Lord God will take away in your sight the great nations and very strong, and no man shall be able to refielt you. 12 One of you shall pursu a thousand men of the enemies: because our Lord your God him self wil fight for you, as he hath promised: 13 This onlie beware very diligently before hand, that you loue our Lord your God. 14 But if you wil cleave to the error of these nations, that dwell among you, and make mariages with them, and joyn amitie: 15 even now know ye that our Lord your God will not destroy them before your face, but they shall be a pitte and a snare for you, and a stumble blocke at your side, and stakkes in your eyes, til he take you away and destroy you from this excellent Land, which he hath deliered to you. 16 Behold I this day enter into the way of all flesh, and you shall know with al your minde that al the wordes, which our Lord promised that he would performe to you, none is not escaped without effect.

† Therefore
therefore as he hath fulfilled in deed that which he promised, and all things prosperous have come: so wilt he bring upon you what evils foreuer he hath threatened, til he take you away and destroy you from this excellent Land, which he hath deliuered to you, because you have trespassed 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 shal the furie of our Lord ryse against you, and you shall be taken away from this excellent Land, which he hath deliuered to you.

Chapt. XXIII.

In consideration of divers principal benefites here recited, 14. Iosue exorseth the people to serve God sincerely, seeing it is in their choice to do well or evil.
16. they promise al 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 testimonie. 29. He dieth and is buried in mount Ephraim. 32. Josephs bones are buried in Sichem. 33. El after the high priest also dieth and is buried in Ephraim.

And Iosue gathered together al the tribes of Israel into Sichem, and called the ancients, and princes, and judges, and masters: and they stooed in the sight of our Lord:

And to the people he spake in this manner: Thus faite our Lord the God of Israel: Beyond the river did your fathers dwell from the beginning, Thare the father of Abraham, and of Nachor: and they served strange gods. I tooke therefore your father Abraham from the coastes of Mesopotamia: and brought him into the Land of Chanaan: and multiplied his seed, and gave him Iaac: and againe to him I gaue Iacob and Esau. Of whom, to Esau I gaue mount Seir to possesse: but Iacob, and his children went downe into Egypt. And I sent Moses and Aaron, and stroke Egypt with many signes and wonders. And I brought you and your fathers out of Egypt, and you came to the sea: and the Egyptians pursued your fathers with chariotes and horsemen, as farre as the Red sea. And the children of Israel cried to the Lord: who did put darkness between you and the Egyptians, and brought the sea upon them, and overwelmed them. Your eies saw all things that I did in Egypt, and you dwelt in the wilderness a great time: and I brought you into the Land of the Amortheites, which dwelt beyond Jordan. And when they fought against you, I deliuered them into
into your handes, and you possessed their Land, and flew them. † And there rose Balac the sonne of Sephor king of Moab, and fought against Israel. And he sent and called Balaam the sonne of Beor, that he might curse you: † and I would not heare him, but contrariwise by him I blessed you, and delivered you out of his hand. † And you passed Iordan, and came to Jericho. And the men of that citie fought against you, the Amortheite, and Pherezite and Chananite, and the Hethite, and Gergeseite, and the Heueite, and Iebuseite: and I delivered them into your handes. † And I sent before you hornetres: and I cast them forth out of their places, the two Kings of the Amortheites, not in thy sword and bow. † And I gave you the Land, wherein you laboured not, and the cities which you built not, to dwell in them: vineyards and olive trees, which you planted not. † Now therefore fear our Lord and serve him with a perfect and verie true heart: and take away the goddes, which your fathers serued in Mesopotamia and in Egypt, and serve our Lord. † But if it like you not to serve our Lord, choose is guen you: choose this day that which pleaseth you, whom you ought, especially to serve, whether the goddes, which your fathers serued in Mesopotamia, or the goddes of the Amortheites, in whose Land you dwel: but I and my house wil serve our Lord. † And the people answered, and said: God forbid we should leave our Lord, and serve strange goddes. † Our Lord God he brought vs, and our fathers out of the Land of Egypt, out of the house of servitude: and did in our sight great signes, and kept vs in al the way, by the which we walked, and among all the peoples; through which we passed. † And he hath cast vs al the nations, the Amortheite inhabiter of the Land, which we have entred. We therefore will serve our Lord, because he is our God. † And Iosue said to the people: You cannot serve our Lord: for God is holie, and a mighty emulator, neither will he pardon your wickednes and sinnes. † If you leave our Lord, and serve strange goddes, he will turne him self, and will afflict you, and overthrow you after he hath geuen you good things. † And the people said to Iosue: No, it shall not be so as thou speakest, but we will serve our Lord. † And Iosue said to the people: You are witnesses, that your selues have chosen to you our Lord for to serve him. And they answered: Witnesses.

† Now
Iosue.

23. Now therefore, quoth he, take away strange goddes out of the midles of you, and incline your hartes to our Lord the
God of Israel. And the people said to Iosue: We wil serve
our Lord God, and wil be obedient to his preceptes. Iosue
therefore made a couenant, and proposed to the
people preceptes and judgementes in Sichem. He wrote
also at these wordes in the volume of the law of our Lord:
and he tooke a very great stone, and put it under the oke, that
was in the Sanctuarie of our Lord: and said to all the people:
Behold this stone shall be a testimonie for you, that it hath
heard at the wordes of our Lord, which he hath spoken to
you: lest perhaps hereafter you wil denie, and lye to our Lord
your God. And he dismisst the people, euery one into their
possession. And after these things Iosue the sone of
Nun the servant of our Lord died, being a hundred and ten
years old: and they buried him in the coastes of his pos-
session in Thannathfare, which is situated in the mountain
of Ephraim, on the North part of mount Gaas. And Israel
served our Lord at the daies of Iosue, and of the ancients,
that liued a long time after Iosue, and that had known al
the works of our Lord which he had done in Israel. The
bones also of Ioseph which the children of Israel had taken
out of Egypt, they buried in Sichem, in part of the field,
which Iacob had bought of the sones of Hemor the father
of Sichem, for a hundred yong eues, and it was in the pos-
session of the sones of Ioseph. Eleazar also the sone of
Aaron died: and they buried him in Gabaath of Phinees: his
sonne, which was geuen him in mount Ephraim.

ANNOTATIONS.

CHAP. XXIII.

2. They served false goddes. It is c惠民by this place, that Thare, and some
other progenitors of Israel sometimes serued false goddes, from which they
were reduced: but Abraham was ever prefered in true religion: and the whole
familie of Thare was therefore perfecuted in Chaldæa. As S. Auguin in Heweth
Li. 26. c. 13. de esus. Likwise Theodore, p. 18. in Iosue, and other both ancient
and late writers teach the same. As is already noted. Pag. 103.

30. They buried. In that no mention is made of mourning for Iosue, S. Hier-
rom noteth a mysterie, and a special point of Christian doctrin: It feareth to
me (saith he) Epist. de 42. sancti. manifest. 33. that in Marie propheticie is dead, in
Moyse and Aaron, an end is put to the law and priesthood of the Iewes. For
so much as they could neither passe into the land of promise, nor bring
the belouing people out of the wildernes of this world. And (Mane. 14.) Aaron
saieth he was mournd, (and so was Moyse) Iesus is not mournd, that is, in
the law was descended into hel (called limbus) in the Gospel is passage to paradise.
THE ARGUMENT OF THE BOOKE OF IUDGES.

A rule for reading historical books.

Saint Hieronymus, giving this general rule (Epist. ad Eustoch. virg.) that in reading historical books of holy Scripture, the historic, as fundation of verities, 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 manie figures, as princes of the people. Neither doth he meane that there were no more, but for example sake affirme 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 divers of these Judges were sometimes great offenders, yet they were reclaimed by God's special grace, and so amending their errors did great things, to the singular honour of God: and are renowned among the holy Patriarchs and Prophets, particularly praised in holy Scripture, saying: And the Judges, euerie one by his name, Esth. 46. whose heart was not corrupt: Who were not averted from our Lord, that their memorie may be blessed, and their bones spring out from their place, and their name remaine for euer, the glorie of holy men remaining to their children. After these therefore, who it seemeth guided and ruled the people 32 yeares, this book, written (as is most probable) by Samuel, sheweth the famous Acts of these Judges of Israel, prouingeth the historie of the Church the space of 288 yeares more. And may be divided into three partes. First, is described in general the state of the people, sometimes well and sincerely serving God, other times falling to great sinnes, in the two first chapters. Secondly, their offences, afflictions, repentance, and deliuerie from their enemies are more particularly reported, from the third chap. to the 7. Thirdly, other special accidents, which happened within the same time, are recorded, in the last five chapters.
The Booke of Judges

In Hebrew Sophetim

Chap. I.

Under a general capaigne of the tribe of Juda, assisted by the tribe of Simeon, Israel subdued divers cities of the gentiles (12. Othoel taking Carath Sepher posseth it, and marseth Caleb's daughter, obtaining also addition of her dowrie) 21. Jebuseites yet dwell in Hierusalem with Benjamin, 27. and the Chanaanites with divers of the tribes.

After the death of Ioifu the children of Israel consulted our Lord, saying: Who shall goe vp before vs against the Chanaanité, and shall be capaigne of the warre? And our Lord said: Judas shall goe vp: behold I haue deliuered the land into his handes, And Iudas said to Simeon his brother: Come vp with me into my lotte, and fight against the Chanaanité, that I also may goe forward with thee into thy lotte.

And Simeon went with him. And Iudas went vp, and our Lord deliuered the Chanaanité, and the Pherezite into their handes: and they stroke in Bezec ten thousand men. And they found Adonibezez in Bezec, and fought against him, and stroke the Chanaanité, and the Pherezite. And Adonibezez fled: whom pursuing they tooke, cutting off the extreme partes of his handes and feete. And Adonibezez said: Seventie kings haueing the extreme partes of their handes and feete cut off, gathered vp the reliques of meates vnnder my table: as I haue done, so hath God repayed me. And they brought him into Ierusalem, and there he died. Therefore the children of Iudas assaulting Ierusalem, tooke it, and stroke it in the edge of the sword, setting the whole citie on fyre. And afterward going downe they fought against the Chanaanité, which dwelled in the mountaines, and southward, and in the champainie countries. And Iudas going forward against the Chanaanité, that dwelled in Hebron (the name wherof was before time Cariatharbe) stroke Sefai, and Ahiman, and Tholmai: and departing thence went to the inhabitantes of Dabir, the old name wherof was Ca-

11. Cariath Sepher, that is, a citie of letters. And Caleb said: He

Rarr, that
that shall strike Cariath Sepher, and spoil it, I will give him Axe my daughter to wife. † And when Othoniel the sonne of Cenez, the younger brother of Caleb had taken it, he gave him Axe his daughter to wife. † Whom going on her way, her husband admonished to ask a field of her father. To whom, when she had sigh'd sitting on her ass, Caleb said: What aileth thee? † But she answered: Geue me a blessing, for a drie land thou hast geuen me: geue me also a waterie. Caleb therefore gave her a waterie ground above, & waterie beneath. † And the children of the Gineite the coif of Moyses went vp from the city of palmes, with the children of Judas into the desert of his lotte, which is at the south side of Arad, and dwelt with him. † But Judas went with Simeon his brother, and together they stroke the Champaine that dwelt in Sephaath, and fled him. And the name of the citie was called, Horma, that is, Anathema. † And Judas tooke Gaza with the coastes thereof, & Ascalon, and Accaron with their boundes. † And our Lord was with Judas, and he possessed the moun taines: neither could he destroy the inhabitanter of the valley, because they had manie hooked chariotes. † And they gave to Caleb Hebron, as Moyses had said, who destroyed of it the three sonnes of Enac. † But the Iebusite the inhabiter of Jerusalem the children of Benjamin destroyed not: and the Iebusite dwelt with the children of Benjamin in Jerusalem untill this present day. † The house also of Joseph went vp into Bethel, and our Lord was with them. † For when they besieged the citie, which before was called Luza, † they saw a man coming out of the citie, and said to him: Shew vs the entrance of the citie, and we will shew thee mercie. † Who when he had shewed them, they stroke the citie in the edge of the sword: but that man, and all his kinded they dismissed. † Who being dismissd, went into the Land of the Hettites, and built there a citie, and called it Luza: which is so called untill this present day. † Manasses also destroyed not Bethlan, and Thanac with their little townes, and the inhabitanter of Dor, and Ieblaam, and Mageddo with their little townes. And the Chamaneite began to dwell with them. † But after that Israel was waxen strong, 18 he made them tributaries, and would not destroy them. † Ephraim also killed not the Chamaneite, that dwelt in Gazer, but dwelt with him. † Zabulon destroyed not the inhabitantes
with Israelites. 1

inhabitantes of Cetron, & Naalol: but the Chananite dwelt
31 in the middles of him, and was made tributarie to him. † After
also destroyed not the inhabitantes of Accho, and of Sidon,
of Achalab, and Achazib, and Helba, and Aphec, and Rohob:
32 † and he dwelt in the middes of the Chananite the inhabiter
33 of that Land, neither did he kil them. † Nepthali also de-
stroyed not the inhabitantes of Bethfames, & Bethanath: and
he dwelt in the middes of the Chananite the inhabiter of
the Land, and the Bethfamires & Bethanites were tributarie
34 to him. † And the Amortheite appravened the children of Dan
in the mountaine, and gave them no place to goe downe to
35 the playne: † and he dwelt in mount Hares which is inter-
preted shelles, in Aialon and Salebim. And the hand of the
house of Joseph was agrauated, and he became tributarie to
36 him. † And the border of the Amortheite was from the Ac-
cent of the Scorpion, the rocke, and the higher places.

CHAP. II.

An Angel reciting manie benefices of God towaderes Israel, and their ingrati-
tude. 4. they wepe for their faultes. 10. After the death of Iosue
and other ancienes of his time, the people often saile, and repenting are de-
liuered from afflictions. 19. but ifd sal againe worse and worse.

1 A ND the :: An Angel of our Lord went vp from Galgal to
the place of weepers, and said: I brought you out of
Egypt, 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 covenent with you for ever: † onlie to
that you should not make a leage with the inhabitantes of
this Land, but should overthrow their altars: and you would
3 not heare my voice: why haue you done this? † For the
which cause I would not destroy them from before your
face: that you may haue enemies, and their goddes may be a
ruine vnto you. † And when the Angel of our Lord spake
these wordes to all the children of Israel: they lifted vp their
voice, and wept. † And the name of that place was called,
the place of weepers, or of teares: and :: there they immo-
6 rated hosts to our Lord. † Iosue therefore dismissed the :: By special
people, and the children of Israel went curretie one into his
dispensation
7 possestion, to obteine: † and they serued our Lord al his
daises, and the daises of the ancientes, of them thiat liued a long
time after him, and knew al the workes of our Lord, which
he had
The people often
he had done with Israel. † And Iosue the sonne of Nun, the
servant of our Lord, died, being a hundred and ten years old,
† and they buried him in the borders of his possession in
Thammath, in the mount Ephraim, on the North side
of mount Gaas. † And all that generation was gathered to
10 to their fathers: and there rose others, that knew not our
Lord, and the workes which he had done with Israel. † And
11 the children of Israel did evil in the sight of our Lord, and
serued Baalim. † And they left out Lord the God of their
12 fathers, that had brought them out of the Land of Egypt:
and followed strange goddes, and the goddes of the peoples,
that dwelt round about them, and adored them: and they
provoked our Lord to anger, † leaving him, and seruing
13 Baal and Ashtaroth. † And our Lord being wrath against Is-
rael, delivered them into the handes of ranfackers: who
14 tooke them and sold them to the enemies, that dwelt round
about: neither could they resift their adversaries: † but whi-
15 ther soever they had meant to goe, the hand of our Lord was
upon them, as he spake, and sware to them: and they were
16 vehemently afflicted. † And our Lord rased vp Judges, 16
that should deliver them from the handes of the wasters: but
neither would they heare them, † fornicating with strange
17 goddes, and adoring them. They did quickly for sake the
18 way, in which their fathers had gone: and hearing the
commandements of our Lord, they did all things contrarie.
† And when our Lord rased vp Judges, in their daies he was
19 moued with mercie, and heard the groanings of the afflicted,
and delivered them from the slaughter of the wasters. † But
after the Judge was dead, they returned, and did much worse
things then their fathers had done, following strange goddes
seruing them, and adoring them. They left not their inven-
tions, and the verie hard way, by which they were accusto-
meyed to walke. † And the furie of our Lord was angrie a-
20 gainst Israel, & said: Because this nation hath made my couen-
ant froutrate, which I had made with their fathers, & hath co-
temned my voice: † I also wil not destroy the nations which
21 Iosue did let alone, and died: † that in them I may trie Israel,
22 whether they wil keepe the way of the Lord, and walke in it,
as their fathers kept it, or no. † Our Lord therefor left al
23 these nations, and would not quickly overthrow them, nei-
ther delivered them into the handes of Iosue.

Chap.
Judges.

Chapter III.

The people associating them selves with Gentiles, against whom they sought to fight, 8. are smitten by strange kings: i.e., but repenting are delivered by Othoniel. 12. Falling again, afflicted, and repenting, 15. are delivered by God, 21. secretly killing Eglon their enemy. 31. After him Sampar defended Israel against the Philistines.

These are the Nations, which our Lord left, that in them he might instruct Israel, and all that had not known the warres of the Chanaanites: † that afterward their children might learn to fight with their enemies, and to be accustomed to warre: † the five princes of the Philistines, and the Chanaanite, and Sidonian, and Heuteite, that dwelt in mount Libanus, from mount Baal Hermon to the ening into Emath. † And he left them, that in them he might trie Israel, whether they would heare the commandements of our Lord, which he had commanded their fathers by the hand of Moses, or not. † Therefore the children of Israel dwelt in the middle of the Chanaanite, and Herite, and Amor- rite, and Pherezite, and Heuteite, and Jebuseite: † and they tooke their daughters to wives, and them Seluves gave their own daughters to their sonses, & serued their goddesses. 7 † And they did evil in the sight of our Lord, and forgot their God, serving Baalim and Astaroth. † And our Lord being wrath against Israel, delivered them into the handes of Cushan Rabathaim the king of Mesopotamia, and they serued him eight yeares. † And they cried to our Lord: who rysed them vp: a saviour, and delievered them, to write, Othoniel the sonne of Cenez, the young brother of Caleb: † and the Spirit of our Lord was in him, and he judged Israel. And he went forth to fight, and our Lord delievered into his handes Cushan Rabathaim the king of Syria, and opprest him.

† And the land rested: † foursie yeares, and Othoniel the sonne of Cenez died. † And the children of Israel added to doe evil in the sight of our Lord: who strengthened against them Eglon the king of Moab: because they did evil in his sight. † And he joyned to him the children of Ammon, and Amalec: and he went and stroke Israel, and possessed the Citie of palmes. † And the children of Israel serued Eglon the king of Moab eighteen yeares: † and afterward they cried to our Lord: who rysed vp vnto them a saviour called Aod, the sonne of Gera, the sonne of Iemini, who vsed both handes
handes for the right. And the children of Israel sent by him presents to Eglon the king of Moab. † Who made him self a two edged sword, having in the midst a hafe in length the palme of a hand, and was girded therwith vnder his caglocke on the right thigh. † And he presented the giftes to Eglon the king of Moab. And Eglon was exceeding grosse. †† And when he had presented the giftes vnto him, he brought his felowe on the way that came with him. †† And returning from Galgal, where the Idols were, he said to the King: I have a secret message to thee ó king. And he commanded silence: and al being gone forth, that were about him, † Aod went in to him: and he sate in a sommer chamber alone, and he said: • A word from God I haue to thee. Who forthwith rose out of his throne. † And Aod put forth his left hand, and rooke the dagger from his right thigh, and fastened it into his bellie †† so mightely that the heft followed the blade in the wound, and was closed vp fast with the most fatte grease. Neither did he plucke out the dagger, but as he had striken so lef it in the bodie: and forthwith by the secrete partes of nature the ordure of the bellie came forth. † But Aod shuttung the doores of the chamber very diligently, and locking them sure, † went out by a posterne doore. And the kinges servantes going in, saw the doores of the chamber shut, and they said: Peraduence he purgeth his bellie in the sommer chamber. † And expecting long til they were ashamed, and seeing that no man did open, they rooke a key: and opening they found their lord on the earth lying dead. † But Aod, whiles they were troubled, escaped, and passed by the Place of Idols, whence he had returned. And he came into Seirath: † and forthwith the trumpet sounded in the mount of Ephraim: and the children of Israel went downe with him, him self going in the front. † Who said to them: Follow me: for our Lord hath deliered our enemies the Moabites into our handes. And they went downe after him, and occupied the fordes of Iordan, which bring ouer into Moab: and they suffered no man to passe: † but they stroke the Moabites at that time, about ten thousand, al stout and strong men, none of them could escape. † And Moab was humbled that day vnder the hand of Israel: and the Land rested eightie yeares. † After him was Samgar the sonne of Anath, who stroke, of the Philisthimes six hundred men with the cultier of a plouge: and he also defended Israel.

See Num. 25. 17.
And the children of Israel added to do evil in the sight of our Lord after the death of Aod, and our Lord delivered them into the hands of Labin the king of Chanaan, which reigned in Asor: and he had a captain of his armie named Sisara, and he dwelt in Haroseth of the gentiles. And the children of Israel cried to our Lord: for he had nine hundred yron hooked chariottes, and for twenty yeres had vehemently oppressed them. And there was one Debbora a prophetesse the wife of Lapidoth, which judged the people at that time. And she sate under a palm tree, which was called by her name, between Ramah and Bethel in the mount of Ephraim: and the children of Israel went vp to her for a judgmen. Who sent, and called Barac the sonne of Abinoem of Cedes in Nepthali: and she said to him: Our Lord God of Israel hath commanded thee, Goe, and lead an armie into mount Thabor, and thou shalt take with thee ten thousand fighting men of the children of Nepthali, and of the children of Zabulon: and I will bring vnto thee in the place of the Torrent Cison, Sisara the prince of the hoste of Labin, and his chariotes, and all the multitude, and will deliver them in thy hand. And Barac said to her: If thou comest with me, I wil goe: If thou wilt not come with me, I wil not goe. Who said to him: I wil goe in deede with thee, but at this time the victorie shal not be imputed to thee, because Sisara shal be delievered into the hand of a woman. Debbora therefore arose, and went with Barac into Cedes.

Who calling vnto him Zabulon and Nepthali, went vp with ten thousand fighting men, hauing Debbora in his companie. And Habet the Cineite was in time past departed from the rest of the Cineites his brethren of Hobab, the cousin of Moses: and had pitched his tentes vnto the valley, which is called Sennim; and was nere Cedes. And it was told Sisara, that Barac the sonne of Abinoem was gone vp into mount Thabor: and he gathered nine hundred yron hooked chariottes, and all his armie from Haroseth of the gentiles.
to the torrent Cison. And Debora said to Barac: Arise, for this is the day, wherein our Lord hath delivered Sisera into thy handes: behold he is thy leader. And Barac went downe from mount Thabor, and ten thousand fighting men with him. And our Lord terrified Sisera, and all his chariotes, and all the multitude in the edge of the sword at the fight of Barac: in so much, that Sisera leaping downe from his chariot, fled a boote, and Barac put downe the chariotes fleeing, and the arme of Haroseth of the gentiles, and all the multitude of the enemies was utterly destroyed. But Sisera fleeing came to the tent of Iahel the wife of Haber the Cinite, for there was peace betwixt Iabin the king of Aser, and the house of Haber the Cinite. Iahel therefore going forth to meete Sisera, said to him: Come into me my Lord, come in, feare not. Who being entred into her tabernacle, and covered of her with a clode, said to her: Geue me, I beseech thee, a little water, for I am very thirsty. Who opened a bottle of milke, and gave him to drink, and covered him. And Sisera said to her: Stand before the dooze of the tabernacle, and when any shal come asking thee, and saying: Is there any man here? Thou shalt say: There is none. Iahel therefore the wife of Haber tooke a nail of the tabernacle, taking with a hammer alfo, and going in secretly, and with silence she put the naile upon the temple of his head, and striking it with the hammer, fastened it into his braine even to the ground: who ioynying tope sleepe and death together, faynted, and died. And behold Barac following Sisera came: and Iahel going forth to meete him, said to him: Come, and I will shew thee the man whom thou seekest. Who when he was entered in unto her, saw Sisera lying dead, and the nail fastened in his temples. Therefore God that day humbled Iabin the king of Chanaan before the children of Israel: which increased daily, and with strong hand oppressed Iabin the king of Chanaan, til they destroyed him.

Chap. V.

The Cantele of Debora and Barac giving thankes after their victorie.

And Debora and Barac the sonne of Abinoem sang in that day, saying:

† You that of Israel have voluntarily offered your lives to peril, † blest our Lord.

† Heare
Debora and Barac. 1

Judges.

3. † Heare your kings, and geue easte ye princes: I am, 2. I am she, that willing to our Lord, I wil chaunte to our Lord; the God of Israel.

4. † Lord when thou wentest out of Seir, and didst passe by the countries of Edom, the earth was moved, & the heauens and cloudes distilled waters.

5. † The mountaines melted before the face of our Lord, and Sina before the face of our Lord God of Israel.

6. † In the daies of Samgar the sonne of Anath, in the daies of Iabel the pathes rested: and they that went by them, walked by wayes.

7. † The valiantes in Israel ceased, and rested: until Debora arose, a mother rose in Israel.

8. Our Lord chose new warres, and the gates of the enemies himselfe suubuered: shield and speare if there appeared among fourtie thousand of Israel.

9. † My hart loueth the princes of Israel: you that of your owne good wil offered your selues to danger, blesse our Lord.

10. † You that ride vpon your faire asses, and sitte in judgement, and walke in the way, speake.

11. † Where the chariottes were crushed together, and the armie of the enimie was suffocated, there let the justices of our Lord be told, and his clemencie toward the valiantes of Israel: then did the people of our Lord goe downe to the gates, and obtayned the principaltie.

12. † Arise, arise Debora, arise, arise, and speake a canticle: Arise Barac, and apprehend thy captiues thou sonne of Abinom.

13. The remnant of the people is saued, our Lord hath sought in the valiantes.

14. Out from Ephraim he destroyed them into Amalec, and after him out from Benjamin into thy peoples O Amalec: Out from Machir there descended princes, and out from Zabulon they that led the armie to fight.

15. † The captaines of Isachar were with Debora, and followed the steppes of Barac, who as it were into a headlong, and bottomles pitte gave himselfe to danger: Ruben being divided against it selfe, there was found contention of courageous persons.

16. Why dwellest thou between the two boundes, that thou mayest heare the whistlinges of the flockes? Ruben being divided.

by imparting spiritual benefites to God, and superiors blesse their subiects. Men blesse God, & the leffe their betteries, by giving thankes, and prayses.

She inculte te thate the must to much more praise God for this victorious, because he forshewed it by her, & by her directed the general captain Barac, left it might be ascribed either to wil dome or valure of anie man.

Those that subdue their bodies to the spiriter ride vpon sayre calles Origen, hom: 6. in c. 5. Juda.
diuised against it self, there was found contention of courageous men.

† Galaad rested beyond Jordan, and Dan gaue him self to 17 shippes: Afer dwelt in the sea shore, and abode in havens.

† But Zabulon and Nepthali offered their liues to death in their countrie of Merome.

† The kings came and fought, the kings of Chanaan fought in Thanac besides the waters of Mageddo, and yet going a praying they tooke nothing.

† From heauen they fought against them: the starres remaining in their order and course, fought against Sifara.

† The torrent of Cifon drew their carcasses, the torrent of Cadumim, the torrent of Cifon: my soule tread downe the strong ones.

† The hooves of the horses fell of, the strongest of the enemies fleeing violently, and falling downe headlong.

† Curse ye the land of Meroe, said the Angel of our Lord: Curse the inhabitantes thereof, because they came not to help our Lord, to aide his most mightie ones.

† † Blessed among women be Isheil the wife of Haber the 24 Cincete, and blessed be she in her tabernacle.

† To him that aske water she gaue milke, and in the phial of princes she offerred butter.

† Her left hand she put to the naile, and her right hand to the smithes hammer, and Stroke Sifara, seeking in his head a place for the wound, and piercing valiantly through his temple.

† † † Between her feete he fell: he failed, and died: he was rowed before her feete, and he lay without life and miserable.

† Looking through a window, his mother howled: & she spake out of a higher chamber: Why lingereth his chariote to come backe? Wherefore are the feete of his waggons slow?

† One szer then the rest of his wiuues, answered these wordes to her mother in law:

† Peraduenture now he diuised the spoyles, and the sayes rest of the women is chosen for him: garments of sundrie colours are deliverd to Sifara for a praye, and diverse furniture is laid together to adorne the neckes.

† So perish all thy enemies O Lord: but they that loue thee, as the Sunne shineth in his ryling, let them glitter.

† And the Land resteth for fourtie yeares.

CHAP.
The people falling against sin, are oppressed by the Midianites. 12. An Angel appearing to Gideon, sendeth him to deliver Israel, 17. confirming his mission by miracle. 25. So he first destroyeth Beals altar. 32. then gathereth an army against Idolaters. 36. and is assured against of God's protection by two miracles in a fleece of woolle.

1 And the children of Israel did evil in the sight of our Lord: who delievered them into the hand of Midian seven years, and they were sore oppressed of them. And they made them equals dennes and loaves in the mountains, and very well felled places to resift. And when Israel had sown, Midian came vp and Amalec, and the rest of the East nations: and pitching their tentes by them wasted all things as they were in the blade vnto the entring of Gaza: and they left nothing at all in Israel that persayned to mans life, not sheepe, not oxen, not asses. For they and all their flockes came with their tabernacles, and like vnto locustes filled all places, an inumerable multitude of men, and of camels, wasting whatsoever they touched. And Israel was sore humbled in the sight of Midian. And he cried to our Lord deiring helpe against the Midianites. Who sent vnto them a man that was a prophet, and he spake: Thus sayeth our Lord the God of Israel: I made you to come vp out of Egypt, and brought you out of the house of servitude, and delivered you out of the hands of the Egyptians, and of all the enemies, that afflictèd you: and I call them out at your entring, and delievered you their land. And I said: I the Lord your God, fear not the goddes of the Amorrheites, in whose land you dwell. And you would not heare my voice. And an Angel of our lord came, and smote under an oke, that was in Ephraim, and persayned to Iosas the father of the familia of Ezri. And when Gideon his sonne did thresh and purge wheate in a winepress, hee Madian, the Angel of our Lord appeared to him, and said: Our Lord be with thee of most valiant of men. And Gideon said to him: I beseech thee my Lord, if our Lord be with vs, why haue these euis apprehended vs? where are his meruellous workes, which our fathers haue told vs, and said: Out of Egypt did our Lord bring us? but now our Lord hath forsaken vs, and delievered vs into the hande of Midian. And our Lord looked toward...
and said: Goe in this thy strength, and thou shalt deliver Israel out of the hand of Madian: know that I have sent thee. 

† Who answering said: I beseech thee, my Lord, wherein shall I deliver Israel? behold my familie is the meanest in Manasses, and I the least in my fathers house. 

† And our Lord said to him: I will be with thee: and thou shalt strike Madian as it were one man. 

† And he said: If I have found, quoth he, grace before thee, give me a signe that it is thou which speakest to me. 

† Neither depart thou hence, til I returne to thee, bringing a sacrifice, and offering:: to thee. 

Who answering: I wil tacie thy coming. 

† Gedeon therefore went in, and boyled a-kidde, and of a bushel of flour baked vnleuened loaves: and putting the flesh in a basket, and the broth of the flesh into a potte, he carried al under the oke, and offered to him. 

† To whom the Angel of our Lord said: Take the flesh and the vnleuened loaves, and put them vp on the rocke, and powre out the broth thereon. 

And when he had done, the Angel of our Lord stretched forth the tippe of the roode, which he held in his hand, and touched the flesh and the vnleuened loaves: and there arose a fyre from the rocke, and consumed the flesh, and the leuened loaves: and the Angel of our Lord vanished from his eyes. 

† 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. 

† And our Lord said to him: Peace be with thee: feare not, thou shalt not die. 

† And Gedeon built there:: an altar to our Lord, and called it, our Lords peace, until this present day. 

And when he was yet in Ephra, which is of the familie of Ezri, that night our Lord said to him: Take a bullocke of thy fathers, and an other bullocke of seuen yeares, and thou shalt destroy the altar of Baal, which is thy fathers: and cut downe the grotte, that is about the altar: and thou shalt build an altar to the Lord thy God in the toppe of this rocke, whereupon thou didst lay the sacrifice: and thou shalt take the second bullocke, and shalt offer an holocauste upon a pile of the wood, which thou shalt cut downe out of the grotte. 

† Gedeon therefore taking to him ten men of his seruantes, did as our Lord had commanded him. But fearng his fathers house, and the men of that citie, he would not doe it by day, but accomplished al things by night. 

† And when the men of that towne were wakened
risen in the morning, they saw the altar of Baal destroyed, and the grouse cut down, and the other bullocke laid upon the altar, which then was built. † They said one to another: Who hath done this? And when they inquired for the author of the fact, it was said: Gedeon the sonne of Ioas did all these things. † And they said to Ioas: Bring forth thy sonne hither, that he may die: because he hath destroyed the altar of Baal, and hath cut downe his grouse. † To whom he answred: Why are you resengers of Baal, that you fight for him? he that is his aduersarie, let him die before to morrow light appeare: if he be God, reuenge he him self, on him that hath rayshed his altar. † From that day Gedeon was called Israbaal, because Ioas had said: Let Baal reuenge him selfe on him, that hath rayshed his altar. † Therefore al Madian, and Amalec, and the east peoples were gathered together, and passing over Jordan, camped in the vaille Iezezrael. † But the spirit of our Lord reuested Gedeon, who founding with a trumpet called together the house of Abiezer, to follow him. † And he sent messengers into Manasses, which it selfe also did follow him: and other messengers into Aser and Zabulon and Nepthali, which mette him. † And Gedeon said to God: If thou save Israel by my hand, as thou hast spoken, † I will put this fleece of woolen on the floore: if there shall be dew in the fleece onlie, and on al the ground driennes, I shall know that by my hand, as thou hast spoken, thou wilt deliver Israel. † And it came to passe. And rysing in the night wringing the fleece, he filled a vessel with the dew. † And he said againe to God: Let not thy surie be angry against me if I tempt once againe, seeking a signe in the fleece. I desire that the fleece onlie may be drye, and all the ground wette with dew.

† And God did that night as he had requested: and there was driennes in the fleece onlie, and dew on all the ground.

Chap. VII.

Gedeon marching with thirtie thousand men, al that are fearful, and that of drinke water knowinge are dimished, & onlie three hundred that drinks little remaine. 9. By a Madianistes dreame Gedeon is encouraged. 16. By a stratageme the enemy is fleusted & overthrown. 24. The Ephraimites kill Oreb and Zeb.

† Therefore Israbaal, which is also Gedeon, rysing in the night, and al the people with him, came to the fontaine that is called Harud, and the campe of Madian was
in the valley on the North side of the high hil. † 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 myne owne force I am delivered. † Speake to the people, and proclaim in al their hearing: He that is fearful and timorous, let him returne. And they departed from mount Galaad, and there returned two and twentie thousand men, and onlie ten thousand remained. † And our Lord said to Gedeon: Yet there is a great multitude, leade them to the waters, and there I wil proue them: and of whom I shal tel thee that he goe with thee, let him goe: whom I shal forbid to goe, let him returne. † And when the people were come downe to the waters, our Lord said to Gedeon: They that shal lappe the water with their tongues, as doeggs are wont to lappe, thou shalt separate them apart: but they that shal drinke bowing downe their knees, shal be on the other part. † The number therefor of them that had lapped water, their hand casting it to their mouth, was three hundred men: and al the rest of the multitude had drunck kneeling. † And our Lord said to Gedeon: In the three hundred men, that lapped water, I wil deliver you, and get Madian in thy hand: but let al the rest of the multitude returne into their place. † Taking therefore victuals and trumpettes according to the number, al the rest of the multitude he commanded to depart to their tabernacles: and him selue with the three hundred gaue him selue to the barrell. And the campe of Madian was beneath in the valley. † The same night our Lord said to him: Arise, and goe downe into the campe: because I have delivered them into thy hand. † But if thou be afraid to goe alone, let Phara thy seruant goe downe with thee. † And when thou shalt heare what they speake, then shalt thy handes be strengthened, and thou shalt goe downe more secure to the enemies campe. He therefor went downe and Phara his seruant into part of the campe, where the watch was of men in armes. † But Madian and Amalec, and all the East peoples lay scattered in the valley, as a multitude of locustes: their camels also were innumerable, as the sand that lieth in the seashore. † And when Gedeon was come, one told his neighbour: a dreame: & in this manner he reported that which he had seen: I saw a dreame, & there seemed to me as it were a hett th loaf of barlie to roll, & to come into the
into the campe of Madian: and when it <b>was</b> come to the tabernacle, it stoke it, and overthrew it, and beate it al flatte

14 with the earth. † He to whom he spake, answered: This is no other thing, but the sword of Gedeon the soune of Ioas the man of Israel. For the Lord hath deliuered Madian into his handes, and al their campe. † And when Gedeon had heard the dreame, and the interpretation thereof, he adored: and turned to the campe of Israel, and said: Arife ye, for our Lord hath deliuered the campe of Madian into our handes. † And he diuided the three hundred men into three partes, and gave them trumpettes in their handes, and emptie pitchers, and lampes in the middes of their pitchers.

17 † And he said to them: What you shal see me doe, that doe ye: I wil enter into part of the campe, and that which I shal do follow you. † When the trumpeter shal sound in my hand, doe you also sound and cri together round about the campe: To our Lord: and to Gedeon. † And Gedeon went in, and the three hundred that were with him, into part of the campe, the watch of midnight beginning, and rayling up the watch men they began to sound with their trumpettes, and to clappe the pitchers one against an other. † And when they sounded in three places round about the campe, and had broken the pitchers, they held the lampes in the left handes, and with the right they sounded the trumpettes, and cried: The sword of our Lord and of Gedeon: † standing euerie one in his place round about the enemies campe. Therfore the whole campe was troubled, and crying out and howling they fled: † and the three hundred men notwithstanding persiisted sounded with the trumpettes. And our Lord sent in the sword in all the campe, and they murdered one an other.

23 † fleeing as farre as Bethsetta, and the brinke of Abelmehula in Tebbath. But the men of Israel of Nepthali, and Aser shoutting together, and al Manasses pursewed Madian.

24 † And Gedeon sent messengers into al mount Ephraim, saying: Come downe to meete Madian, and take the waters before them to Bethbera and Iordan. And al Ephraim shouted, and tooke the waters before them, and Iordan into Bethbera. † And two men that were apprehended of Madian, Oreb, and Zeb: Oreb he slew in the Rocke of Oreb, Zeb in the Presse of Zeb. And they pursewed Madian, carying the heads of Oreb and Zeb to Gedeon beyond the streames of Iordan.
AND the men of Ephraim said to him: What is this that thou didst mean to do, that thou wouldst not call vs when thou didst goe to fight against Midian? Chyding bitterly and almost offering violence. 

To whom he answered: 2. What could I have done like to that, which you have done.

Is not the cluster of Ephraim better than the vintages of Abiezer? Into your handes hath our Lord deliuered the princes of Midian, 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. And when Gedeon was come to Jordan, he passed over it with the three hundred men, that were with him: and for wearies, they could not pursuwe them that fled. And he said to the men of Soccoth: Geue, I beseech you, bread to the people, that is with me, because they are with faint: that we may pursuwe Zeeboe, and Salmana the kings of Midian. The princes of Soccoth answered: Peradventure the palmes of the handes of Zeeboe and Salmana are in thy hand, & therefore thou requirest that we geue bread to thy armie. To whom he said: When our Lord therefore shall haue deliuered Zeeboe and Salmana into my handes, I wilteare your flesh with the thornes, and briers of the desert. And going vp 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. He said therefore to them also: When I shall be returned conquerour in peace, I will destroy this towre. But Zeeboe and Salmana rested with all their armie. For fifteen thousand men were remayingning of all the troupes of the East peoples, an hundred and twenty thousand fighting men and those that drew sword, being slaine. And Gedeon going vp by the way of them, it that
that dwelt in tabernacles, on the East side of Nobe, and Iegbaa, stroke the campe of the enemies, which were secure,
and suspected no mischance. † And Zebee and Salmana fled,
whom Gedeon pursuwing apprehended, al their hoste being
put out of aray. † And returning from the battel before
sunne ryning, † he tooke a boy of the men of Soccoth; and
he asked him the names of the princes and ancientes of Soc-
coth, and he described sequentie seuen men. † And he came
to Soccoth, and said to them: Behold Zebee, and Salmana,
concerning whom you vpbraided me, saying: Peraduenture
the handes of Zebee and Salmana are in thy handes, and
therefore thou desirest that we geue bread to the men that be-
wearie, and are fainte. † He tooke therfore the ancientes of
the citie, and thornes and briers of the desert, and tore them
with the same, and cut the men of Soccoth into pieces.
† The tower also of Phanuel he ouerthrew, killing the inha-
bitantes of the citie. † And he said to Zebee and Salmana:
what manner of men were they, whom you slew in Thabor?
Who answered: Like vnto thee, and one of them as it were
Zebee and the sonne of a king. † To whom he answered: They were
my brethren, the sonnes of my mother. Our Lord liueth, that
if you had saued them, † I would not kil you. † And he said
to Iether his eldest sonne: Arise, and kil them. Who drew not
out his sword: for he was afraid, because he was yet a boy.
ded to destroy
† And Zebee and Salmana said: Doe thou risse, and runne
vpon vs: because according to his age is the strength of a man.
Gedeon rose vp, and slew Zebee and Salmana: and he tooke
the ornamentes and boffes, wherwith the neckes of kinges
were womt to be adorned. † And all the men of Israel
said to Gedeon: † Rule thou ouer vs, and thy sonne, and thy
sonnes sonne: because thou haft deliuered vs from the hand
of Madian. † To whom he said: I wil not rule ouer you,
neither shal my sonne rule ouer you, but our Lord shal rule but Judges &
nouer you. † And he said to them: One petition I request of
you: Geue me the earlettes of your praye. For the Ifmalites
were accustomed to haue golden earlettes. † Who answered:
we wil geue them most willingly. And spreading a mantel s,
on the ground, they cast on it the earlettes of the praye:
† and the weight of the earlettes that he desired, was a thou-
sand five hundred sicles of gold, besides the ornamentes, and
jewels, and purple vellure, which the kinges of Madian were

† †
Abimelech

And Abimelech the sonne of Ieroabaal went into
Sichem, to his mothers brethren and spake to them,
and to all the kinred of the house of his mothers father,
saying: † Speake to all the men of Sichem: whether is better
for you, that seuentie men haue dominion ouer you, al the
sonnes of Ieroobaal, or that one man haue dominion ouer
you? And whiche consider that I am your bone, and your
flesh. † And his mothers brethren spake of him to all the men of
Sichem, al these wordes, and inclined their hartes after Abi-
melech, saying: He is our brother. † And they gave him se-
uentie weight of siluer out of the temple of Baalberit. Who
hyred there with vnto him selfe eddie men and vagabonides,
and they followed him. † And he came into his fathers house
in Ephra, and murdered his brethren the sonnes of Ieroobaal
seuentie
an usurper.

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6 the youngest son of Jeroebal, and was hid. And all the men of Sichem assembled together, all the families of the city of Mello: and they went & made Abimelech king, beside the

7 oak, that stood in Sichem. But which being told to Joatham, he went, and stooed in the toppe of mount Garizim: and lifting vp his voice, he cried, and said: Hear me ye men

8 of Sichem, so as God may heare you. The trees went to anointe a king over them: and they said to the olive tree:

9 Reigne over vs. Which answered: Can I forsaie my fatnes, which both goddes do vse, and men, and come to be promoted among the trees? And the trees said to the Holie

11 figge tree: Come, and take the kingdom over vs. Which answered them: Can I forsaie my sweetenes, and my most sweete fruite, and go to be promoted among the other trees?

12 And the trees spake to the vine: Come, and reigne over vs. Which answered them: Can I forsaie my wine, that is in the vesseles, and go to be promoted among the other trees?

13 And the trees said to the ramnus: Come, and reigne over vs. Who answered them: If in deed you make me your king, Come, and rest under my shadow: but if you meane it not, let there fyre issue forth of the ramnus, and

14 devour the cedars of Libanus. Now therefore, if you have well, and without sinne appointed Abimelech king over you, and have dealt well with Jeroebal, and with his house, and haue requitted him the like for his benefites, who sought for you, and put his life in dangeres, that he might deliver

15 you from the hand of Madian, who now are risen against my fathers house, and have killed his sons eucenteric men

16 upon one stone, and have made Abimelech the sonne of his handmaide king over the inhabitanstes of Sichem, because he is your brother. If therefore you have dealt well, and without fault with Jeroebal, and his house, rejoyse this day in

17 Abimelech, and rejoyse he in you. But if unexpectedly: let there fyre issue forth from him, and consume the inhabitanstes of Sichem, and towne of Mello: and let there fire go forth from the men of Sichem, and from the towne of Mello, and

18 devour Abimelech. Which things when he had said, he fled, and went into Bera: and dwelt there for feare of Abimelech his brother. Abimelech therefore reigned over Israel

23 three yeares. And our Lord sent: a verie euil spirit betwixt Abimelech.
Abimelech and the inhabitantes of Sichem: who began to
detect him, † and to lay the wickednes of the murdering of 24
the seuentie sonnes of Ierobal, and the shedding of their
bloud upon Abimelech their brother, and upon the rest of the
princes of the Sichimites, that had holpen him. † And they 25
sette an ambushment against him on the toppe of the moun-
taines: and whiles they taryed for his coming, they com-
mittted robberies, taking prayses of them that passed by: and it
was told Abimelech. † And Gaal the sonne of Obed came 26
with his brethen, and pised into Sichem. At whose coming
the inhabitantes of Sichem taking courage, † issued forth 27
into the fieldes, wafting the vineyards, and tearing the
grapes: and gathering companies of musicions went into the
temple of their god, and in their bankettes and cuppes cursed
Abimelech, † Gaal the sonne of Obed crying: Who is Abi-
melech, and what is Sichem, that we should suffer him? Is he
not the sonne of Ierobal, and hath made Zebul his servaunt
prince ouer the men of Emor the father of Sichem? Why then
shall we suffer him? † would God that some man would geue 29
this people vnder my hand, that I might take Abimelech out
of the way. And some said to Abimelech: Gather together a
multitude of an armie, and come. † For Zebul the prince of 30
the citie, hearing the wordes of Gaal the sonne of Obed, was
very wrath, † and sent messengers secretely to Abimelech, 31
saying: Behold, Gaal the sonne of Obed is come into Sichem
with his brethren, and rayseth the citie against thee † Arise 32
therefore in the night with the people, that is with thee, and
lie hidde in the field: † and betimes in the morning at sune
rysing, lette vpon the citie. And when he issueth forth a-
gainst thee with his people, do to him what thou shalt be able.
† Abimelech therefore arose with all his armie in the night, and
laide ambushements here to Sichem in foure places. † And 34
Gaal the sonne of Obed went forth, and stoode in the entrance
of the gate of the citie. And Abimelech rose, and al his armie
with him from the place of the ambushmentes. † And when 35
Gaal had seene the people, he said to Zebul: Behold a multi-
tude cometh downe from the mountains. To whom he an-
swered: Thou seest the shadowes of the mountains as it
were heads of men, and with this esmore thou art deceived.
† Againe Gaal said: Behold there cometh downe people from 37
the nauel of the land, and one troupp cometh by the way,
that looketh to the oke. † To whom Zebu said: Where is now thy mouth, wherewith thou dost speake? Who is Abimelech that we should serve him? Is not this the people, which thou didst despise? Go forth, and fight against him.

† Gaal therefore went, the people of the Sichimites looking on, and fought against Abimelech, † who pursued them fleeing, and drive him into the city: and there were slain of his part manie, vnto the gate of the city: † and Abimelech sate in Runa: but Zebul expelled Gaal, and his companions out of the city, neither did he suffer them to abide in it. † Therefore the day following the people went forth into the field. Which being told to Abimelech, † he tooke his armie, and divided it into three troupes, setting ambushments in the fieldes. And seeing that the people came out of the city, he arose, & set upon them † with his owne troupes, oppugning and besieging the citie: and two troupes scattered through the field pursued the adversaries. † Moreover Abimelech al that day oppugned the citie: which he tooke, & killed the inhabitants thereof, and destroyed it, so that he " sowed salt in it. † Which when they had heard that dwelt in the towre of Sichem, they entered into the temple of their god Berith, where they had made a covenant with him, and thereof the place had taken his name, which was exceeding well ensed. † Abimelech also hearing that the men of the towre of Sichem were gathered together, † he went vp 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, doe ye out of hand. † They therefore cutting of boughes from the trees, euerie man as fast as he could, followed their capitaine. Who compassing the forre burnt it: and so it came to paffe, that with the smoke and the fyre a thousand persons were slain, men and wemen together, of the inhabitants of the towre of Sichem. † And Abimelech departing thence came to the towne of Thebes, which compassing he besieged with his armie. † And there was in the middes of the citie an high towre, to the which were fled both men and wemen together, and all the princes of the citie, the gate being shut very strongly, and they standing upon the bartlementes of the towre by the bulwarke.

† And Abimelech coming nere the towre, fought manfully:

VVV

and

:: For more revenge he sowed the citie with salt, which made the ground barren. Theod. g.

17. in lib. Judic.
and approaching to the door, endeavoured to put fire under it:
† and behold one woman casting from aboue a piece of a
millstone, dash'd it against the head of Abimelech, and
brake his brayne. † Who called by and by his esquire, and
† said to him: Draw out thy sword, and strike me: lest perhaps
it be said that I was slaine of a woman. Who doing as he was
commanded slew him. † And when he was dead, all that
were with him of Israel, returned into their seats: † and
God repayed the evil, that Abimelech had done against his
father, killing his sennentie brethren. † The Sichemites were
also rewarded for that which they had wrought, and the
curse of Ioatham the sonne of Jerobaal came upon them.

ANNOTATIONS.

CHAP. IX.

Vngrateful people render injuries for benefits.

Invidia promotes wicked men to authority.

Abimelech a figure of Antichrist.

8. The trees went to anointaking.] According to the historic Ioatham God's youngest sonne, by a parable most wofull, expostulate the injuries done by the Sichemites to his fathers house, in preferring a base bound woman sonne, and cruelly murdering the rest of his sonnes: who with much travel, and many dangers of his owne life, had delivered them from seruitude. But in the spiritual sense, which (as the ancient fathers note) is chiefly intended, Idolaters and Heretikes are reproved, who rather accept of unwarted servitors, that will serve their licentious appetites, and mantaine vice and wickedness, then to be ruled by just and lawful Superiors, appointed by Gods ordinance, induced with grace of the Holy Ghost (signified by the olive trees) such as bring forth wholesome virtues (signified by the figg trees) and are replenished with admirable for-titude (signified by the vine tree) and in their places set vp base, ambitious, cruel, and rabbed spirits, signified by the bramble, or brier. Thus Nemrod, Abimelech, Mahomer, and innumerable other tyranies have beene advanced, & especially Antichrist shall be extolled above all that is called God, or worshipped, and they shall most cruelly persecute Catholicos, that will not conforme themselves to his proceedings. But in fine (as here is presfigured in Abimelech) shall that rise against this bramble Antichrist, and shall denounce him and all his together. S. Beda. q. 12. c. 6.

CHAP. X.

Thola ruled in Israel twenty three years, 3. lye twenty two. 6. The people fell againe to idolatry, were afflicted by the Philistines, and Ammonites. 10. they cried 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 idoles, he hath compeition of them.

AFTER Abimelech there arose Ruler in Israel Thola the sonne of Phuath the uncle of Abimelech, a man of Israel, which dwelt in Samir of mount Ephraim; † and judged Israel.
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Israel three and twenty years, and died and was buried in Samir. After him succeeded Iair the Galaadite, who judged Israel for two and twenty years, having thirtie sonses sitt-ting upon thirtie asshe coltes, & princes of thirtie cities, which of his name were called Hauoth Iair, that is, the townes of Iair, until this present day in the Land of Galaad. And Iair died; and was buried in the place, which is called Camon. But the children of Israel ioyning new sinnes to their old, did eui in the sight of our Lord, & servied the Idols, Baalim and Astaroth, & the goddes of Syria and of Sidon and of Moab and of the children of Ammon and of the Philis-himes: and they left our Lord, and did not servie him. Against whom our Lord being wrath, deliered them into the handes of the Philisihisms and of the children of Ammon. And they were afflicted, and sore opressed for eightene yeares, al that dwelt beyond Jordan in the Land of the Amorrheite, which is in Galaad: in so much, that the children of Ammon passing over Jordan, wasted Iudas and Benia-min and Ephraim: and Israel was afflicted exceedingly. And crying to our Lord, they said: We have sinned to thee, because we have forsaken our Lord God & have servied Baalim. To whom our Lord spake: Have not the Egyptians and the Amorrheites, and the children of Ammon and the Phi-lisihisms, the Sidonians also and Amalech and Chanaan oppressed you, & you cried to me, and I deliered you out of their hand? And yet you have forsaken me, and have worshipped strange goddeses: thersore I wil not adde to delier you any more: goe and inuocate the goddeses which you have chosen: let them delier you in the time of distress. And the children of Israel said to our Lord: We have sinned, tender to vs whatsoever pleaseth thee: only now delier vs. In saying which thinges, they threw away out of their coastes all the Idols of strange goddeses, and servied our Lord God: who sorowed for their miseries. Therefore the children of Ammon crying together pitche their tentes in Galaad: against whom the children of Israel being assembled camped in Maspha. And the princes of Galaad said euerie one to their neighbours: Who of vs shal first beginne to fight against the children of Ammon, shal be the duke of the people of Galaad.
Iephthe reiected by his brethren, is intreated by the ancients of Galaad to returne and fight for them against the Ammonites. 12. With whom he first pleaded the cause of Israel by just reasons, 26. and long prescrition. But they persisting obstinate, he (30. inconsiderately vowing) 32. overthrew them, 34. and sacrificeth his only daugher.

There was at that time Iephthe the Galaadire a most valiant man and a warier, the sonne of a woman that was

an harlot, who was borne of Galaad. 1 And Galaad had a 2 wise of whom he had sonnes: who after they were grown, cast out Iephthe, saying: Thou cant not be heyre in the house of our father, because thou art borne of another mother.

1 Whom he fleeing and annoyng, dwelt in the Land of Tob: 3 and there were gathered to him needie men, and thecuthe, and followed him as their prince. 4 1n those daies the children of Aminon fought against Israel. 5 who pressing for upon them, the ancients of Galaad went to take Iephthe out of the Land of Tob to helpe 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 necessitie. 8 And the princes of Galaad said to Iephthe: For this caurse be we now come to thee, that thou goe forth with vs, and fight against the children of Ammon, and be the captain of all that dwell in Galaad. 9 Iephthe also said to them: If you be come to me sincerely, that I should fight for you against the children of Ammon, and if our Lord deliuer them into my handes, shall I be your prince? 10 Who answered him: Our Lord which hearet these things, him selfe is mediator and witness that we wil doe as we haue promised.

1 Iephthe therafore went with the princes of Galaad, and all the people made him their prince. And Iephthe spake at his wordes before our Lord in Maspha. 12 And he sent messengers to the king of the children of Ammon, which should lay in his person: What is between me and thee, that thou art come against me, to wast my Land? To whom he answered: Because Israel tooke my land, when he ascended out of Egypt, from the coasts of Arnon vnto Iacob and Iordan: now therefore with peace restore the same to me. 13 By whom Iephthe 14 againe lent word, and commanded them that they should say to the
to the king of Ammon: † Thus sayth Iephthe: Israel did not take the Land of Moab, nor the Land of the children of Ammon: † but when they ascended out of Egypt, he walked through the desert unto the Red Sea, and came into Cades. † And he sent messengers to the king of Edom, saying: Suffer me that I may passe through thy land, who would not condescend to his request. He sent also to the king of Moab, who also him selfe conftemned to give passage. He abode therefore in Cades, † and compassed the Land of Edom at the side, and the land of Moab: and came against the East quarter of the Land of Moab, and camped beyond Arnon: neither would he enter the bounds of Moab: for Arnon is the border of the Land of Moab. † Israel therefore sent messengers to Schon the king of the Ammortheites, who dwelt in Hebron, and they said to him: Suffer me to passe through thy land unto the river. † Who also him selfe despising the words of Israel, suffered him not to passe through his borders: but gathering an infinite multitude went forth against him into Iafa, and resifted strongly. † And our Lord delivered him into the handes of Israel with all his armie, and hestroke him, and possessed all the Land of the Ammortheite the inhabiters of that countrey, † and all the coasts thereof from Arnon unto Iaboc, & from the wilderne vnto Iordain. † Our Lord therefore the God of Israel subuerred the Ammortheite, his people of Israel fighting against him, and wilt thou now possess his land? † Are not those things which Chamos thy God possessed, dew to thee by right? But the things that our Lord God hath obteyned conquerour, shall come to our possession: vnlesse perhaps thou be better then Balac the sonne of Sepher the king of Moab: or canst shew, that he wrangled against Israel, and fought against him, † when he dwelt in Hebron, and the little townes thereof, and in Aroer, and the townes thereof, or in all the cities were Iordain, for three hundred years. Wherefore haue you so long attempted nothing for reclamation? † Therefore I doe not sinne against thee, but thou dost euil against me, denouncing me vnjust warres. Our Lord be judge the arbiter of this day betwixt Israel, and betwixt the children of Ammon. † And the king of the children of Ammon would not harken to the words of Iephthe, which he sent him by the messengers. † Therefore the spirite of our Lord came vpon Iephthe, and circuiting Galaad, and Manasses,
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Maaspa also of Gaalaad, and thence passing to the children of Ammon, he vowed a vow to our Lord, saying: If thou wilt deliver the children of Ammon into my hands, I will offer a holocaust to our Lord. And Iephte passed to the children of Ammon, to fight against them: whom our Lord delivered into his hands. And he broke from Aroer till thou came to Mennith, twenty cities, and as far as Abel, which is sitten with vineyards, with a very great plague. And the children of Ammon were humbled by the children of Israel. But Iephte returning into Maaspa to his house, his onlie begotten daughter mette him with tymbrels and daunces, for he had not other children. Whom when he saw, he rent his garments, and said: Wo is me my daughter thou hast deceived me, and thy selfe art deceived: for I have opened my mouth to our Lord, and I can doe no other thing. To whom he answered: My father, if thou hast opened thy mouth to our Lord, do vnto me whatsoever thou hast promised, the revenge and victorie of thyne enemies being granted to thee. And she said to her father: This only graunt me which I desire: Suffer me that two monethes I may goe about the mountaines, and bewaye my virginitie with my felowes. To whom he answered: Go. And he dismissed her two monethes. And when she was gone with her felowes and companions, she mourned her virginitie in the mountaines. And the two monethes being expired, she returned to her father, and he did to her as he had vowed, who knew not man. Thence forth a fashion in Israel, and a custome was kept: that after the compass of a yeare the daughters of Israel assemble together, and mourn the daughter of Iephte the Gaalaadite foure dayes.

**Annotations. Chap. XI.**

59. Did he do as he had vowed? Whether Iephte did we or no in sacrificing his daughter, having vowed to offer in sacrifice whatsoever he did first meet him returning with victorie, as it hapened he did, is a great and hard question. Faith S. Augustin (q. 49. lib. 1. Judic.) and not easily decided, the holie scripture neither approving nor reproving his act. Nevertheless by conference of other scriptures and discourse of reason, he judgeth it most probable that Iephte offended in vowing of other scriptures and discourse of reason, he judgeth it most probable that...
Iephte offended in vowing without special warrant from God, to sacrifice, that vndiscernly: which by the law was notinousably els himself not in performing his vow, but But in per rather pacified God thereby, whose will itemed to be, that for punishment of forming his sinne he should sacrifice his daughter, because by his divine providence the vow as anci-

fist mette him: and the omission might rather have beene for his natural love en fathers towards his onlie child, then for the valutulnes of the sacrifice: seeing it once thine more pleased God to command Abraham to immolate his onlie Isaac, though when probable.

it came to execution, he forbode the fame, appointing another house in place of the childe, which here he did not. Neither was it intiuious to the daughter, being she, as almanke, must once die when God appointeth. Yet further she offered herself freely (which seemed to be by Gods indiitcet willingness her father to do to her whatsoever he had promised to God. This is the summe of S. Aquinas large discouer. Likewise S. Ambrose (ib. 3. de Officis c. 12. ) suppofeth assuredly that this prince Iephte offended in vowing vndisquietly, for it also repented him, when his daughter first mette him: yet that with godlie fere and desire he performed to his owne bitter paine that which he had promis- ed instituting an anueraire lamenation of his daughter, for a warning to posterity of more circumspection in making vowes. S. Hierom also (ib. ad advers. ionian.) approveth their opinion that say: It was Gods ordiance Iephte S. Hierom. should feel the error of his vndisquiet vow, by the death of his daughter, for a document to others. The very same teacheth S. Chrysostom. (no. 14. ad pop. Antioch.) that God would have this thing to be thus punished, that others might be warned from vowing the like. S. Gregoire Nazianzen (civit. de Macta. biv.) preferring the martyrdom of the seven brothers and their mother, be- for this sacrifice of Iephte as more adorx, and more harmless, yet condemneth S. Gregorie not this, but receueth it among other commendable acts. Theodorret Nazianzen. (q. 19. in judic.) and al the aforesaid fathers do highly commend the daugh- ters promisses in offerig her selfe to be sacrificed, which either much exten- quated her fathers fault, or wholly justifid his fact. Thus the ancient fathers moderate their censures. Yet a new gloffer of the English Bible without superflu- sayeth, that by his sinfull vow, and wicked performance his vices were disscercd; and againe, that he was overcome with blinde cesse, not considering whether the vow was lawful or no.

CHAP. XII.

Ephraimtes rising against Iephte, fourtie two thousand of them are slaine. 8.

Abisan is Ind. 11. After him Abitalon 13. Then Abdon.

1 But behold in Ephraim there arose a sedition. For they palling against the North, said to Iephte: Going to fight against the children of Ammon, why should thou not cal vs, that we might goe with thee? Therefore we will burne thy house. † To whom he answered: I and my people were at great struphe against the children of Ammon; and I called you, that you should ayde me, and you would not doe it. † Which I seeing, put my life in myne owne handes, and passed to the children of Ammon, and our Lord deliuered them into my handes. What have I deliuered, that you rise against me in battel. † Therefore al the men of Galaad being called to him, he sought
he fought against Ephraim: and the men of Galaad stroke Ephraim, because he had said: "Galaad is a fugituitie of Ephraim, and dwelleth in the midst of Ephraim and Manasses. † And the Galaadites took the fordes of Iordan, by which Ephraim was to returne. And when there had come to the same one of the number of Ephraim, fleeing, and had said: I beseech you let me passe: The Galaadites said to him: Art thou not an Ephraite? Who saying: I am not: † they asked him: Say then Schibboleth, which is interpreted an Eare of corne. Who answered, Schibboleth, not being able by the same letter to expresse, an ear of corne. And immediately being apprehended they killed him in the very passage of Iordan. And there fell at that time of Ephraim two and fourtie thousand. † Therfore Iephte the Galaadite judged Israel six yeares: and he died, and was buried in his citie of Galaad. † After him Abesan of Bethlehem judged Israel: † who had thirtie sonnes, and as manie daughters, which he sent abroad, gave to husbands, and took the wines for his sonnes of the same number, bringing them into his house. Who judged Israel seven yeares: † and died and was buried in Bethlehem. † To whom succeeded Ahialon a Zibulonite: and he judged Israel ten yeares: † and he died and was buried in Zabulon. † After him Abdon judged Israel, the sonne of Illa a Pharethonite: † who had fourtie sonnes, and of them thirtie ne- phewes, mounting upon seuentie asse coltes, and he judged Israel eight yeares: † and he died, and was buried in Phara-thon of the Land of Ephraim, in the mount of Amalec.

**CHAP. X III.**

The people fals againe to idolatrie, and are afflicted by the Philisthims. 3. An Angel fortelleth Manue his wife, that she shall have a sonne, and that he shall be a Nazareite from his birth. 11. conformeth the same to Manue. 16. They offer sacrifice to God. 24. The child is borne, called Samson, and blessed of God.

And againe the children of Israel did evil in the sight of our Lord: who delivered them into the handes of the Philisthimes fourtie yeares. † And there was a certaine man of Saraa, and of the flocke of Dan, named Manue, hauing a wife barren. † To whom an Angel of our Lord appeared, † and said to her: Thou art barren and without children: † but thou shalt conceive & beare a sonne: † beware therefore that...
thou shalt drink no wine & sicer, nor eate any vnclene thing:; Abstinence not only from things vnclene by the law, but also from wine and sicer was a preparation to the child, who should abide from them all his life.

3. because thou shalt conceive and beare a sonne, whose head the razer shal not touch: for he shal be a Nazareite of God, from his infancie, and from his mothers wombe, and he shal beginne to deliver Israel from the handes of the Philisites. Who, when she was come to her husband, said to him: A man of God came to me, having an Angelical con- tenance, 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: but this he answered: Behold thou shalt conceive and beare a sonne: beware thou drinke not wine, nor sicer, and that thou eate not any vnclene thing: for the child shal be the Nazareite of God from his infancie, and from his mothers wombe until the day of his cripte rule of death. Manue therefor prayed to our Lord, and said: I beseech thee o Lord, that the man of God, whom thou didst send, may come againe, and teach vs what we ought to doe concerning the child, that shal be borne. And our Lord heard Manue praying, and the Angel of our Lord appeared againe to his wife sitting in the field, but Manue her husband was not with her. Who when she had seene the Angel, hastened, and ranne 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 comming to the man, said to him: Art thou he that didst speake to the woman?

12. And he answered: I am. To whom Manue, when said he, thy word shal be fulfilled, what wilt thou that the child doe?

13. or from what shal he kepe him self? And the Angel of our Lord said to Manue: From all things, which I haue spo- ken to thy wife, let him restraine him self: and whatsoever growth of the vineyard, let him not eate: wine and sicer let him not drinke, let him not eate any vnclene thing: and whatsoever I haue commanded her, let him fulfill and kepe.

14. And Manue said to the Angel of our Lord: I beseech thee that thou condescend to my petitions, and let vs make thee a kidde of goates. To whom the Angel answered: If thou contraine me, I will not eate thy breade: but if thou wilt make holocaust, offer it to our Lord. And Manue knew not that it was an Angel of our Lord. And he said to him: What is thy name, that, if thy word shal be fulfilled, we may honour thee? To whom he answered: Why askest thou dispensation, my name,
my name, which is meruelous? † Manue therefore tooke a 19 kidde of the goates, and the libamentes, and put them vpon a rocke, offering to our Lord, who doeth meruelous things: and he and his wife looked on. † And when the flame of 20 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 flatte on the ground, † and the Angel of 21 our Lord appeared to them no more. And forthe with Manue understood that it was an Angel of our Lord, † and he said to 22 his wife: Dying we shall die, because we have seen God. † To whom his wife answered: If our Lord would have kil- 23 led vs, he would not have taken of our handes holocaustes and libamentes, neither would he haue shewed vs, these things, nor haue told us these things that are to come. † She 24 therfore bare a sonne, and called his name Samson. And the child grew, and our Lord blessed him. † And the Spirit of 25 our Lord began to be with him in the campe of Dan betwixt Saraa and Esthaol.

ANNOTATIONS.

CHAP. XIII.

10. The man hath appeared. † Al ancient fathers and Catholique writers say, this was an Angel, which appeared in the forme of a man, and it is plaine by the text. Yet some protestantes will have this person to be Christ, the eternal word of God, VVho afterwardes became man. And nevertheless where by & by (v.16.) he admonished Manue to offer sacrifice to God, they note that he bought not his owne honour but God's, whose messenger he was: either plainly contradicting themselves, or else teaching Arianisme, as though the Sonne of God were not God, or inferior to God the Father.

CHAP. XIII.

Samson desirous to marrie a Philisbime woman s. by the way killeth a lion. 8. In whose mouth after few days, finding honey, 11. he proposeth therof a riddle to the Philisbims for a Wager: 15. which reeling to his wife, she tellet him to his aduersaries. 19. He killeth and spoyleth thristie men, so payeth the wager: and his wife taketh another man.

Samson therefore went downe into Thammatha, and saw there a woman of the daughters of the Philisbims, 3. and told his father and his mother, saying: I saw a woman in Thammatha of the daughters of the Philisbims; which I beseech you take for me to wife. † To whom 3 his
Samson.

his father and mother said: "Is there not a woman among the daughters of thy brethren, and in all my people, that thou wilt take a wife of the Philistihims, which are uncircumcised? And Samson said to his father: Take this for me:
because she hath pleased mine eyes. But his parentes knew
not that the thing was done of our Lord, and he sought an
occasion against the Philistihims, for at that time the Philis-
thihims had dominion over Israel. 
† Samson therefore went
downe with his father and mother into Thammatha. And
when they were come to the vineyards of the towne,
there appeared a lions whelpe cruel, and roaring, and mette
him. † And the Spirit of our Lord came upon Samson,
and he tore the lion, as if he should teare a kidde into peeces,
hauling nothing at al in his hand: and this thing he would not
tell to his father and mother. † And he went downe and
spake to the woman, that had pleased his eies. † And after
some dayes returning to take her, he went aside to see the
carssse of the lion, and behold there was a swarme of bees
in the mouth of the lion and a honie combe. † Which when
he had taken in his handes, he did eate in the way: and co-
ming to his father and mother, he gave them part, who also
them selues did eate: neither would he for all that tel them,
that he had taken the honie from the bodie of the lion.

† His father thersfore went downe to the woman, and made
his sonne Samson a feast for so yong men were accuso-
ined to doe. † When the citizens thersfore of that place had
scene him, they gave him thriett companions to be with
him. † To whom Samson spake: I wil propose you a riddle,
which if you shal solue me within the seuen dayes of the
feast, I wil geue you thriett sfindones, and as many coates:
† but if you shal not be able to solue it, you shal geue
me thriett sfindones, and cotes of the same number. Who
answered him: Propound the riddle, that we may heare it.

† And he said to them: Out of the eater came forth meate,
and out of the strong issued forth sweetenes. neither could
they for three dayes solue the proposition. † And when the
seventh day was come, they said to the wife of Samson:
Speake to thy husband, and vs persuafion to him, that he
tel thee what the riddle signifieth. Which thing: "if thou
wilt not doe, we wil burne thee, and thy fathers house: have
you thersfore called vs to the bridial that you might spoyle vs?"

WWW 2 † Who

::By threats they made her betray her
Judges.

Samson.

Who shed tears before Samson, and complained saying: Thou hast me, and louest 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? The seven days therefore of the feast he wept before him; and at the length the seventh day for that she molested him he expounded it. Who immediately told her countrie men.

And they told it him the seventh day before the going downe of the sunne: What is sweeter then honie, and what stronger then a lyon? Who said to them: If you had not ploughed with my hayser, you had not found out my proposition. The Spirit therefore of our Lord came upon him, and he went downe to Ascalon, and stroke there thirtie men, whose garments being taken away he gave to them, that had solaced the problem. And being exceeding wrath he went vp into his fathers house: but his wife took a husband to one of his freindes and bridal companions.

Chap. XV.

Samson tying firebrands to foxes tayles burneth the Philisthimes corne. They burne his wife and her father. He beastes them and kildeth himselfe. His owne countrimen to get peace with the Philisthimes, take and bind him, so meaning to deliver him. But he breaketh the cordes, and with the iarm bone of an ass killeth a thousand of his enemies. Exceeding deadly, is refreshed with water, from the tooke of the same iawe.

And after a certaine time, when the dayes of wheare 1 harvest were at hand, Samson came, meaning to visit his wife, and he brought her a kidde of goates. And when he would enter into her chamber as he was wont, her father prohibited him, saying: I thought that thou hadst hated her, and therefore I delivered her to thy freind: but she hath a sister, which is youger & fayrer then she, let this be thy wife in stead of her. To whom Samson answered: From this day there shall be no fault in me against the Philisthimes: for I will doe you evils. And he went, and caught three hundred foxes, and he coupled them tayle to tayle, and tyed fire brandes in the middes: which kindling with fyre, he let them goe, that they might burne abroad e hither and thither. Who immediately went on into the corne of the Philisthimes.

Which
Samson.

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 olive pl. ✠ And the Philistines said: Who hast done this thing? To whom it was said: Samson the sonne in law of the Timnathate: because he tooke his wife, and gave her to an other, he hath wrought these things. And the Philistines went vp, and burnt both the woman and her father. ✠ To whom Samson said: Although you have done these things, notwith standing yet will I require revenge of you, and then I will rest. ✠ And he stroke them with a great plague, so that astonied they laid the calf of the leg upon the thigh. And going downe he dwelt in the cave of the rocke Etam. ✠ Therefore the Philistines going vp into the Land of Judah came in the place, which afterward was called Lechi, that is, the jaw bone, where their army was spread abroad.

✠ And they of the tribe of Judah said to them: Why are you come vp against vs? Who answered: That we may bind Samson, we are come, and may repay him the things that he hath wrought against vs. ✠ There went downe therefor three thousand men of Judah, to the cave of the font Etam, and said to Samson: knowest not thou that the Philistines reign what vs? Why wouldst thou do this thing? To whom he said: As they did to me so haue I done to them. ✠ To bind thee, quoth they, we are come, and to deliuer thee into the bands of the Philistines. To whom Samson: Swear me, quoth he, & promise me that you kill me not. ✠ They said: We will not kill thee, but will deliuer the bound. And they bound him with two new cordes, and tooke him from the rocke Etam. ✠ Who when he was come to the place of the 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 favour of fyre, so the bands wherein he was bound, were dissipated and loosed. ✠ And finding a jaw bone, to witte, the jaw bone of an ass, which lay there, catching it, he slew with thouand men, and said: In the jaw bone of an ass, in the jaw of the colt of the asses haue I destroyed them, and haue strooke a thousand men. ✠ And when he had ended these wordes singing, he threw the jaw bone out of his hand, and called the name of that place Ramathlechi, which is interpreted the

VVV

lifting
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.

Samson entwined in a citie taketh away the gates, and carieth them on his shoulders into a mountaine. 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 Philisthims.

He went also into Gaza, and saw there a woman that was a harlot, and went in vnto her. 7. Which when 2 the Philisthims had heard, and it was bruted among them, that Samson was entered into the citie, they compassed him, keepers being sette in the gate of the citie: and there al the night wayting with silence, that in the morning they might kill him going out. 9. But Samson slept vntil midnight, and 3 then arising he 4 tooke both the leaues of the gate, with their postes and locke, and laying them on his shoulders, caried them to the toppe of the mountaine, which looketh toward Hebron. 10. After these things he loued a woman, 4 which dwelt in Valley Sorec, and she was called Dalila. 11. And the princes of the Philisthims came to her, and said: 5 Deceive him, and learne of him, wherein he hath so great strength, and how we may be able to overcome him, and being bound to affligh him. Which if thou shalt doe, we wil geue thee euerie one a thousand and an hundred peeces of siluer. 7 Dalila therfore spake to Samson: Tel me, I beseech thee, wherein thy greatest strength is, and what it is wherewith being bound thou canst not breake forth. 7 To whom Samson answered: If I shal be bound with seuen cords of sinewes not yet drie, and myffe as yet, I shall be weake as other men. 7 And the princes of the Philisthimes brought 8 vnto
unto her seuen cordes, as he had said: with the which she
bound him, ambushementes lying secretly in wayteneere
her, and in the chamber expecting the end of the thing, and
she cried to him: The Philisthijms vpon thee Samson. Who
brake the bandes, as if a man should breake a thread of toe
twyned with spittle, when it hath taken the fawor of fyre:
and it was not known wherein his strength was. " And
Dalila said to him: Behold thou haft deluded me, and haft
spoken false: now at the least tel me wherewith thou mayest
be bound. " To whom he answered: If I shal be bound with
new cordes, that were neuer occupied, I shal be weake, and
like to other men. " With the which Dalila againe bound
him, and cried: The Philisthijms vpon thee Samson, ambulancements being prepared in the chamber. Who did so breake
the bandes as threads of linnen cloth. " And Dalila said to
him againe: How long deceuwest thou me, and speakest false?
Selle wherewith thou mayest be bound. To whom Samson
answered: If thou platte seuen heares of my head with a
heare lase, and fasten a nayle tyed round about them in the
ground, I shal be weake. " Which when Dalila had done,
she said to him: The Philisthijms vpon thee Samson. Who
rysing vp from sleepe drew out the nayle with the heares and
the heare lase. " And Dalila said to him: How dost thou say
that thou louest me, whereas thy mind is not with me? These
three times thou haft lied to me, & wouldest not tel wherein
thy greatest strengthe is. " And when she molested him, and
continually hong vpon him for many daies, not gueing him
space to rest, his soule saynted, and was wearied euen vnto
death. " Then opening the truth of the thing, he said to her:
There never came yron vpon my head, because I am a Naza-
reite, that is to say, consecrated to God from my mothers
wombe: if my head shal be shauen, " my strengthe shal de-
part from me, and I shal fayle, and shal be as other men."
" And she seing that he had confessed to her al his minde,
sent to the princes of the Philisthijms and willed them: Come
vp yet once more, for now he hath opened his hart to me.
Who went vp taking with them the money which they had
promised. " But she made him to sleepe vpon her knees, and
to lay his head in her bosome. And she called a barber, and
shaued his seuen heares, and beganne to druide him away, and
thrust him from her: for immediately the strengthe departed
from
from him: and she said: The Philisthijms vpon thee Samson, who awaking from sleepe, said in his mind: I wil goe forth as I did before, and will make my self, not knowing that our Lord was departed from him. Whom when the Philisthijms had apprehended, forth with they plucked forth his cies, and led him to Gaza bound with chaynes, and being shut vp in prison they made him grinde. And now his heares had begone to grow againe, and the princes of the Philisthijms assembled in one, that they might immolate magnifical hostes to Dagon their god, and might feast, laying: Our God hath deliuered our enemie Samson into our handes. Which thing the people also seing, prayed their god, and said the same things: Our God hath deliuered our aduersarie into our handes, who destroyed our countrey, and killed yerie manie. And rejoysing through out their bankelettes, when they had now taken their good cheere, they commanded that Samson should be called, and should play before them. Who being brought out of prison played before them, and they made him to stand between two pillers. Who said to the servaunt that governed his steppes: Suffer me to touch the pillers, on which at the house stayeth, and let me leane vpon them, and rest a little. And the house was full of men and women, and there were al the princes of the Philisthijms, also from the roose and higher part, about three thousand of both sexe beholding Samson playing. But he inuocating our Lord, said: Lord God remember me, & restore now to me myne old strength, my God, that I may requenge me of myne enemies, and for the losse of two cies may receive one requenge. And taking both the pillers, on which the house rested, and holding the one in his right hand, and the other in his left, he said: "Let me die with the Philisthijms. And the pillers being strongly shaken, the house fell upon all the princes, and the rest of the multitude, that was there: and he killed manie more dying, then before he had killed liuing. And his brethren going downe and at his kindred, they tooke his bodie, and buried it between Saraa and Ethbaal in the sepulchre of his father Manue, and he iudged Israel twenty yeares.

**Annotation's. Chap. XVI.**

Samson excused in killing

Let me die with the Philisthijms. ] Manie things do iustifie Samsones fact in killing himself with the Philisthijms. First it appeareth by the miracle, that

God
God directly and extraordinarily concurred by restoring in that moment his selfe with admirable strength, that he could pull downe two such pillars. And concomitantly we may gather, that God inspired his mind to attempt this fact, and so he carried it out, but obeyed God herein: as S. Augustin in Notech. B. I. c. 21. & 26. de spirit. Dre. Secondly he was moved with zeal of God's honour, hearing the idolaters praise their false god Dagon. Thirdly, he had a good and pure intention to revenge him selfe for God's more glory, praying to him for restoration of strength. Fourthly he did not directly desire to kill himselfe, but to kill the Philistines, though himselfe must also die with them. And in this act especially he was a figure of Christ, who chiefly by his death conquered his enemies.

Chap. XVII.

Michas and his mother cause a graven, and a molten idol to be made of siluer. The third part, of certaine accidentes which happened in the time of the Judges.

1 There was at that time a certaine man of mount Ephraim named Michas, who said to his mother:
2 The thousand and hundred siluer peeces, which thou hadst separated to thy selfe, and concerning the which thou didn't declare in my hearing, behold I haue, and they are with me.
3 To whom she said: Blessed be my sonne to the Lord. He therefore rendred them to his mother, who had said to him: I haue consecrated and vowed this siluer to the Lord, that my sonne may receiue it of my hand, and make a graven and molten thing an image or forme made in mettle for a god, and was called, v. s. was in dede an idol of Gentilitie, and nothing at all against sacred Images of Christ and his Saints in the Catholique Church, where of more is noted. Gen. 31. Exo. 20.
4 A graven and molten thing, an image or forme made in mettle for a god, and was called, v. s. was in dede an idol of Gentilitie, and nothing at all against sacred Images of Christ and his Saints in the Catholique Church, where of more is noted. Gen. 31. Exo. 20.
5 A graven and molten thing, an image or forme made in mettle for a god, and was called, v. s. was in dede an idol of Gentilitie, and nothing at all against sacred Images of Christ and his Saints in the Catholique Church, where of more is noted. Gen. 31. Exo. 20.
Michas said: Abide with me, and be to me a father and a priest, and I will give thee twenty shekels of silver pieces, and double thereof, and the things that be necessary for the service. He was content, and abode with the man, and was set into him as one of his sons. And Michas filled his hand, and had the young man for a priest with him, saying: Now I know that God will do me good: having a priest of the Levitical kind.

CHAP. XVIII.

First sending spies to discover six hundred armed men of the tribe of Dan to seek possession. By the way they take the idol, and idolatical priest from Michas. Surprise the town of Lais, and there set vp idolatry.

In those days there was not a king in Israel, and the tribe of Dan sought possession for it false, that it might dwell therein: for until that day it had not received a lot among the other tribes. Therefore the children of Dan sent five men of their flocke and family most valiant from Saraa and Escaol, that they might view the land, and diligently behold it, and they said to them: Go up, and consider the land. Who going forward when they were come into mount Ephraim, and had entered into the house of Michas, they rested there: and knowing the voice of the young man the Levite, and vsing his lodging, they said to him: Who brought thee hither? What dost thou here? For what cause wouldst thou come hither? Who answered them: These, and these things hath Michas done to me, and hath hired me for wages to be his priest. And they desired him that he would consult the Lord, that they might know whether they should go on a prosperous journey, and the thing should have effect. Who answered them: Go in peace: The Lord regardeth your way, and the journey that you goe. The five men therefore going came to Lais, and they saw the people dwelling in it without any fear, according to the custom of the Sidonians, secure and quiet, no man at al resisting them, and of greate riches, and separated farre from Sidon and from al men. And returning to their brethren in Sarra and Escaol, and asking what they had done they answered them: Arise, and let vs goe vp to them: for we haue seen the land exceeding rich and plentiful: neglect not, slacke not: let vs goe, and possesse it, it will be no labour.

We
Judges

10. We shall enter vnto them being secure, into a most large country, and our Lord will deliver to vs the place, wherein is penurie of nothing, of those things that grow on the earth. Therfore departed therfore from the kinred of Dan, that is to say, from Sarra and Ensamol six hundred men, furnished with warlike armour, and going vp they varied in Cariathiarim of Judah, which place from that time tooke the name of the Tentes of Dan, and it is at the backe of Cariathiarim. Therfore they passed into mount Ephraim. And when they were come to the house of Micha, the six men, that before had been sent to view the Land of Lais, said to the rest of their brethren: You know that in these houses there is an Ephod, and Theraphim, and a grauen, and molten god: See what pleaseth you. And when they had turned a little aside, they entred into the house of the young man the Leuit, which was in the house of Micha, and saluted him with peaceable wordes. And the six hundred men so as they were armed, stood before the doore. But they, that were entred into the house of the young man, endeavoured to take away the grauen, the Ephod and the idols, and molten god, and the priest stood before the doore, the six hundred most valiant men expecting not faire of. Therfore that were entred toke the grauen, the Ephod, the Theraphim and molten god. To whom the priest said: What you? To whom they answered: Hold thy peace, and put thy finger vpon thy mouth and come with vs, that we may have thee for a father, and a priest. Whether is better for thee, for thou be a priest in the house of one man, or in one tribe and family in Israel? When he had heard, he agreed to their wordes, and tooke the Ephod, and idols, and grauen god, and departed with them. Who when they went forward, and had made the children and the cattell to goe before them, and al that was pericious, and were now farre from the house of Micha, the men that dwelt in the house of Micha, crying out together followed, and at their backe began to shoute. Who looking backe, said to Micha: What meanest thou? Why dost thou crie? Who answered: My Goddes, which I made me, you have taken away, and the priest, and al that I haue, and doe you say: What aileth thee? And the children of Dan said to him: Beware thou speake no more vnto vs, and there come vnto thee men prouoked in mind, and thou with al thy house perish.
And so they went on their journey begone. But Michas being that they were stronger than he, returned into his house. 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 stote them in the edge of the sword: and the citie they deliuered to lyere, no man atal bringing them succour, for that they dwelt farre from Sidon, and had with no men anie societie and affayres. And the citie was situated in the countrie of Rohob: which building agayne they dwelt in it, calling the name of the citie Dan, according to the name of their father, whom Israel had begotten, which before was called Lais. And they sette vp to them selues the grauen idol, and Jonathan the sonne of Gerson the sonne of Moyse, and his sonnes priests in the tribe of Dan, vntil the day of their captivitie. And the idol of Michas remayned with them at the time, that the house of God was in Silo. In those daies there was not a king in Israel.

CHAP. XIX.

A Leuite bringing homeward his reconciled wife, 15. at Gabaa in the tribe of Benjamin hardly getteh lodging. 15. his wife is there viliously abused by wicked men, and in the morning found dead. 19. whereupon her hus- band cuttoth her bodie, and sendeth pecies to euerie tribe of Israel, requiring them to revenge the wicked fact.

There was a certaine man a Leuite, dwelling on the side of mount Ephraim, who tooke a wife of Bethlehem Juda: which left him, and returned vnto her fathers house into Bethlehem, and abode with him foure monethes. And her husband followed her, willing to be reconciled vnto her, and to speake her sayre, and to bring her backe with him, having in his companie 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 seene him, he mette him ioiful, and embraced the man. And the sonne in law taried in the house of his father in law three daies, eating with him and drinking familiarly. But the fourth day arising before day, he would depart. Whom his father in law held, and said to him: Tast first a little brede, & strengthen thy stomacke, and so thou shalt depart. And they late to- gether, and did eate and drinke. And the father of the yong woman
woman said to his sonne in law: I belesch thee that thou tarie here to day, and let us make merie together. 

But heresying vp, began as if he would depart. And nevertheles with much adoe his father in law stayed him, and made him to starie with him. 

But when morning was come, the Leuite prepared to goe his journey. To whom his father in law againe: I belesch thee, quoth he, that thou take a little meate, and making thy self strong, til the day be farde spent, afterward thou mayest depart. They did eate thersfore together.

And the yong man arose, that he might sette forward with his wife and his servaunt. To whom his father in law spake againe: Consider that the day is more declining to the west, and draweth nigh to euening: starie with me to day also, and spend the day in mirth, and to morrow thou shalt depart that thou mayst goe into thy house. 

His sonne in law would not condescend to his wordes: but forthwith went forward, and came ouer against lebus, which by an other name is calleed Jerusalum, leading with him two asles loden, and his concubine.

And now they were come nigh to lebus and the day changed into night: & the servaunt said to his master: Come, I belesch thee, let us turne into the citie of the lebusites, and starie in it. 

To whom his master answered: I wil not enter into the towne of a strange nation, which is not of the children of Israel, but I wil passe as farre as Gabaa: 

And when I shal come thither, we wil lodge in it, or at the least in the citie of Rama. 

They passed thersfore by lebus, and went on their journey begone, and the sonne went downe to them byside Gabaa, which is in the tribe of Benjamin: 

And they turned into it, that they might lodge there. Whither when they were entred, they fale in the strete of the citie, and no man would receive them to lodge. 

And behold there appeared an old man, returning out of the field and from his worke in the euening, who him self also was of mount Ephraim, and dwelt as a stranger in Gabaa, but the men of that cowntrie were the children of Iemini. 

And lifting vp his eies, the old man saw the man sitting with his fardels in the strete of the citie, and said to him: Whence comest thou? 

And whither goest thou? 

Who answered him: We departed from Bethlehem Juda, and we goe to our place, which is on the side of mount Ephraim, from whence we went into Bethlehem: and now we goe to the house of God; and none wil

She was his lawful wife and so called.

yet also is called concubine because she had no dawrie, nor as yet enioyed the priviledges of a mistress in her husbands house.
Judges.

A Levites wife slaine.

Vol. receive vsnder his roose, t haung straw and hay for 19 prouender of the asses, and bread and wine for the vs of my self and of thy handmaid, and of the seruant that is with me: we lacke nothing but lodging. t To whom the old man 20 answered: Peace be with thee, I wil genearall things that are necessarie: only, I beseche thee, tarie not in the streete. t And he brought him into his house, and gauе prouender to his asses: and after they had washed their feet, he received them to a bankette. t They making mery, and after the laboure of their journey, refreshinge their bodie with meate and drinke, there came men of that citie, the children of Belial (that is to say, without yoke) and besetting the old mans house, beganne to knocke at the doores, crying to the master of the house, and sayinge: Bring forth the man, that entred into thy house, that we may abuse him. t And the old man went out 25 to them, and said: Doe not so brethren, doe not this evil: because this man is entered to my lodging, and cease from this folly: t I have a daughter that is a virgin, and this man hath a concubine, I wil bring them forth to you, that you may humble them, & fulfe your lust: only, I beseche you, worke not this wickednes against nature on the man. t They would not agree to his words which the man saie, he brought forth his concubine to them, and conducted her to them to be illude: whom when they had abused at the night, they let her goe in the morning. t But the woman, when the 16 darkenes departed, came to the doore of the house, where her lord lodged, and there fel downe. t Morning being 27 come, the man arose, and opened the doore, that he might finiš his journey begone: and behold his concubine lay before the doore, her handes spreade on the threshold. t To whom he, thinking that she tooke her rest, spake: Arise, and let vs walke. Who answeringe nothing, perceiuing that she was dead; he tooke her, and laid her upon his ass, & returned into his house. t Which when he was entered vnto, he tooke a sword, and cutting the carcasse of his wife with her bones into twelve partes and piecices, he sent them into all the borders of Israel. t Which when euerie one had seene, they did cryed together: There was never such a thing done in Israel, from that day, when our fathers ascended out of Egypt, vntill this present time: gene sentence, and decree in common what is needeful to be done.
Al the other tribes fighting against Benjamin, because they will not punish the malversation, but the worse; also the third time, but the third time the Benjamites are slain, saving six hundred men.

Therefore all the children of Israel went forth, and were gathered together, as it were one man, from Dan to Berseba, and the Land of Galaad, to our Lord in Mepha-

† 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. († Neither were the children of Benjamin ignorant that the children of Israel were come vp into Mepha.) And the Leuite the husband of the woman that was killed being asked, how so great wickedness had been committed, † answered: I came into Gabaa of Benjamin with my wife, and there I took lodging: † 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. † whom being taken I did cutte into pieces, and sent the partes into all the borders of your possession; because never was there so heinous an offense, and so great an abomination done in Israel.

† You are al present the children of Israel, determine what you ought to doe. † And al the people standing, answered as it were by the word of one man: we will not depart into our tabernacles, neither shall any man enter into his house: † but this will we doe in common against Gabaa. † 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 armie, and that we may fight against Gabaa of Benjamin, & render to it for the wicked fact, which it deserveth. † And all Israel assembled to the citie, as it were one man with one minde, and one counsel: † and they sent messengers to all the tribes of Benjamin, which should say: why is there soe great abomination found in you? † Deliver the men of Gabaa, that have committed this heinous fact, & that they may die, and the evil may be taken away out of Israel. Who would not have the commandement of their brethren the children of Israel: † but out of all citie, which were of their lotte, they assembled into Gabaa, to avide them; and to fight against all the people of Israel. † And there were found five.
sixe and twentie thousand of Benjamin of them that drew
twofold swords beside the inhabitants of Gabaa, + which were 16
seuen hundred most valiant men, so fighting with the left
hand as with the right: and so directly casting stones with
stones, that they could strike a heare also, and the stroke of
the stone should not be carried away on either part. + Of the 17
men of Israel also, beside the children of Benjamin, were
found foure hundred thousand of them that drew swords,
& were prepared to fight. + Who rising came into the house 18
of God, that is, into Silo: and they consulted God, and said:
Who shall be in our armie general of the battel against the
children of Benjamin? To whom our Lord answerd: Let
Judas be your capitaine. + And forthwith the children of 19
Israel arising in the morning, camped beside Gabaa: + and 20
therefore proceeded to fight against Benjamin, + beganne to
assault the citie. + And the children of Benjamin issuind out 21
of Gabaa, flew of the children of Israel that day two and
twentie thousand men. + Agayne Israel having confidence 22
in their strength and number, sette the armie in array in the
same place, wherein they had fought before: 23 yet so that
they did first goe vp and weape before our Lord vntill night;
and consulted him, and said: Shall I proceede any more to fight
against the children of Benjamin my brethren, or not? To
whom he answered: Goe vp to them, and enter battel.
+ And when the children of Israel the next day had proceeded 24
against the children of Benjamin to battel, + the children of 25
Benjamin brake forth out of the gates of Gabaa, and meeting
them they raged with so great a slaughter against them, that
they overthrew eighteene thousand men that drew sword.
+ For the which thing all the children of Israel came into the 26
house of God, and sitting wept before our Lord: and they
fasted that day vntil euening, and offered to him holocaustes,
and pacifique victimes, + and asked him concerning their 27
state. At that time the arke of the covenant of our Lord was
there, + and: Phinases the sonne of Eleazarus, the sonne of 28
Aaron prouost of the house. They therefore consulted our
Lord, and said: Shall we goe forth any more to fight against
the children of Benjamin our brethren, or rest? To whom
our Lord said: Goe vp, for to morrow I will deliver them into
your handes. + And the children of Israel sette ambushe-
mentes round about the citie of Gabaa: + and the third time, 30
as once
against Benjamin.

as once and twife, they brought forth their armie against Benjamin. But the children of Benjamin also issued forth boldly out of the citie, and pursued a long way the aduersaries fleeing, so that they wounded of them, as the first day and the second, and flew them turning their backes by two wayes, whereas the one went into Bethel, and the other into Gabaa, and overthrew about thirtie men: for they thought to kil them after their accustomed maner. Who seying artificially as though they fled rooke aduise to draw them away from the citie, & as it were fleeing to bring them to the pathes aforesaid. Therefore all the children of Israel ryung out of their seates, sette their armie in battel array, in the place which is called Baalthamar. The ambulments also, which were about the citie, began by little and little to open them seldyes, and to proceed from the west part of the citie. Yea and other ten thousand men of all Israel prouoked the inhabitantesa of the citie to skirmishes. And the battel grew sore against the children of Benjamin: and they understode not that on euerie side destruction hung over them. And our Lord stroke them in the sight of the children of Israel, and they flew of them in that day fiew and twentie thousand, and an hundred men, al warryers and that drew sword. But the children of Benjamin when they saw them selues to be inferiour, beganne to flee, which the children of Israel seeing, gave them place to flee, that they might come to the ambulments prepared, which they had sette neere the citie. Who when they had fodenly risen out of their dennes, and Benjamin turned their backes to the seaters, they entered the citie, and stroke it in the edge of the sword. And the children of Israel had geuen a signe to them, whom they had laid in the ambushe mentes, that after they had taken the citie, they should kindle a fire: that the smoke ascending on high, they might thew that the citie was taken. Which when the children of Israel saw being in the verie sight (for the children of Benjamin thought that they fled, and pursewed more instantly, hauing slaine thirtie men of their armie.) and they saw as it were a pillar of smoke to rise vp from the citie. Benjamin also looking backe, when he saw the citie taken, and the flames caried on high: they that before had seyned as if they fled, turning their face resifted more manfully. Which when the children of Benjamin had sene, they were turned
The tribe of
turned into flight, † and began to goe the way of the de-
sert, the aduersaries pursuewing them thither also. But they
also that had syned the citie, mette them † And so it came to
pass, that on both sides they were slaine of the enemies, nei-
ther was there any rest of men dying. They fel, and were
ouerthrown on the east side of the citie of Gabaon. † And
there were that were slaine in the same place, eightene thou-
sand men, all most valiant warryers. † Which when they had
seene, that were remayning of Beniamin, they fled into the
wildernes, and went on to the rocke, the name whereof is
Remmon. In that flight also stragling, and going divers
waies, they fled six thousand men. And whereas they went
farther, they pursuewed them, and fled also other two thou-
sand. † And so it came to passe, that all which were slaine of
Beniamin in divers places, were five and twenty thousand
one hundred fighting men, most prompt to warres. † There
remayned therefore of all the number of Beniamin that could
escape, and flee into the wildernes, six hundred men: and
they abode in the Rocke Remmon four monethes. † But *48:
the children of Israel retyring, stroke al the remains of the
cities with the sword from men even to beasts, and al the
cities and villages of Beniamin the devouring flame did
consume.

CHAP. XXI.

The tribe of Benjamin is repayred, 8. by foure hundred virgins resurued in
the slaugther of Jaabes Galaad. 19. and by other virgins taken, that come
forth of Silo to daunce.

The children of Israel swarre also in Maspha, and said: x
None of vs shal geue of his daughters to the children of
Beniamin to wife. † And they came to the house of God 2
in Silo, and sitting in his sight vntil evening, lifted vp their
voice, and with great weeping begann to weep pleying:
Wherfore o Lord God of Israel is this cuill done in thy people,
that this day one tribe should be taken away out of vs?
† And on the morrow rising early, they built an altar: and
offered there holocaustes, and pacifique victimes, and said:
† Who hath not ascended in the hoste of our Lord of al the
tribes of Israel? For they had bound them selues with a great
othe, when they were in Maspha, that they should be slayne
which had been wanting. † And the children of Israel being 6
moued
Benjamin repaireth.  

Judges.  

563. 

7. Whence shall they take wives? For we have 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 up to our Lord into Masphe? And behold the inhabitants of Iabes Galaad were found not to have been in that army. (At that time also, when they were in Silo, none of them was found there.) They sent therefore ten thousand, the strongest men, and commanded them: Go, and strike the inhabitants of Iabes Galaad in the edge of the sword, as well their wives as their little ones. And this shall be it which ye shall observe: All of the male kind, and women, that have known men, kill ye, but the virgins reserve. 

9. And there were found of Iabes Galaad four hundred virgins, that knew not man's bed, and they brought them to the camp in Silo, into the land of Chanaan. And they sent messengers to the children of Benjamin, that were in Rocke Remmon, and commanded them, that they should receive them in peace. And the children of Benjamin came at that time, and there were given unto them wives of the daughters of Iabes Galaad; but others they found not, which they might give them in like manner. And all Israel was very sore, and repented for the killing of one tribe out of Israel. And the ancients said: What shall we do to the rest, that have not taken wives? For all the women in Benjamin are dead. And we must very carefully, and with great study provide, that one tribe be not destroyed out of Israel. 

10. For our own daughters we cannot give them, being bound with an oath and a curse, whereby we said: Cursed be he that shall give to Benjamin anie of his daughters to wife. 

11. 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 citie of Bethel, on the East side of the way, that goeth from Bethel to Sichem, and on the South of the town of Lebanon. And they commanded the children of Benjamin, and said: Go, and lie hidde in the vineyards. 

12. And when you shall see the daughters of Silo come forth after the manner to lead daunfes, issue forth suddenly out of the vineyards, and catch of them euerie one his wife, and goe into the Land of Benjamin. And when their fathers shall come,
come, and their brethren, and shall beginne to complain against you, and to chide, we will say to them: Have pittie on them: for they tooke them not away by the right of warriers and conquerors, but when they desired to receive them, you gave them not, and on your part the fault was committed. † And the children of Benjamin did, as it had beene commanded them: and according to their number, they tooke away to them felues of those that ledde the daunses, euerie one his wife: and they went into their possession, building cities, and dwelling in them. † The children of Israel also returned by their tribes, and families into their tabernacles. In those daies there was not a King in Israel: but euerie one did that which seemed right to him selfe.

THE ARGUMENT OF THE BOOKE OF RUTH.

Amongst other things that happened to the people of Israel, in the time of the Judges, this historie of Ruth, to wit, her coming from Moab, her conversion to true religion, godlie conversation, and marriage with Booz of the tribe of Judah, is recorded, as a more principal matter. For that not only her king David, but consequently also our SAVIOUR, the Redeemer of mankind descended from her. Whereby was foresignified, that as salvation thus procedeth from the Gentiles together with the Jews: so the Gentiles are made partakers of the same grace. More clearly prophesied, as St. Hierom noteth, by Isai (cap. 16.) saying: Send forth o Lord the lambe, the Ruler of the earth, from the rocke of the desert to the mount of the daughter of Sion. That is, from Ruth the gentile to Hierusalem, or rather to the Church. This marriage of Ruth came to passe about the time of Abian Judge. The booke was written, as is most probable, by Samuel: and is divideth into foure chapters, whose contents follow in their places.
THE BOOKE OF RUTH.

CHAP. I.

By occasion of famine Elimelech of Bethlehem going with his wife Noemi, and two sons, into the land of Moab, there died. 4. His sons married wives of that country, and die without issue. 6. Noemi returning home-wardes hardly persuaded 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 Bethlehem.

1 In the days of one Judge, when the Judges ruled, there came a famine in the Land. And there went a man of Bethlehem Juda, to sejourne 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 Bethlehem Juda. And enting into the countrie of Moab, they abode there. 3. And Elimelech the husband of Noemi died: and she remained with her sons. 4. Who tooke wives of the Moabites, of the which one was called Orpha, and the other Ruth. And they abode there ten yeares, and both died, to witte, Mahalon and Chelion: and the woman remained destitute of her two children & her husband. 5. And she arose to goe into her countrie with both her daughters in law from the countrie of Moab: for she had heard that our Lord had respected his people, & had genen them victuals. 6. She therefore went forth from the place of her peregrination, with both her daughters in law: and being now sette in the way to returne into the Land of Juda, she said to them: Goe into your mothers house, our Lord doe mercie with you, as you have done with the dead and with me. 7. Grant he vnto you to find rest in the houses of your husbands, which you shall take. And she kissed them. Who lifting vp their voice began to wepe, & to say: We wil goe on with thee to thy people. 8. To whom she answered: Returne my daughters, why come you with me? shall I have sonnes any more in my wombe, that you may hope for husbands of me? 9. Returne my daughters, and goe your wyues: for I am now spent with old age, and not fitte for wedlocke. Although I might conceiue this night.
night, and beare children, † if you would expect til they is
grow, and be of mans age, you shall be old women before you
marrie. Doe not so my daughters, I beseech you: for your di-
sresse doth the more grieve me, and the hand of our Lord is
come forth against me. † Therefore lifting vp their voice, they 14
beganne to wepe againe, Orpha kiss'd her mother in law,
and returned: Ruth cleaue to her mother in law. † to whom 15
Noemi said: Behold thy kinsewoman is returned to her peo-
ple, and ‡ to her goddes, goe with her. † Who answered: 16
Be not against me, to the end that I should leave thee and de-
part: for whither sccuer thou shalt goe, I wil goe: and where
thou shalt abide, I also wil abide. Thy people my people, and
thy God my God. † The land that shall receive the dying, in 17
the same wil I die: and there wil I take a place for my burial.
These things doe God to me, ‡ these things add he, if death
onlie shall not separate me and thee. † Noemi therefor seeing, 18
that Ruth with a stedfast mind had determined to goe for-
ward with her, would not be against it, nor perswade her any
more to returne to her frendes: † and they went forth † 19
together, and came into Bethlehem, who being entered into
the citie, a brute was quickly sped among them: and the
women said: This is that Noemi. † To whom she said: Cal me not
Noemi (that it to say, beautiful) but cal me Mara (that is to say, bitter) because with bitterness hath the Al-
mightie very much replenished me. † I went forth † ful, 21
and our Lord hath brought me backe emptie. Why therefore
doe you cal me Noemi whom our Lord hath humbled, and
the Almighty hath afflicted? † Noemi therefor came with 22
Ruth the Moabite her daughter in law, from the Land of her
peregrination: and returned into Bethlehem, when barley
was first reaped.

CHAP. II.
Ruth gathering eares of corne in Booz field, 8, he kindly biddeth her tarie
with his servants. 17. As night she returneth carrying good quanitie
of corne, and part of the meatte, which they gave her, to her mother in law.

An Elimelech her husband had a cousin, a mightie man, 1
and of great riches, named Booz. † And Ruth the 2
Moabite said to her mother in law: If thou command, I wil
goe into the field, and gather the eares of corne, that shall
escape the handes of the reapers, wherefoer I shall find the
grace
Ruth.

grace of the father of the house favorable toward me. To
whom she answered: Go my daughter. She went therefor and
gathered the ears of corn after the reapers. And it chanced that the owner of the same field was
Booz, who was of the kindred of Elimelech. And behold,
he came out of Bethlehem, and said to the reapers: Our
Lord be with you. Who answered him: Our Lord bless thee.
And Booz said to the young man, that was overseer of the
reapers: Whose maid is this? To whom he answered:
This is that Moabite, which came with Noemi, from the
country of Moab, 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. And Booz said to Ruth: Hear me daughter, go not
into another field to gather, neither depart thou from this
place: butJoyneth thyself to my maides, 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. 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 woul-
defest vouchsafe to know me a strange woman? 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 that thou hast left thy parents, and the land wherein
thou wast born, and art come to a people, which before
thou knewest not. Our Lord: render unto thee for thy
works, and God grant thou mayest receive a ful reward of
our Lord the God of Israel, to whom thou art come, &c.under
whose wings thou art fled. 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 maides. And Booz said to her: When the hour that
come to eat, come hither, and eat bread, and dippe thy
morsel in the vinegar. She therefore sat at the side of the re-
apers, and she heaped to her selfe polent, and did eate and was
filled, and took the leauninge. And from thence she arose,
to glean the ears of corn after her manner. And Booz com-
manded his servants, saying: Yea and if she will reape with
you,
you, forbid her not: ✠ and of your owne handfulls also cast 16
forth of purpose, and let them remaine, that she may gather
them without bashefulness, and gathering let no man con-
trolle her. ✠ She gleaned therefore in the field until evening: 17
& that which she had gathered beating with a rodde, & thro-
thing she found of barley as it were the measure of an ephi,
that is, three bushels. ✠ Which carying she returned into 18
the citie, and shewed to her mother in law: moreover she
brought forth, and gave her of the remaynes of her meate,
wherewith she had beene filled. ✠ And her mother in law said 19
to her: Where haft thou gathered to day, and where haft thou
wrought? blessed be he that hath had mercie on thee. And
she told her with whom she had wrought: and she told the
mans name, that he was called Booz. ✠ To whom Noemi 20
answered: Be he blessed of our Lord: because the same grace,
which he had shewed to the living, he hath kept also to the
dead. And agaynse she said: The man is our nigh cohun. ✠ And 21
Ruth, This also, quoth she, he commanded me, that so long
I should ioyne myself to the reapers, til all the corne was
reaped. ✠ To whom her mother in law said: It is better my 22
daughter, that thou go forth with his maides to reappe, lest
in another mans field some may reflikt thee. ✠ She therefore 23
ioynd her self to the maides of Booz: and so long reaped
with them, til the barley and the wheate were layd vp in
the barnes.

Chap. III.

Ruth instructed by her mother in law sleepe at Booz feete, 3. and signifying
that she pereyneth to him by the law of affinitie, receiveth a good answer,
4. and six measures of barley.

But after that she was returned to her mother in law, 1
she heard of her: My daughter, I wil seeke the rest, and
wil prouide that it may be wel with thee. ✠ This Booz, to 2
whose maides thou art ioyned in the field, is our nigh
kinsman, and this night he wynoweth the barne floore of the
barley. ✠ Wash therfore and annoynte thy self, and put on 3
thy better garmentes, and goe downe into the barne floore,
let no man see thee, til he shall have ended eating & drinking.
✠ And when he shall goe to sleepe, marke the place wherein 4
he sleepeoth: and thou shalt come, and discouer the mantel
wherewith he is covered toward his feete, and shal cast thy
self
self downe and lie there: " and he wil tel thee what thou must doe. † Who answered: Whatsoever thou shalt com-
mand, that will I doe. † And she went downe into the barn
floore, and did al the thinges which her mother in law had
commanded her. † And when Booz had eaten, & drunken,
and was made pleasant, and was gone to sleepe by the heape
of sheaues, she came closely, and discouerying the mantel, at
his feete, layd her self downe. † And behold, when it was
now midnight the man was afraied, and troubled: and he saw
a woman lying at his feete, † and said to her: Who art thou?
And she answered: I am Ruth thy handmaide: Spred thy
mantel upon thy servant, because thou art nigh of kinne.
† And he said: Blessed art thou of our Lord, my daughter,
and the former mercie thou hast pasted with the later: be-
cause thou hast: not folowed yong men either poore or rich.
† Fear not thercfor, but whatsoever thou shalt say to me,
I wil doe to thee. For all the people that dwelleth within the
gates of my citie, knowe, that thou art a woman of vertue.
† Neither doe I denye myself nigh of kinne, but there is an
other neerer then I. † Rest this night: and when morning is
come, if he will retayne thee by the right of nigh of kindred,
the thing is well done, but if he will not, I wil take thee with-
out al doubt, our Lord liueth, sleepe vntil morning. † She
slept therefore at his feete till the night was gone. Therfore she
arose before men could knowe one an other, and Booz said:
Beware lest any man knowe that thou campest hither. † And
agayn, Spred, quoth he, thy mantel, wherewith thou art
couered, and hold it: with both handes. Who spreding and
holding it, he measur'd six measures of barley, and put it
upon her. Who carrying it entred into the citie, † and came
to her mother in law. Who said to her: Wha hast thou done
daughter? And she told her al things, that the man had done
to her. † And she said: Behold six measures of barley hath
he geuen me, and he said: I will not haue thee returnde emprie
to thy mother in law. † And Noemi said: Except daughter
til we see what ened the thing will haue. For the man wil not
cese vntil he haue accomplished that which he hath spoken.

Chapter III.
Booz before the ancients of the citie (the nearest kinsman refusing) possessed
the inheritance of Elimelech, 10. and maried Ruth. 13. Hath by her one
sons.
Booz therefore went up to the gate, and sate there. And when he had seen the young man 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. And Booz taking ten men of the city, said to them: Sit ye here. Who sitting down, he spake to the young man: Noemi, who is returned from the country of Moab, wilt sel the part of the field belonging to our brother Elimelech. Which I would thee to understand, and would tel thee before all that sitt, and the ancients of my people. If thou wilt possess it by the right of nigh kindred: bye, and possess it. But if it please thee not, tel me the same, that I may know what I ought to doe. For there is no nigh kindred desirous of thee, which art first, and me, who am second. But he answered: I wil bye the field. To whom, Booz said: When thou shalt bye the field at the womans hand, thou must take also Ruth the Moabite, which was the wife of the deceased: that thou mayest rayse vp the name of thy kinsman in his inheritance. Who answered: I yeld my right of nigh kindred: for I may not abolish the posteritie of myne owne familie. Doe thou use my priviledge, which I profess that I doe willingly forgoe. And this in old time was the manner in Israel betwen kinsmen, that if at any time one yelded to an other his right: that the grante might be sure, the man put of his shoe, and gave it to his neighbour. this was a testimonie of yelding in Israel. Booz therefore said to his kinsman: Take of thy shoe. Which immediatly he loosed from his foote. 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: and to have taken in marriage Ruth the Moabite, the wife of Mahalon, that I may rayse vp the name of the deceased in his inheritance, left his name be abolished out of his familie and brethren and people. You, I say, are witnesses of this thing. 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 builted.
THE ARGUMENT OF THE BOOKES OF KINGES AND PARAPPOLENION IN GENERAL.

After the booke of Judges: (whereunto Ruth is annexed) rightby follow the booke of Kinges: signifying that after the general Judgement cometh the everlasting Kingdom. As venerable Beda expoundeth this connection of booke, wherein he also expatiateth many other Mysteries of Christ: & the Church presfigured in those histories. Likewise S. Gregorie teacheth that besideth the historical & moral sense expressed in the simplicitie of the letter, an other mystical understanding is to be sought in the height of the Allegorie. In confirmation whereof he citeth S. Augustin and S. Hierom; who say, that Eleca his two wives signified the Synagogue of the Jews, and the Church of Christ: & that the death of Heli & Saini, with translation of...
Priesthood to Samuel and Sadoch, and of the Kingdom, to David and his successors, prefigured the new Priesthood, and new Kingdom of Christ: the old ceasing which were shadowes thereof. So these two great Doctors E. Gregorie and S. Beda, insisting in the steps of other learned holy Fathers, that had gone before them, expound these histories not only historickly but also mystically. The historie first setteth forth the changing of the forme of government from Judges to Kings: and then at large what Kings did reigne over the Hebrew people, as well in one entire Realme, as over the same people divided into two kingdoms; their more principal Altes; their good and evil behaviour; also the prosperitie, declinations, and final captivitie of both the Kingdomes. All which is contained in former books of Kings, with other two partly repeating that was saied before, but especially supplying things omitted in the whole sacred historie from the beginning of the World, called Paralipomenon. The two first are also called the Bookes of Samuel, though he writ not one of them Wholly, for he died before the historie of the former ended; but they goe both under his name, because he anointed the two first Kings, and writ a great part of their Altes. Whereof the rist was added either by David and Solomon, as some thinke, or by Nathan and Gad, as is probably gathered, 1. Paralip. 29. v. 29. The authors also of the third and fourth books of Kings, and of the two of Paralipomenon are uncertaine; yet al bame ever bene receiv'd and held for Canonical Scripture.

THE ARGUMENT OF THE FIRST BOOKE OF KINGES.

The first booke may be divided into foure partes. First are recorded the governmence of Hez & Samuel, with the occasions of changing the state of that commonwealth into a Kingdom, in the eight first Chapters. Secondly, the election and governmence of Saul their first King, from the 9. chap. to the 16. Thirdly, Davids anointing, his vertues, troubles, and persecutions, from the 16. chap. to the 2. Fourthy, the ruine of Saul and exaltation of David, in the foure last Chapters.
THE FIRST BOOKE
OF SAMUEL, WHICH WE
CALL THE FIRST OF
KINGES.

CHAP. I.
Elkana having two wifes, the one called Anna, is barren, and for the same
is reproched by the other, called Phenenna. 9. Anna yowest, and prayest
for a man child, 19. conceivest and breaste a sonne, calleth him Samuel:
24. and presentest him to the service of God in Silo.

Here was a man of Ramathaimzophim, of mount Ephraim, & his name
Elkana; the sonne of Ithoham, the sonne of Eliu, the sonne of Thohu, the sonne
of Suph, an Ephraite: & and he had
two wifes, the name of one was Anna,
and the name of the second Phenenna.
Phenenna had children; but Anna had
not children. 1. And that man went vp from his citie vpon ordi-

nary dayes, to adore and sacrifice unto the Lord of holies in
Silo. And there were the two sonnes of Heli, Ophni and Phi-

nees, priests of our Lord. 1. The day came therefore, & Elkana
immolated, and gae to Phenenna his wife, & to all her sonnes
and daughters partes: 1. butt to Anna he gave one part with
heauie cheere, because he loved Anna. And our Lord had shut
her matrice. 1. Her aduersarie also afflicted her, and vexed
her sore, in so much that she vpbrayde her, that our Lord had
shut her matrice: 1. and so did she euerie yere, when the
time returned, that they went vp to the temple of our Lord:
and so she prouoked her: moreover she wept, and tooke not
8 meat. 1. Elkana therfore her husband said to her: Anna, why
weepest thou? and why doest thou not eate? and wherefore
doest thou afflict thy hart? Am not I better to thee, then
Zzzz 3
tenne children? † And Anna arose after she had eaten and
drunke in Silo. And Heli the priest sitting upon a Stoole be-
fore the poستes of the house of our Lord, † whereas Anna had a
heauie harte, she prayed to our Lord, weeping abundantly,
† and she vowed a vowe, saying: O Lord of hosts, if regard-
ing thou wilt behold the affliction of thy servant, and wilt
be mindful of me, and not forgette thy handmaid, and wilt
gue vnto thy servant a man childe: I " wil geue him to our
Lord al the daies of his life, & the rafour shall not come vpon
his head. † And it came to passe, when she multiplied praiers
before our Lord, that Heli obserued her mouth. † Moro-
er Anna spake in her hart, and onlie her lippes moued, and
voice there was not heard at al. Heli therefore thought her to
be drunke, † and sayd to her: How long wilt thou be drunke?
digest a little the wyne, wherwith thou art wette. † Anna
answering, Not so, quoth she, my lord: for I am an exceeding
unhappe woman, and wine and whatsoeuer may inebriate,
I have not drunke, but I have powe red oue my soule in the
ight of our Lord. † Account not thy handmaid as one of the
daughters of Belial: for of the multitude of my sorrow
and heauines have I spoken vntil this present. † Then Heli
sayed to her: Goe in peace: and the God of Israel geue thee thy
petition, which thou haft asked him. † But she sayd: 18
Would God thy handmaid may find grace in thyne eyes. And
the woman went on her way, and did eate, and her counte-
nance was no more changed otherwise. † And they rose in the
morning, and adored before our Lord: and they return-
&Bn, & came into their house to Ramatha. And Elnana knew
Anna his wife: and our Lord remembred her. † And it came to
passe after a certaine compass of dayes, Anna conceived &
bare a sonne, and called his name Samuel: because she asked
him of our Lord. † And Elnana her husband went vp, and al
her house, to immolate vnto our Lord the solemn holte, and
his vowe, † and Anna went not vp: for she sayd to her hus-
band: I wil not goe til the infant be weaned, and til I may
bring him, that he may appeare before the sight of our Lord,
and may remayne there continually. † And Elnana her hus-
band sayd to her: Doe that which seemeth good to thee, and
tarie til thou weane him: and I pray that our Lord fulfil his
word. The woman therefore taried, and gave her sonne sucke,
til she removed him from the milke. † And she brought him with
Heli. Samuel. OF KINGS. 575

with her, after she had weaned him, with three calues, & three
bushels of meale, and a flagon of wine, and she brought him
to the house of our Lord in Silo. But the childe was yet a little
infant: † and they immolated a calfe, and offered the childe
to Heli. † And Anna said: I beseech thee, my lord, thy soule
liueth my lord: I am that woman, which stooode before thee
here praying our Lord. † For this childe did I pray, and our
Lord hath geuen me my petition, which I asked him. † There-
fore I also have geuen him to our Lord al the daies, which he
shall liue, that he may be applied to our Lord. And they ado-
red our Lord there. And Anna prayed, and sayd:

CHAP. II.

Anna geneth thankes in a Canticle. 11. the sones of Heli greuously sinning
are reprehended, but not duly corrieted, by their father. 21. Anna beareth
three sones more, and two daughters. 27. Heli is threatened, 34. and the
death of his two sones foretold.

1 My hart hath rejoysed in our Lord, and my horne is
exalted in my God: my mouth is dilated upon my ene-
mies: because I haue joyed in thy saluation.

2 † There is none holi as our Lord is: for neither is there an
other beside thee, and there is none so strong as our God.

3 † Do not multiplie to speake high thinges, boasting: :: let
old matters depart from your mouth: because our Lord is a
God of all knowlege, and to him cogitations are prepared.

4 † The bow of the strong men is overcome, and the weake
are girded with strength.

5 † They that before were filled haue hyred out them selues
for bread: and the hungrie are filled, vntil :: the barren wo-
man bare verie manie: and :: she that had manie children,
was weakened.

6 † Our Lord mortifieth and quickeneth, bringeth downe
to hel and fetcheth backe agayn.

7 † Our Lord maketh poore and enricheth, humbleth and
lifeth vp.

8 † Herayseth the needie man from the dust, and from the
dung he lifeth vp the poore: that he may sitte with princes,
and hold the throne of glorie. For the poles of the earth are
our Lords, and vpon them he hath sette the world.

9 † The secte of his Saintes he wil keepe, and the impious
shal be silencet in darkenes: because in his owne force man shal
not be
not be strengthened. † Our Lord shall his adversaries fear: 10 and upon them shall he thunder in the heavens: our Lord shall judge the ends of the Earth, and shall give empire to his king, and shall exalt the houre of his Christ.

† And Elicana went into Ramathar, unto his house: but the 11 child ministered in the sight of our Lord before the face of Heli the priest. † Moreover the sonses of Heli, were the 12 sonses of Belial, not knowing our Lord, † nor the office of 13 priestes to the people: but whosoever had immolated a vi- 

time, the servant of the priest came, whiles the flesh was in boylinge, and had a flesh hooke with three teeth in his hand, 14 and thrust it into the kettle, or into the caudron, or into the potte, or into the panne: and al, that the flesh hooke brought vp, the priest tooke it to himself. So did they to all Israel that came into Silo. † Yea before they burnt the fatte, 15 the servant of the priest came, and said to him that immolated: Give me flesh, that I may boyle it for the priest: for I will not take flesh of thee sodde, but raw. † And he that immolated, 16 said to him: Let the fatte first be burnt to day according to the maner, and take vnto thee how much fouer thy soule desireth. Who answering said to him: Not so: for thou shalt give it now, or els I will take it away by force. † Therefore 17 the sinne of the yong men was exceeding great before our Lord: because men destracted from the sacrifice of our Lord.

† But Samuel ministered before the face of our Lord: a child, 18 girded with an ephod of linnen. † And his mother made him a little tunike, which she brought vp the ordinary daies, going vp with her husband, to immolate the solene host. † And Heli blessed Elicana and his wife; and he said to 20 him: Our Lord render thee seede of this woman, for the spirit that thou hast gaven our Lord. And they went into their place. † Our Lord therefore visited Anna, and she conceiued, and bare three sones, and two daughters: and the childe Samuel was magnified before our Lord. † And Heli 22 was very old, and heardal thinges which his sones did to al Israel: and how they slept with the women that waited at the doore of the tabernacle: † and he said to them: Why doe you these kindes of thinges, which I heare, very naughty things, of al the people? † Do not so my sones: for it is not a good report, which I doe heare, that you make the people of our Lord to transgresse. † If man shal sinne against man,
man, God may be pacified toward him: but if a man shall sinne against our Lord: who shall pray for him? And they heard not the voice of their father, because our Lord would kill them. But the child Samuel prospered, and grew, and pleased both our Lord and men. And there came a man of God to Heli, and said to him: Thus sayeth our Lord: Was not I openly reuiled to thy fathers house, when they were in Egypt in the house of Pharaoh? And I chose him of al the tribes of Israel for my priest, that he might ascend to my altar, and burne to me incense, and might carie the ephod before me: and I gave to thy fathers house all things of the sacrifices of the children of Israel. Why haue ye with your heele reiect my victyme, and my giftes which I commanded to be offered in the temple: and haft not honoured thy sonnes then me, that you would eate the first fruities of the euerie sacrifice of Israel my people? Therefore sayeth our Lord the God of Israel: Speaking I speake that thy house, and the house of thy father should minister in my sight, for euer. But now sayeth our Lord: Be this farre from me: but whosoever shall glorifie me I will glorifie him: and they that contemne me, shall be base. Behold the daies come: and I will cut of thy arme, and the arme of thy fathers house, that there may not be an old man in thy house. And thou shalt see: whom thou enuieest in the temple, in al prosperities of Israel and there shall not be an old man in thy house for euer. Notwithstanding I will not altogether take away a man of thee from myn altar: but that thynge may fayle, and thy soule melt: and a great part of thy house shall die when it is come to mans age. And this shall be a signe to thee, which shall come upon thy two sonnes, Ophni, and Phinees: In one day they shall both die. And I will rayse vp unto me a faithful priest, which shall doe according to my hart, and my soule: and I will build him a faithfull house, and the same shall walke before my Chrift al daies. And it shall come to passe, that whosoever shall remayne in thy house, shall come that he may be prayed for, and shall offer a peace of siluer, and a manchet of bread, and shall say: Leave me I beseech thee to one priestly part, that I may eate a morsel of bread.
And the child of Samuel ministered to our Lord before Heli, and the word of our Lord was precious in those days, there was no vision manifest. It came to pass therefore on a certain day Heli lay in his place, and his eyes were become dim, neither could he see. Before the lamp of God was extinguished, Samuel slept in the temple of our Lord, where the ark of God was. And our Lord called Samuel, who answering, said: Loe here I am. And he ranne to Heli and said: Loe here I am: for thou didst call me. Who said: I did not call thee: returne and sleepe. And he went and slept. And our Lord added againe to call Samuel. And Samuel rising vp went to Heli, and said: Loe here I am: because thou didst call me. Who answered: I did not call thee: my sonne: returne and sleepe. Moreover Samuel did not yet know our Lord, neither had the word of our Lord beene revealed to him. And our Lord added, and called Samuel yet the third time. Who rising vp went to Heli, and said: Loe here I am: because thou didst call me. Heli therefore understood that our Lord called the child, and said to Samuel: Goe, & sleepe: & if he shall call thee after this thou shalt say: Speake Lord, for thy servant heareth. Samuel therefore went & slept in his place. And our Lord came, and floode: and he called, as he had called twicely, Samuel, Samuel. And Samuel said: Speake Lord for thy servant heareth. And our Lord said to Samuel: Behold I doe a thing in Israel: which whomoeuer shall heare, both his ears shall tingle. In that day will I raise vp against Heli all things which I have spoken touching his house: I wil beginne, and accomplish it. For I have foretold him that I would judge his house for ever, because of iniquity, for that he knewe that his sonnes did wickedly, and hath not corrected them. Therefore haue I sworn to the house of Heli, that the iniquity of his house can not be expiated with victimes and gifts for ever. And Samuel slept until morning, and opened the doores of the house of our Lord. And Samuel feared to tel the vision vnto Heli. Heli therefore called Samuel, and said: Samuel my sonne: who answering
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17 answering, said: Here I am. 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 doe God to thee, and these doe he adde, if thou shalt hide from me a word of all the wordes, which were said to thee. Samuel thersore told him all the wordes, & did not hide them from him. And he answered: It is our Lord: let him doe that which is good in his eies. 19 And Samuel greewe, and our Lord was with him, and there fell not of his wordes upon the ground. And all Israel knewe from Dan to Berabee, that faithful Samuel was the prophet of our Lord. And our Lord added to appeare in Silo, because our Lord had bene received to Samuel in Silo, according to the word of our Lord. And the word of Samuel came to passe to all Israel.

CHAP. IIII.

The Israelites are beaten in battle by the Philisthims. 3. Who for their better protection and comfort, fetch the Arke of God into the campes: 10. but are beaten againe, the Arke taken, and with mane others the two Sones of Heli are slaine. 13. At which Heli understanding fallsh from his seat, and breaketh his neck: 19. also his daughter in law presently trauelling of childe is deliuered of a sone.

And it came to passe in those daies, the Philisthims assembled together to fight: and Israel went forth to meete the Philisthims into battle, & camped beside the Stone of helpe. Moreover the Philisthims came into Aphec, and put their armie in array against Israel. And after they had joyned battle, Israel turned their backes to the Philisthims: and there were slaine in the fight here and there through the fieldes, as it were four thousand men. And the people returned to the campes: and the ancients of Israel said: Why hath our Lord stricken vs to day before the Philisthims? :: Let vs fetch vs the arke of the covenante of our Lord from Silo, and let it come into the middles of vs, that it may saue vs from the hand of our enemies. The people therefore sent into Silo, and they tooke from thence the arke of the covenante of the Lord of holtes sitting upon the Cherubims: and the two sones of Heli were with the arke of the covenante of God, Ophi and Phineees. And when the arke of the covenante of our Lord was come into the campes, all Israel made a shoute with a great crie, and the earth soulden. And

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the Philiſthiſms heard the voice of the crie, and said: What is this voice of a great crie in the campe of the Hebrewes? And they knewe that the arke of our Lord was come into the campe. † And the Philiſthiſms were afraied, saying: God is come into the campe. And they mourned, saying: Woe to vs: for there was not so great reioyſing yesterday and the day before: Woe to vs: Who shall keep vs from the hand of these high Goddes? These be the Goddes, that strike Egypt with al plague, in the desert. † Take courage, and be men, ye Philiſthiſms: lest you be servantes to the Hebrewes, as they also have fetuſed you: take courage and fight. † The Philiſthiſms therefore fought, and Israel was slaine, and euery man fled into his tabernacle: and there was made an exceeding great plague: and there fel of Israel thirtie thousand footeemen. † And the arke of God was taken: the two fonnes also of Heli died, Ophni and Phinees. † 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. † And when he was come, Heli sate upon a foole ouer against the way looking. For his hart was fearful for the arke of God. And that man after he was entered in, told it to the citie: and al the citie howled. † And Heli heard the sound of the crie, and said: What is this sound of this fame tumult? But he hasted, and came, and told Heli. † And Heli was nintie and eight yeres old, and his eyes were dimme, and he could not see. † And he said to Heli: I am he that came from the battle, and I he that fled out of the field this day. To whom he said: What is done my sonne? † And he brought the newes answering: Israel, quoth he, is fled before the Philiſthiſms, and a great ruine is made in the people: moreover also thy two fonnes are dead, Ophni and Phinees: and the arke of God is taken. † And when he had named the arke of God, he fel from his foole backward beside the doore, & his necke being broken he died. For he was an old man, and of a great age: and he judged Israel fourtie yeres. † And his daughter in law, the wife of Phinees was great with childe, and nigh to be deliuered: and hearing the reporte that the arke of God was taken, and her father in law was dead, and her husband, she bowed her selfe and was deliuered: for sudden paynes were fallen upon her. † And in the very moment of her death, they said to her that stood about her: Feare not because
because thou hast borne a sonne, who answered them nor, nor gave heed to it. And she called the child Ichabod, saying: The glory is translated from Israel, because the arke of God is taken, and for her father in law, and for her husband; and she said: The glory is translated from Israel, for that the arke of God was taken.

CHAP. V.

Dagon falleth downe twice in presence of the arke, his head and hands broken of. 6. The Philistijms being sore plagued in all their cities where the arke cometh, 11. determine to send it backe to the Israelites.

1 And the Philistijms tooke the arke of God, and carried it from the Stone of helpe into Azotus. And the Philistijms tooke the arke of God, and brought it into the temple of Dagon, and sette it beside Dagon. And when the Azotians had risen early the next day, behold: Dagon lay flat on the ground before the arke of our Lord: and they tooke Dagon, and restored him into his place. And agayne early the next day rising vp, they found Dagon lying vpon his face on the earth before the arke of our Lord: and the head of Dagon, and the two palmes of his handes were cutte of vpon the threshold: moreover the bodie only of Dagon was remayning in his place. For this cause the priests of Dagon, and al that enter into his temple, tread not vpon the threshold of Dagon in Azotus vntil this day.

6 And the hand of our Lord was heauie vpon the Azotians, and he plagued them, and stroke Azotus and the coasts thereof in the secrete part of the fundament. And the townes and fieldses bubbled forth in the middles of that country, and there came forth mowe, and there was confusion of great death in the citie. And the men of Azotus seing this maner of plague, said: Let not the arke of the God of Israel tarie with vs: because his hand is sore vpon vs, and vpon Dagon: The arke being a holy thing, as Reliques are, was terrible to their false god.

8 And sending they gathered together all the princes of the Philistijms to them, and said: What shall we doe with the arke of the God of Israel? And the Getheites answered: Let the arke of the God of Israel be carried about, and they carried about the arke of the God of Israel. And they carrying it about, the hand of our Lord was made through euery citie by an exceeding great slaughter: and it strake the men of euery city, from little vnto great, and they had emeroides false god Apol

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in their secrete partes. And the Getheites tooke counsell, and
made themselves shooles of skinnes. † They sent therafore the 10
ark of God into Accaron. And when the arke of God was
come into Accaron, the Accaronites cryed out, saying: They
have brought vnto vs the arke of the God of Israel, to kil vs &
our people. † They sent therefore & gathered together all the
princes of the Philisthijms, who sayd: Dimisse the arke of the
God of Israel, & let it returne into his place, & not kil vs with
our people. † For there was made the seare of death in euery 12
citie, & the hand of God exceeding greuous. the men also that
had not died, were striken in the secrete part of the but-
tockes: and the howling of euery citie went vp into heauen.

CHAP. VI.

The Arke is sent backe with five emeroids and five mife of gold, vpon a new
wayne drawnne by two milch kyne. 13. To which coming directly to Bethsames
are sacrificed, the wayne servinge for fire, the Leuites kepe the Arke. 19.
Many others are blaine looking of curiositie into it.

THEREFORE the arke of God was in the country of 
the Philisthijms seuen monethes. † And the Philis-
thijms called the priests & soothsayers, saying: What shal
we doe with the arke of the Lord? telVs how we may send it
backe into his place. Who said: † If you send back the 3
ark of the God of Israel, send it not away emptie, but that
which you owe render vnto it for sinne, and then you shal
be cured: and you shal know why his hand departeth not
from you. † Who answered: What is that which we ought 4
to render vnto it for sinne? And they answered: † Accord-
ing to the number of the provinces of the Philisthijms
you shal make five golden emeroids, and five golden mife:
because there hath bene one plague to you, and to your
princes. And you shal make the similitudes of your eme-
oroids, and the similitudes of the mife, that have destroied the
land, and you shal geue glorie to the God of Israel: if perhaps
he will lighten his hand from you, and from your goddes and
from your land. † Why doe you harden your hartes, as †: AE-
egyp and Pharaoh did harden their hart? did not he after he
was striken, then dimisse them, and they departed? † Now 7
therefore take and make one new wayne: and two kine ha-
ing calued, on which there hath no yoke beene put, couple
in the wayne, and shut vp their calues at home. † And you 8

shal
shall take the arke of the Lord, and put it in the wayne, and
the vessels of gold, which you haue payed him for sinne,
you shall put into a little casket at the side thereof: and di-
mise it that it may goe. † And you shall looke: and if to be
that it shal goe vp by the way of his coastes against Bethsla-
mes, he hath donne vs this great evil: but if not: we shall
know that his hand hath not touched vs, but it hath happe-
med by chance. † They therefore did in this maner: and ta-
kings two kine, that had sucking calues, yoked them to the
wayne, and shut vp their calues at home. † And they layd
the arke of God vpon the wayne, and the little casket, that had
the golden mifs and the similitudes of emeroides. † And the
kine went directly by the way, that leadeth to Bethsames,
and they went one way, going forward and lowing: and they
declined not neither to the right hand nor to the left: but
the princes also of the Philistijms folowed vnto the borders
of Bethsames. † Moreover the Bethsamites reaped wheat
in the valley: and lifting vp their eies, they saw the arke, and
were gladde when they had seene it. † And the wayne came
into the field of Iosue the Bethsamite, and stode there. And
there was a great stone, and they did cut the wood of the
wayne, and layed the kine vpon it an holocaust to our
Lord. † And the Leuites tooke downe the arke of God,
and the little casket, that was at the side of it, wherein
were the vessels of gold, and they put it vpon the great stone.
The men also of Bethsames offered holocaustes, and immo-
lated victimes that day to our Lord. † And the five princes
of the Philistijms saw, and returned into Accaron that day.
† And these are the golden emeroides, which the Philistijms
rendred for sinne to our Lord: Azotus one, Gaza one, Afcalon
one, Geth one, Accaron one: † and the golden mife accor-
ding to the number of the cities of the Philistijms, of the five
provinces, from walled citie vnto towne that was without
wal, and vnto Abel the great, wherupon they put the arke of
our Lord, which was vntil that day in the field of Iosue the
Bethsamite. † But he stoke of the men of Bethsames, for
that they had seen the arke of our Lord: and he stoke of
the people seuentie men, and fiftie thousand of the common
people. And the people mourned, because our Lord had stri-
ken the common people with a great plague. † And the men
of Bethsames sayd: Who shal be able to stand in the sight of
our
First Booke

our Lord God this holy one? and to whom shall he goe vp from vs? † And they sent messengers to the inhabitantes of Caria Thiarim, saying: The Philistijms haue brought backe the arke of our Lord, come downe & fetch it backe vnto you.

Chap. VII.

The Arke is brought to the house of Abinadab in Gabaa, 3. By Samuels exhortation, the people cast away the idols and serve only God. 10. Samuel offering sacrifice and praying, Israel prevaieth against the Philistijms.

Therefore the men of Caria Thiarim came, and 1 brought backe the arke of our Lord, and caried it into the house of Abinadab in Gabaa: And Eleazar his sonne they sanctified, that he might keepe the arke of our Lord. † And it came to passe, from the day that the arke of our Lord abode in Caria Thiarim the dayes were multiplied (for it was now the twentith yeare) and at the house of Israel rested after our Lord. † And Samuel spake to all the house of Israel, saying: If you turne to our Lord in all your hart, take away the strange goddes out of the middles of you, Baalim, and Astaroth: and prepare your hartes to our Lord, and serve him only, and he will deliver you from the hand of the Philistijms. † Therefore the children of Israel tooke away Baalim and Astaroth, and served our Lord only. † And Samuel sayd: Gather together all Israel into Masphath, that I may pray our Lord for you. † And they assembled into Masphath: and they drew water, and powred it out in the sight of our Lord, and they fasted that day, and sayd there: We have sinned to our Lord. And Samuel judged the children of Israel in Masphath. † And the Philistijms heard that the children of Israel were gathered together into Masphath, and the princes of the Philistijms went vp to Israel. Which when the children of Israel had heard, they were afraide at the face of the Philistijms. † And they said to Samuel: cease not to cry to our Lord God for vs, that he saue vs from the hand of the Philistijms. † And Samuel tooke one suckling lambe, and offered it a whole holocauste to our Lord: and Samuel cried to our Lord for Israel, and our Lord heard him. † And it came to passe, when Samuel offered the holocauste, the Philistijms beganne battel against Israel: but our Lord thundersd with a great noise in that day upon the Philistijms, and terrifified them, and they were slaine before the face of Israel. † And the men.
the men of Israel issuuing out of Masphath pursued the Philisthijms, and stroke them unto the place, that was vnder Bethcar. † And Samuel tooke one stone, and layd it betwen Masphath and Sen: and he called the name of that place, The stone of helpe. And he sayd: Thus farre hath our Lord holpen vs. † And the Philisthijms were humbled, neither added they any more to come into the borders of Israel. Therefore the hand of our Lord was made vpon the Philisthijms, at the dayes of Samuel. † And the cities, which the Philisthijms had taken from Israel, were rendred to Israel, from Accaron vnto Geth, and their borders: and he deliuered Israel from the hand of the Philisthijms, and there was peace between Israel and the Amortheite. † Samuel also judg'd Israel at the daies of his life; † and he went euery yeare circuting Bethel and Galgala and Masphath, and judg'd Israel in the foresaid places. † And he returned into Ramatha: for there was his house, and there he judg'd Israel: he built also there an altar to our Lord.

Chap. VIII.

Samuel growing old, and his sones for bribes perverting judgement, the people require to have a king. 7. To whom by Gods commandment, Samuel forsooke the law of a king, to make them cease from their demand; 19. but they persist therin.

1 And it came to passe when Samuel waxed old, he appoint't his sones judges over Israel. † And the name of his first begotten sone was Joel: and the name of the second Abia, judges in Bersabee. † And his sones walked not in his waies: but they declined after avarice, & tooke bribes, and pervert't judgement. † Therefore at the ancients of Israel being assembled, came to Samuel into Ramatha. † And they sayd to him: Behold thou art old, and thy sones walk not in thy waies: appoint vs a king, that he may judge vs, as also al nations have. † And the word was mislik'd in the eyes of Samuel, because they had said: Geue vs a king, that he may judge vs. And Samuel prayed to our Lord. † And our Lord sayd to Samuel: Hearc the voice of the people in all things which they speake to thee: for they have not rejected thee, but me, that I should not reigne over them. 8 † According to al their workes, which they have done from the day that I brought them out of Egypt vntil this day: as they
FIRST BEOKE.

they haue forsaken me, and serued strange goddes, so doe they also vnto thee. † Now therefore heare their voice: but yet 9 tell the to them, and foretell them the: right of the king, that shall reigne ouer them. † Samuel therafore spake al the words of our Lord to the people which had desired a king of him, † and sayd: This shall be the right of the king, that shall reigne ouer you: Your sonnes he will take, and put in his chariotes, and wil make them vnto him the horlmen, and running footmen before his chariote, † and wil appoynt them his 12 tribunes, and centurions, and the plowers of his fieldes, and mowers of his corne, and makers of his armour and of his chariotes. † Your daughteres also wil he take to make ointmentes, and to be cockes, and bakers. † Your fieldes also, 14 and vineyardes, and the best olives he wil take away, and geue to his seruantes. † Yea and your corne also, and the 15 receucenes of your vineyards he wil tithe, to geue his eunuches and seruantes. † Your seruantes also and handmaides, 16 and goodliest yong men, and asses he wil take away, and put in his worke. † Your flockes also wil he tithe, you shall be his seruantes. † And you shall cry in that day from the face of the king, which you haue chosen you: and our Lord will not heare you in that day, because you Desired vnto your selves a king. † But the people would not heare the voice of Samuel, but sayd: Not soe: for there shall be a king vnto vs, † and we also wil be as al nations: and our king shall judge vs, and shall goe forth before vs, and shall fight our battles for vs. † And Samuel spake al the words of the people, and spake them in the eares of our Lord. † And our Lord said to Samuel: Hearre their voice, and appoynt a king ouer them. And Samuel sayd to the men of Israel: Let euery man goe into his citie.

ANNOTATIONS.

CHAP. VIII.

7. Rejected me.] For so much as God had chosen Israel a peculiar people to himself, and hitherto ruled the same by his Priestes established among them, and by Judges extraordinariely raised vp, and sent by him, to deliver them in their distresses, their demand now to have a King, who (after the maner of other nations) should be their Lord, and have more dignitie, and authoritie over them, then Dukes or Judges had, is interpreted, as in effect to reject God: in that they disliked, & sought to change his forme of government. And therefore this request of the people fully displeased both Samuel and God himself.
Samuel. 587

11. The right of the king. Samuel here by God's 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 powers do oftentimes practice, by reason of their high dignities, and little care of controlment, but wantonly and unlawfully; according to the doctrine of ancient Fathers. Amongst others, S. Cyprian calleth the excesses of kings here recited, tyrannymuriae. S. Hieronymus, Tatian, S. Hieronymous, S. Gregorie prooveth the same by two contrary examples. Seing (saith he) that which is here foretold, was punished in Ahab in Israel (1 Kings 16), it sheweth, that it was not right by divine judgement, which they excited. And when the elect King David was to build an altar to our Lord (1 Paral. 11) he would not take part of Oremas field, except he paid a just price for it. Moreover, the law prescribing the duties 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 nearer contrary to the law; that albeit they cannot take their subjectes lands or goods, neither for themselves, nor to give to their successors at their pleasure; yet in divers cases subjectes are bound, to contribute of their private goods, to supple the necessities of the King, or of the commonwealth, as by nature certain parts must suffer damage, or danger in defence of the principal member, or whole body. And if any refuse to do so, they may lawfully be compelled.

Furthermore in case Kings or other Princes commit excesses, and oppress their subjectes, 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 differeth to do, as here he expressly forewarneth, saying: (v. 18.) Thou shalt see in that day, from the face of thy King, and our Lord and Master, you. And the reason is, because he will punish the sinnes of the people, by suffering evil princes to reign. (Isa. 14. v. 30.)

Of which which difficulties, rising sometimes between Princes and their subjectes, who so desirous, may search the judgement of ancient Fathers, and see S. Thomas, and other School Doctors, 1. 9. 12. 5. 2. Here only for better understanding of this present text, these brief points may be obsered. First, the people of their own will desire 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 condoned to grant their suite, but with an admonition, and forewarning of the inconveniences, which they should finde and feel. Firstly, God himself designed the person that should be King, removed him by vision, and commanded Samuel to anoint him. Sixtly, God nevertheless by guiding the lotare, more manifestly declared, and confirmed his election. Seventhly, God deposed the same King, for transgressing his law, chap. 13. v. 13. and disobeying his commandment. (chap. 15. v. 23.) appointing another, by the ministerie of Samuel. (chap. 16.) Eighthly, notwithstanding his deposition, he remained in his dignite til his death, which happened by other means. (chap. 11.) By 21 which it appeareth, that God constituted Saul the first King of the Jews, the people loving to have a King: but deposed him for evil behaviour, the people desiring no such thing, and Samuel the Prophet much lamenting the same. Yet was he not actually beheaded of the crowne and kingdom during his life.
And there was a man of Benjamin named Cis, the sonne of Abiel, the sonne of Shor, the sonne of Bechorath, the sonne of Aphia, the sonne of a man of Iemini, valiant in strength. 

And he had a sonne called Saul, chosen & good:

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.

And the asses of Cis the father of Saul were lost:

and Cis said to Saul his sonne: Take one of the servants with thee, and rising goe, and seek the asses. Who when they had passed by mount Ephraim, and by the land of Salifa, and had not found, they passed also through the land of Salims, and they were not: yea and by the land of Iemini, and found them not.

And when they were come into the land of Suph, Saul saide to the servant that was with him: Come let vs returne, lest perhaps my father hath let alone the asses, and be careful for vs. 

Who sayd to him: Behold a man of God is in this citie, a famous man: al that he speaketh, cometh to passe without doubt. now therefore let vs goe thither, if perhaps he may tel vs of our way, for which we are come.

And Saul sayd to his servant: Loe we wil goe: what shall we carie to the man of God? The bread is spent in our males: and present we have none to geue vs into the man of God, nor any thing els.

Agayne the servant answered Saul and sayd: Behold there is found in my hand the fourth part of a sheele of siluer, let vs geue it to the man of God, that he may tel vs our way.

(For in time past in Israel so every man spake, going to consult God, Come, and let vs goe to the Seer. For he that at this day is called a Prophete, in time past was called a Seer.)

And Saul sayd to his servant: Thy word is very good, come let vs goe. And they went into the citie, wherein the man of God was. 

And when they went vp the ascent of the citie, they found maides coming forth to draw water, and sayd to them: Is the Seer here? 

Who answering sayd to them: Here he is. Loe before thee, make haste now: for this day he came into the citie, because this day there is a sacrifice of the people in the excelse. 

Entering into the citie immediately
Of Kings.

14 diatly you shall find him, before he goe vp into the excelle to eate. for the people wil not eate til he come: because he wil bless the Hoste, and afterward they shall eate that are invited. Now therefore goe vp, because this day you shall finde him. † And they went vp into the citie. And when they walked in the middes of the citie, Samuel appeared coming forth against them, to goe vp into the excelle. † And our Lord had reueld the eare of Samuel one day before Saul came, saying: † This very houre, that now is, to morrow wil I send to thee a man of the Land of Beninam, and tho shalt anoint him ruler ouer my people of Israel: and he shall saue my people from the hand of the Philistijms: because I haue respected my people, for their citie is come to me. "Opression of innocentes crieth to heauen.

17 † And when Samuel had beheld Saul, our Lord sayde to him: Behold the man, of whom I told thee, this man shal rule ouer my people. † And Saul came to Samuel in the middes of the gate, and sayd: Shew me, I pray thee, where is the houfe of the Seer? † And Samuel answered Saul, saying: I am the Seer, goe vp before me into the excelle, that you may eate with me to day, and I will dimisse thee in the morning: and all things that are in thy harte, wil I tel thee. † And concerning the asles, which thou didst lose three dayes agone, be not careful, because they are found. And whole shal be al the best thinges of Israel: not to thee and to all thy fathers houfe? 21 † And Saul answering, sayd: Am not I the sonne of femini of the least tibe of Israel, and my kindred the last among al the families of the tibe of Beninam? Why therefore haft thou spoken this word to me? † Samuel therefore taking Saul and his servant, brought them into the parlour, and gave them a place in the chiefe rowme of them that were invited.

23 for there were about thirtie men. † And Samuel sayd to the cooke: Geue the portion, which I gaue thee, and commanded that thou shouldst lay it vp apart with thee. † And the cooke lifted vp a shoulder, and sette it before Saul. And Samuel said: Behold that which hath remayned, sette it before thee, and eate: because of purpose it was kept for thee, when I called the people. And Saul did eate with Samuel that day. † And they descended from the excelle into the towne, and he spake with Saul in the toppe of the houfe: and he prepared a bed for Saul in the highest rowme, & he slept. † And when they were rised in the morning, and it beganne now to belyght, Samuel
called Saul in the high chamber, saying: Arise that I may dismiss thee. And Saul arose: and they went both forth: to write, he and Samuel. And when they came downe in the uttermost part of the citie, Samuel said to Saul: Speake to the servant he goeth before you, and passe: but stay thou a little while, that I may tell thee the word of our Lord.

CHAP. X.

Saul is announced king, and confirmed by signs that his ordinance is of God.

10. HE prophesie 6, which the people doth admire. 17. Samuel calleth the people together, for appointing a king; the lot is falleth on Saul. 25. and the law of the king is againe mentioned.

AND Samuel tooke a little vessel of oyle, and poured it upon his head, and kissed him, and said: Behold, our Lord hath annointed thee upon his inheritance to be prince, and thou shalt deliver his people out of the handes of their enemies, that are round about them. And this shall be a signe unto thee, that God hath annointed thee to be prince. When thou shalt be departed from me this day, thou shalt finde two men beside the sepulchre of Rachel in the borders of Benjamin, in the South, and they shall say to thee: The asses are found, which thou didstgoe to seeke: and thy father letting goe the asses, is carefull for you, and sayeth: What shall I doe concerning my sonne? And when thou shalt depart thence, and passe farther, and shalt come to the oke Thabor, three men going vp to God into Bethel shall finde thee there, one carrying three kids, and an other three manchettes of bread, and an other carrying a flagon of wine. And when they have saluted thee, they will give thee two loaves, and thou shalt take them of their hand. After these things thou shalt come into the hil of God, where the garrison of the Philisthianes is: and when thou shalt be entered there into the citie, thou shalt meete there a flocke of prophets coming downe from the excelle, and before them: psalterie and tymbrel, and shalme, and harpe, and themselves prophesying. And the Spirit of our Lord shal seale upon thee, and thou shalt prophesie with them, and shalt be changed into an other man. Therefore when all these signes shall chance to thee, do whatsoever thy hand shal finde, because our Lord is with thee. And thou shalt goe downe before me into Galgala (for I wil come downe to thee) that thou mayest
mayest offer oblation, and immolate pacifique victimes: " le-
uen dates shalt thou expect, till I come to thee, and I will shew
thee what thou must doe. † Therefore when he had turned a-
way his shoulder to depart from Samuel, God changed unto
him another heart, and all these things came in that day. † And
they came to the foresaid hil, and behold a troupe of pro-
phets meeting him; & the: Spirit of our Lord leateth upon him.
and he prophesied in the middle of them. † And all that had
known him yesterday and the day before, seeing that he was
with the prophets, & did prophesie, said to each other: What
thing hath happened to the sonne of Cis? What is Saul also
among the prophets? † And one answered another, saying:
And who is: their father? therefore it was turned into a pro-
terbe: What is Saul also among the prophets? † And he ca-
fore to prophesie, and came to the excelence. † And Saul's uncle
sauid to him, and to his servant: Whither went you? who an-
swered: To seeke the asses: which when we had not found,
we came to Samuel. † And his uncle sauid to him: Tell me what
Samuel sauid to thee. † And Saul sauid to his uncle: He told vs
that the asses were found. But concerning the word of the
kingdom which Samuel had spoken to him, he told him not.
† And Samuel called together the people to our Lord in Mal-
pha: † And sauid to the children of Israel: Thus sayth our
Lord the God of Israel: I brought Israel out of Egypt, and
delivered you from the hand of the Egyptians, and from the
hand of all the kings which afflicted you. † But you this day
have rejected your God, who only hath sauid you out of your
enmities and tribulations: and you have said: Not so: but
appoint a king over vs. Now therefore stand before our Lord
by your tribes, and by your families. † And Samuel brought
all the tribes of Israel, and the: lotte fell on the tribe of
Benjamin. † And he brought the tribe of Benjamin and the
kinreds thereof, and it fell upon the kindred of Merri,
and it came unto Saul the sonne of Cis. They therefore sought
him, and he was not found, † And after these things they
consulted our Lord whether he would come thither. And
our Lord answered: Behold he is hid at home. † They ranne
therefore and tooke him from thence: and he stood in the
middle of the people, and he was higher then all the people
from the shoulder and vpxward. † And Samuel said to all the
people: Certes you see whom our Lord hath chosen, that
these
there is not the like to him in all the people. And al the people cried, and sayd: God saue the King. † And Samuel spake to the people the law of the kingdom, and wrote it in a booke, and layd it vp before our Lord: and Samuel dismissed al the people, euery one into his owne house. † But Saul also de- parted vnto his house into Gabaa: and there went with him part of the armie, they whose hartes God had touched. † But the children of Belial sayd: What shal this fellow be able to saue vs? and they despiSED him, and brought him not presents: but he dissembled as though he heard not.

CHAP. XI.
Ammonites fighting against Iabes Galaad, and the citty readie to yelde, 5. Saul gathereth an armie, 11. overthroweth the enimie, 14. and is established King.

And it came to passe as it were a moneth after, Naas 1 the Ammonite ascended, and began to fight against Iabes of Galaad. And al the men of Iabes sayd to Naas: Make a league with vs, and we wil serve thee. † And Naas the 2 Ammonite answered them: In this wil I make a league with you, that I may plucke out the right eyes of you al, and may make you a reproch in all Israel. † And the ancintes of Iabes 3 sayd to him: Graunt vnto vs seuen daies, that we may send messengers vnto al the coastes of Israel: and if there shal not be that may defend vs, we wil come forth to thee. † The 4 messengers therefore came into Gabaa of Saul: and they spake these wordes, in the hearing of the people: and al the people lifted vp their voice, and wept. † And behold Saul came, following oxen out of the field, and sayd: What ayleth the people that they weep? And they told him the wordes of the men of Iabes. † And the Spirit of our Lord seased on Saul, when he had heard these wordes, and his furies was exceeding wrath. † And taking both the oxen, he cutte them into pieces, and sent them into al the coastes of Israel by messengers, saying: Whosoeuuer shal not goe forth, and follow Saul and Samuel, so shal it be done to his oxen. Therefore the feare of our Lord inuaded the people, and they went forth as it were one man. † And he numbered them in Bezek: 8 and there were of the children of Israel three hundred thousand: and of the men of Iuda thirrie thousand. † And they sayd to the messengers that came: Thus shal you say to the men,
men, that are in Iabes Gaalaad: To morow, when the sunne shal waxe hote, you shal haue reliefe. The messengers there-fore came, and told the men of Iabes: Who were glad. † And they said: In the morning we wil come forth to you: and you shal doe to vs whatsoever shal please you. † And it came to passe, when the morow was come, Saul sette the people into three partes: and entered into the middles of the campes in the morning watch, and stroke Ammon until the day waxed hote, and the rest were dispersed, so that there were not left among them two together. † And the people sayd to Samuel: Who is this that said: what shal Saul reigne over vs? Geue vs the men and we wil kil them. † And Saul sayd: No man shal be killed this day, because our Lord this day hath releued Israel: † And Samuel said to the people: Come and let vs goe into Galgal, and let vs rewe there a kingdome. † And al the people went into Galgal, and there they made Saul king before our Lord in Galgal, & they immolated there pacifique victimes before our Lord. And Saul reioyed there, and al the men of Israel exceedingly.

Chap. XII.

Samuel being instyfied by the people for his good behaviours, 6. chargeth them with ingratitude towadres God, 14. admonishing them, and shewing by a signe, that they offended in demanding a king. 10. Exhorteth them now to serve God, promiseth to pray for them, and forwarneth that they shall receive as they deserve.

And Samuel sayd to al Israel: Behold I haue heard your voice according to all things which you haue spoken to me, and I haue appointed a king ouer you. † And now the king goeth before you: and I am waxen old and haue gray heares: moreover my sones are with you: therefore having conversed with you from my yowrth vntil this day, loe I am readie. † Speake of me before our Lord, and before his Christ, whether I haue taken any mans oxe, or ass: If I haue calumniated any man, if I haue oppresst any man, if I haue taken gift of any mans hand: and I wil contemne that same this day, and wil restore it to you. † And they said thou haft not calumniated vs, nor oppresst vs, nor taken ought of any mans hand. † And he sayd to them: Witenes is our Lord against you, and witnes is his Christ in this day, that you haue not found any thing in my hand. And red king.
they said: Witnesses. And Samuel said to the people: Our Lord 6 who made Moses and Aaron, and brought our fathers out of the Land of Egypt is present. 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: How Jacob entered into Egypt, 8 and your fathers cried to our Lord; and our Lord sent Moses and Aaron, and brought your fathers out of Egypt; and placed them in this place. Who forgat our Lord their God, and he delivered them in the hand of Sisara, master of the hoist of Hazor, and in the hand of the Philistines, and in the hand of the king of Moab, and they fought against them. 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. And our Lord sent Jerobaal, and * Badan, and Iepræ, and Samuel, and delivered you from the hand of your enemies round about, and you dwelt securely. But you seeing that Naas, king of the children of Ammon was come against you, you said to me: Not so, but a king shall reign over us: whereas our Lord your God did reign among you. Now therefore your king is ready, whom you have chosen and desired: behold our Lord hath given you a king. 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. 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 fathers. But now also stand, and see this great thing which our Lord will do in your sight. Is it not the haruest to day? I will call upon our Lord, and he will give us noyes and raine: and you shall know, and see that you have done great evil to your selues in the sight of our Lord, desiring a king over you. And Samuel cried to our Lord, and our Lord gave noyes and raine in that day. And all the people feared exceeding our Lord 19 and Samuel. And all the people said to Samuel: Pray for thy seruantes to our Lord thy God, that we die not. For we have added evil to all our sinnes, that we desired a king over us. And Samuel said to the people: Fear not, you have done all this evil: but yet depart not from the backe of our Lord, but
Samuel, Saul.

OF KINGES.

21 But serve our Lord in all your hearts. † And decline not after vain things, which shall not prospice you, nor deliver you,
22 because they are vain. † And our Lord will not forsake his people for his great name: because our Lord hath sworn
23 to make you a people to himself. † And farre from me be this sinne in our Lord, that I should cease to pray for you,
24 and I will teach you the good and right way. † Therefore feare our Lord, and serve him in truth and from your whole heart, for you have seen the great works which he hath done
25 among you. † But if you shall perseuer in malice: both you and your king shall perish together.

CHAP. XIII.

Saul and Jonathas: prevale in battle against the Philisthijms. 5. Who increas-ing their forces, the Israelites for feare fled away and hid themselves, 8. Samuel not coming to the camp, Saul presumeth to offer sacrifice, 11. for which Samuel reproacheth him, and declareth that his kingdom shall be translated to another. 17. The Philisthijms oppress the Israelites, and deprive them of armour.

1 A Child of two yeares was Saul when he began to reign, and two yeares he reigned over Israel. † And Saul chose to him selfe three thousand of Israel; and there were with Saul two thousand in Machmas, and in the mount of Bethel: and a thousand with Jonathas in Gabaa of Benjamin, moreover the rest of the people he sent backe euery
3 man into their tabernacles. † And Jonathas stroke the garrison of the Philisthijms, which was in Gabaa. Which when the Philisthijms had heard, Saul founded with the trumpet
4 in all the land, saying: Let the Hebrewes heare. † And all Israel heard this manner of brute: Saul hath striken the garrison of the Philisthijms: and Israel tooke courage against the Philisthijms. The people thersore cried after Saul in Galgal.
5 † And the Philisthijms were gathered together to fight against Israel, thirtie thousand chariotes, and six thousand horsemen, and the rest of the common people, as the land which is in the seashore very much. And going vp they camped in Machmas
6 at the East of Bethlauen. † Which when the men of Israel had seene them selues put in a streight (for the people was afflieted) they hid them selues in caves, and in secret places,
7 in rockes also, and in dennes, and in cedernes. † And the Hebrewes...
Hebrewes passed Jordon into the Land of Gad and Galaad.
And when Saul was yet in Galgal, all the people was sore
afraid, which followed him. † And he expected seven daies 8
according to the appointment of Samuel, and Samuel came
not into Galgal, and the people slipt away from him. † Saul
therefore said: Bring me the holocauste, and the pacifiques.
And he offered the holocauste. † And when he had finished 10
offering the holocauste, behold Samuel came: and Saul went
forth to meete him & salute him. † And Samuel spake to him: 11
What hast thou done? Saul answered: Because I sawe that the
people slipt from me, and thou wert not come according to
the daies appointed, moreover the Philisthijms were gath-
ered together into Machmas, † I said: Now will the Phil-
isthijms come downe to me into Galgal, & I have not pacifict
the face of our Lord. Compelled by necessitie, I offered the
holocauste. † And Samuel said to Saul: Thou hast ✧ done so-
lishly, neither hast thou kept the commandementes of our
Lord thy God, which he commanded thee, which ✧ if thou
hadst not done, even now had our Lord prepared thy king-
dom over Israel for ever, ✧ but thy kingdom shall no fader 14
arise. Our Lord hath fought him a man according to his hart:
and him hath our Lord commanded to be prince over his
people, because thou hast not observed the things which
our Lord commanded. † And Samuel arose and went vp from 15
Galgal into Gaba of Benjamin. And numbered the people,
which were found with him, as it were six hundred men.
† And Saul and Ionathas his sonne, and the people that 16
were found with them, was in Gaba of Benjamin: more-
over the Philisthijms had pitched in Machmas. † And there 17
issued forth to praye from the campe of the Philisthians three
companies. One company went on against the way of Ephra

to the Land of Saul. † Moreover another went by the way 18
of Bethoron, & the third had turned it self to the way of the
border, in the valley Seboim against the deferr. † Moreover 19
there was not found an yron smieth in all the Land of Israel.
for the Philisthijms had so provided, lest perhaps the He-
brewes should makesword or spere. † Al Israel therefore 20
went downe to the Philisthijms, that euerie man might
whette his plough culter, and i spade, & axe, and take. † There-
fore the edges of the shares, and spades, & forkes with three
teeth, and axes, were blunt, eu en to the godeprick, which

was
21 was to be mended. † And when the day was come to fight, there was not found sword and speare in the hand of all the people, that was with Saul and Ionathas, except Saul and Ionathas his sonne. † And the station of the Philistijnsm went forth, to passe vp into Machmas.

CHAP. XIII.

Ionathas trusting in God, accompanied with one man, his father not knowing, goeth into the Philistijnsmes campes; killeth twentie men and troubleth their whole armie. 16. Saul understanding the same, apprehendeth with his armie, and they gette a great victorie. 24. But Saul having commanded under paine of death, that none should eate til night, Ionathas, for taunting a little homie (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 familie.

AND it chanced on a certeine day that Ionathas the sonne of Saul sayd to the yong man that bare his armours: Come, & let vs passe to the garison of the Philistijnsm, which is beyond yonder place. But to his father he told not this same thing. † Moreover Saul abode in the vmost part of Gabaa vnder the pomegranate tree, which was in Magron:

and the people with him was about six hundred men. † And Achias the sonne of Achitob the brother of Ichabod the sonne of Phinees, which was borne of Heli the priest of our Lord in Silo, bare the ephod. But the people also was ignorant whither Ionathas was gone. † And there were between the ascentes, by the which Ionathas endeavoured to passe vnto the garison of the Philistijnsm, rockes standing vp on both sides, and as it were in maner of teeth stiepe broken rockes on either side, the name of one Roes, and the name of the other Sene: † one rocke standing out toward the North ouer against Machmas, and the other to the South, against Gabaa. † And Ionathas sayd to the yong man that bare his armours: Come, let vs passe to the station of these vn-circumcised, if haply our Lord wil make for vs: because it is not hard for our Lord to saue either in manie, or in fewe.

† And his esquier sayd to him: Dee all things which please thy minde: goe whither thou desiest, and I wil be with thee wherefoever thou wilt. † And Ionathas sayd: Behold we passe to these men. And when we shall appeare to them, † If they shall speake to vs in this maner: Tariet til we come to CCCC3 you:
you: let vs stand in our place, and not goe vp to them. But 10 if they shall say: Come vp to vs: let vs goe vp, because our Lord hath delivered them in our handes, this shall be a signe vs. 12 Both of them therefore appeared to the station of the Philisthims: & the Philisthims sayd: Behold the Hebrews come out of the caues, wherein they were hid. 13 And the men of the garnison spake to Ionathas and to his esquier, and sayd: Come vp to vs, and we wil shew you a thing. And Ionathas sayd to his esquier: Let vs goe vp, follow me: for our Lord hath delivered them into the handes of Israel. 15 And Ionathas went vp on his handes & feete creeping, and his esquier after him. Therefore some fel before Ionathas, other some his esquier following flewe. 16 And the first slaughter, with which Ionathas & his esquier made, was as it were of twenty men in the halfe part of an acre, which a yoke of oxen is wont to plough in a day. 17 And there was made a miracle in the campe, through the fieldes: yea and all the people of their garnison, which had gone to take prayes, was astonied, and the land was troubled: and it happened as a miracle from God. 18 And the watchmen of Saul, which were in Gabas, of Benjamin looked, & loe a multitude ouerthrown, & fleeing hither and thither. 19 And Saul sayd to the people, which was with him: Enquire, and see who is gone from vs. And when they had sough, it was found that Ionathas was not present and his esquier. 20 And Saul sayd to Achias: Bring the arke of our Lord. (for the arke of God was there that day with the children of Israel.) And when Saul spake to the priest, there arose a great tumult in the campe of the Philisthims: and it grewe by little and little, andounded more cleere. And Saul sayd to the priest: Draw together thy hand. Saul therefore and all the people that was with him, shouted together, and they came to the place of the fight: and behold euery mans sword had beene turned to his neighbour, and a slaughter exceeding great. But the Hebrewes also which had bene with the Philisthims yesterday and the day before, and went vp with them in the campe, returned to be with Israel, which were with Saul and Ionathas. At the Israelites also which had hid themselves in mount Ephraim, hearing that the Philisthims were fled, joyned them selues with their fellows in battel. And there were with Saul as it were ten thousand men. And our Lord in that day saued Israel.
and the flight reached as far as Bethanaun. And the men of Israel were joined among themselves in that day: and Saul cried to the people, saying: Curfed be the man, that shall eat bread until evening, till I be revenged of my enemies. And the whole people did eat no bread: and all the common people of the land came into a forest, wherein was honey upon the face of the field. 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. But Jonathan had not heard when his father adjured the people: and he put forth the tipp of the rod, which he had in his hand, and dipped it into a honeycomb: and he returned his hand to his mouth, and his eyes were illuminated. And one of the people answering, said: Thy father hath bound the people with an oath, saying: Curfed be the man that shall eat bread this day. (And the people was saynt.) And Jonathan said: My father hath troubled the land: your selues have seen that myne eyes are illuminated, because I have tasted a little of this honey: how much more if the people had eaten of the praye of their enemies, which they found? had there not beene made a greater plague in the Philistims? They stroke therefore in that day the Philistims from Machmas vnto Ailone. And the people was wearied exceedingly: and being turned to the praye rooke sheepe, and oxen, and calves, & slew them on the ground: and the people did eate with blood. And they told Saul saying that the people had sinned to our Lord, eate with blood. Who said: You haue transgressed: Roule to me euen now a great stone. And Saul said: Disperse your selues among the common people, and tell them that euerie man bring me his oxe and ramme, and kil ye them upon this same, and eate, and ye shall not sinne to our Lord eate with blood. At the people therefore brought euerie man his oxe in his hand until night: and slewed them there. And Saul built an altar to our Lord: and then frist did he beginne to build an altar to our Lord. And Saul said: Let vs falle upon the Philistims by night, and let vs spoyle them til it waxe light in the morning, neither let vs leave a man of them. And the people said: Doca that semeth good in thine eies. And the priest said: Let vs approach hither to God. And Saul consulted our Lord: Shall I pursw the Philistims? wilt thou deliver them into the handes of Israel?
of Israel? And; he answered him not in that day. † And Saul said: Bring hither all the corners of the people: and know, and see by whom this sin hath chanced to day. † Our Lord, the saviour of Israel liueth, that if it were done by Ionathas my sone, he shall die without reuoking. Whereunto none of the people gaynesayed him. † And he said to all Israel: Be you separted into one side, and I with Ionathas my sone will be on the other side. And the people answered Saul: Doe what seemeth good in thine eyes. † And Saul said to our Lord: Lord God of Israel, give a signe: and Ionathas was caught and Saul, and the people went forth. † And Saul said: Cast ye lotte between me, and Ionathas my sone. And Ionathas was taken. † And Saul said to Ionathas: Tell me what thou hast done. And Ionathas told him, and said: Taking I tasted in the tippe of the rod, which was in my hand a little honie, and behold I die. † And Saul said: These things doe God to me, and these things adde he, that dying thou shalt die Ionathas. † And the people said to Saul: Shal Ionathas then die, which hath made this great salvation in Israel? this is unlawful: our Lord liueth, if there shall fall a heare from his head upon the ground, because with God hath he wrought to day: The people therefore delivered Ionathas, that he should not die. † And Saul retvyred, neither did he purswe the Philistijms: moreover the Philistijms departed into their places. † And Saul, his kingdom being established over Israel, foughtround about against all his enemies, against Moab, and the children of Ammon, and Edom, and the kings of Soba, and the Philistians: and whither soever he turned him self, he overcame. † And gathering together an armie, he stroke Amalec, and delivered Israel from the hand of the spoylers thereof. † And the sones of Saul, were Ionathas and Isau, and Melchishua: and the names of his two daughters, the name of the first borne Merob, and the name of the yonger Michol. † And the name of Sauls wife, Achinoam the daughter of Achimas: and the name of the prince of his host Abner, the sone of Ner, the cousin german of Saul by the father. † Moreover Cis was the father of Saul, and Ner the father of Abner, the sone of Abiel. † And there was mightie battel agaynst the Philistians at the dayes of Saul. For whomsoever Saul had seen, a valiant man, and first for battel, he ioyned him to himself.

Chap.
Samuel, Saul.

OF KINGS.

CHAP. XV.

Saul is commanded utterly to destroy the Amalecites. 8. but he taking Agag their king, spared his life, & chief of the prayer. 10. For which disobedience (10. though pretending that the best things were reserved for sacrifice,) he is deposed from his kingdom. 24. Then acknowledged his fault. 32. Samuel cutteth Agag in pieces, 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: 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 vp out of Egypt.

2 Now therefore go, and strike Amalec, and destroy all that he hath: spare him not, and count not ought of his things: but kill from man vnnto woman, both childe & suckling, ox & sheepe, camel & ass. 

3 Saul therefore commanded the people, and numbered them as if they were lambs: two hundred thousand footemen, & ten thousand of the men when the mind is restrained from unclean cogitations. S. Greg. li. 6. c. 1. in t.

4 And when Saul was come vnto the citie of Amalec, he laid ambushemenes in the torrent. 

5 And Saul said to the Cineite: Goe ye, retyre and depart from Amalec: lef perhaps I wrappe thee in with him: for thou hast done mercie with all the children of Israel, when they descended out of Egypt. And the Cineite departed out of the middes of Amalec.

6 And Saul stroke Amalec from Heuila, vntil thou come to Sur, which is over against Egypt. 

7 And he apprehended Agag the king of Amalec alive: but all the common people he slewe in the edge of the sword. 

8 And Saul and the people spared Agag, and the best flockes of sheepe and hearedes, and the garments and rammes, and all things, that were fayre, neither would they destroy them: but whatsoever was vile and refuse, that they destroyed. 

9 And the word of our Lord was made to Samuel, saying: It repenteth me that I haue made Saul king: because he hath forsaken me, & hath not fulfilled my wordes in worke. And Samuel was strowken sadde, and cried to our Lord al the night. 

10 And when Saul had rifen in the night, to goe to Saul in the morning, it was told Samuel, that Saul was come into Carmelus, and had erected to him selfe a triumphant arch, and returning was pasted, and gone into Galgal. Samuel therefore came to Saul, and Saul offered an holocaust to our Lord of the first of the prayers, which
which he had brought from Amalec. ¶ And when Samuel 
was come to Saul, Saul sayd to him: Blessed be thou to our 
Lord, I have fulfilled the word of our Lord. ¶ And Samuel 
sayd: And what is this voice of flockes; which soundeth 
in mync ears, and of heardes, which I heare? ¶ And Saul said: 
They have brought them from Amalec: for the people hath 
spared the better sheepe and heardes that they might be im-
olated to our Lord thy God, but the rest we haue slaine. 
¶ And Samuel said to Saul: Suffer me, and I wil shew thee 
what our Lord hath spoken to me this night. And he sayd 
to him: Speake. ¶ And Samuel said: When thou wast a little 
one in thyn ownc eyes, ε ᾨ when thou not made chief in the 
tribes of Israel? And our Lord annotated thee to be king 
over Israel, ¶ and our Lord sent thee on the way, and sayd: 
Goe, and kil the sinners of Amalec, and thou shalt fight 
against them vntil the vnter destruction of them. ¶ Why there. 
fore haft thou not heard the voice of our Lord: but art turned 
to the praye, and haft done euil in the eies of our Lord? ¶ And, 
Saul said to Samuel: Yea I haue heard the voice of our Lord, 
and haue walked in the way by which our Lord sent me, and 
have brought Agag the king of Amalec, and Amalec I haue 
slaine. ¶ But the people tooke of the praye sheepe and oxen, 
the principal of those things which were slaine, to immo-
late to our Lord their God in Galgal. ¶ And Samuel said: 12 
Why wil our Lord haue holocaustes and victimes, and not 
rather that the voice of our Lord be obeyed? For ε βέετε 
obedience then victimes: and to harken rather then to offer 
the fatte of rammes. ¶ Because it is as it were the sinne of 
inchantment, to resift: and as it were the wickednes of idola-
trie, to refuse to obey. For as much therefore as thou haft re-
lected the word of our Lord, our Lord hath relected thee that 
thy shalt not be king. ¶ And Saul said to Samuel: I haue 14 
sinned, because I haue transgressed the faying of our Lord, 
and thy wordes, fearing the people, and obeying their voice. 
¶ But now beare I besche thee my sinne, and returne with 
me, that I may adore our Lord. ¶ And Samuel sayd to Saul: 
16 I wil not returne with thee, because thou haft relected 
the word of our Lord, and our Lord hath relected thee that thou shalt not be king over Israel, ¶ And Samuel turned him selfe 
to depart: but he caught the hemme of his cloke, which also 
did rent. ¶ And Samuel said to him: Our Lord hath rent the
Samuel, Saul.

OF KINGES.

Samuel by God's commandment annointeth David king. 14. God's spirit parteth from Saul, and a wicked spirit vexeth him. 16. The vexation is mitigated by David's playing on a harpe.

1 And our Lord said to Samuel: How long dost 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.† 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 herd shalt thou take in thy hand, and shalt say: I am come to immolate vnto our Lord.† And thou shalt say: Isai to the victime, and I will shew thee what thou must doe, and thou shalt annointe whomsoever I shall shew to thee.† Samuel therefore did as our Lord spake to him. And he came into Bethlehem, and the ancients of the citie merueled, meeting him, and they said: Is thy entrance peaceable?† And he said: Peaceable: I am come to immolate vnto 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.

† And when they were entered in, he saw Eliab, and said: Is there before our Lord his Christ?† And our Lord said to Samuel: Respect not his countenance, nor the talnes of his stature: because

:: God is said improperly to repent, when he altereth the thing, that he did before. * Amb. in de Nn

Chap. XVI.

D d d 2

because
because I have rejected him, neither do I judge according to the looke of man: for man seeth those things which appear, but our Lord " beholdeth the hart. † And Isaiah called 8 Aminadab, and brought him before Samuel. Who said: Neither this hath our Lord chosen. † And Isaiah brought 9 Samuel, of whom he saied: This also hath not our Lord chosen. † Isaiah therefore brought his seven sons before 10 Samuel: and Samuel said to Isaiah: Our Lord hath not chosen of these. † And Samuel said to Isaiah: Are all thy sons now fully come? Who answered: Yet there is left a little one, and he feedeth sheep. And Samuel said to Isaiah: Send, and bring him: for neither wilt we sitte downe till he come hither. † He sent therefore, and brought him. And he was reade and beautiful to behold, and of a comelie face. And our Lord said: Arise, and anoint him, for he it is. † 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 Ramathath. † And the Spirit of our Lord departed from Saul, and a wicked spirit vexed him. † from our Lord. † And the servants of Saul said to him: Behold an evil spirit 15 of God vexeth thee. † Let our Lord command, and thy servants which are before thee, will seek a man skilful to play on the harpe, that when the evil spirit of our Lord shall take thee, he may play with his hand, and thou beare it more it more easilie. † And Saul said to his servants: Proud me therefore some man that playeth well, and bring him to me. † And one of the servants answering, said: Behold I have seene the sonne of Isai the Bethlehemite skilful to play, and very valiant in strength, and a warlike man, and wise in his wordes, and a beautiful man: and our Lord is with him. † Saul therefore sent messengers to Isaiah, saying: Send unto me David the sonne which is in the pastures. † Isaiah therefore took an ass laden with loaves, and a flagon of wine, and one kidde of the goates, and sent it by the hand of David his sonne to Saul. † And David came to Saul, and stooede before him: but he loued him exceedingly, was made his esquier. † And Saul sent to Isaiah, saying: Let David stand in my sight: for he hath found grace in my eies. † Therefore whensoever the evil spirit of our Lord came upon Saul, David took his harpe, & stooke with his hand, and Saul was refreshed, and waxed better, for the evil spirit departed from him.
ANNOTATIONS.

CHAP. XVI.

7: Behold the hart. It is proper to God to see the secret cogitations of mens hartes, of himselfe and by his owne powre. And glorified Sainctes know out cogitations by seeing God, in whom all things appeare, that pertaine to their state, and for the profite of others. S. Aug. lvi. de cura promotorum, c. 15. S. Greg. lvi. 12. c. 13. Moral. Prophetes being yet moral, by inspiration do also see secret cogitations. 1. Reg. vii. 3. Reg. viii. 4 et.

CHAP. XVII.

Goliath a Philistian chalengeth anie one of Israel to combate. 12. David being sent by his father to visit his brethren. 23. and hearing at Israel so reproochfully reproach, offered to undertake the chalenge: 34. shewing by former acts that he dare accept it. 37. And so by Gods special helpe wherein he trusteth, 49. overthrost the chalengar with a stone of his sling, and cutteth of his head with his owne sword. 51. the Philistims fleeing are slaine, and David bringest the mans head to Saul.

1 And the Philisthijms gathering together their companiies into battel, assembled into Socho of Iuda: and camped between Socho & Azeca in the borders of Domnim.

2 moreover Saul and the children of Israel being gathered together came into the Valley of Terebinth, and they put the armie in array to fight against the Philisthijms. And the Philisthijms stooed on the mountaine on this side, and Israel stooed on the mountaine on the other side: and the valley was between them. And there came forth a man that was a bastard from the camp of the Philisthijms named Goliath, of Geth, in height six cubites and a palme: and a helmet of brass upon his head, and he was clothed with a cote of maille linked. moreover the weight of his cote of maille was fifteen thousand sicles of brass: and he had brassen boots on his thighes, and a target of brass covered his shoulders.

3 And the shaft of his speare was as it were a weavers beame. And the verty yron of his speare had six hundred sicles of God, but is yron: and his esquier went before him. And standing he cried against the bandes of Israel, and sayd to them: Why came you prepared to fight? Am not I a Philistian, and you the seruantes of Saul? Choose out a man of you and let him descend to fight hand to hand. If he shalbe able to fight with
with me, and strike me, we will be servants to you: but if
I shall prevail, and shall beat him, you shall be servants, and
shall serve vs. And the Philistian said: I have defyed the 10
bands of Israel this day: Greet me a man, and let him fight
with me hand to hand. And Saul and all the Israelites hear-
ing such words of the Philistian were astonished, and feared
exceedingly. And there was David the son of a man that was
an Ephrathite, of whom there was mention before, of Beth-
lehem Iuda, whose name was Isai, who had eight sons,
and he was in the days of Saul an old man, and aged among
men. And his three elder sons went after Saul into 15
battel: and the names of his three sons, which went to
battel, were Eliab the first begotten, and the second Abina-
dab, the third also Samma: and David was the younges. 14
The three elders therefore having followed Saul, David 15
went, and returned from Saul, to feed his fathers flocke in
Bethlehem. But the Philistian came forth morning and 16
evening, and stooed fourteen dayes. And Isai said to David 17
his sonne: Take for thy brethren an ephi of polet, and these
ten loaves, and runne into the campe to thy brethren, and 18
these ten little cheeses thou shalt carie to the tribune: and
shalt vistc thy brethren, if they doe well: and learn with
whom they are placed. And Saul, and they, and all the 19
children of Israel fought in the Valley of terebinth against
the Philistians. David therefore arose in the morning, and 20
commanded the flocke to the keeper: and he went loaded as
Isai had commanded him. And he came to the place Magala,
and to the host, which issueth out to sight had made a shoute
in the battel. For Israel had put themselves in array, and the 21
Philistians on the contrarie side were prepared. David 22
therefore leaung the vessels which he had brought, vnder
the hand of him, that was keeper at the bagage, ran to the place
of the battel and asked if all things went well with his bre-
thren. And when he yet spake to them, that man the ba-
stand appeared coming vp, named Goliath, the Philistian of
Geth, coming vp from the campe of the Philistians: and he
speaking these selfsame words, David heard them. And 24
all the Israelites when they had seen the man, fled from his
face, fearing him exceedingly. And someone of Israel said: 25
Hast you seene this man that came vp, to defy Israel he
came vp? The man therefore: that shall strike him, the King

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wil give him his daughter, and he wil make his fathers
26 house without tribute in Israel. † And David spake to the
men that stood with him, saying: What shall be given to the
man that shall beate this Philistian, and shall take away the
reproch from Israel? For who is this uncircumcised Philis-
tian, which hath upbraided the armies of the liuing God?
27 † And the people reported vnto him the self same word,
saying: These thinges shall be given to the man, that shall
strike him. † Which when Eliab his eldest brother had heard,
when he spake with others, he was angrie against David, and
sayd: Wherefore camest thou? and why hast thou left those
few sheepe in the desert? I know thy pride, and the wicked-
ness of thy hart: that to see the battel thou art come downe.
29 † And David sayd: What haue I done? is there not cause to
30 speake? † And he went a little aside from him to another;
and sayd the self same word. And the people answered him
31 before. † And the wordes which David spake were heard, and
32 told in the sight of Saul. † To whom when he was brought,
he spake vnto him: Let not any mans hart be discoura-
ged in him: I thy seruant wil goe, and wil fight against the
33 Philistian. † And Saul sayd to David: Thou art not able to
34 resist this Philistian, nor to fight against him, because thou
35 art a childe, but he is a man of warre from his youth. † And
36 David sayd to Saul: Thy seruant did feede his fathers flock,
and there came a lyon, or a beare, and tooke a ramme out of
37 the middes of the flocke: † and I puruied them, and stroke
38 them, and plucked them out of their mouth, and they arose
39 vp against me, and I caught their chinne, and I strangled and
40 slew them. † For if both the lyon and the beare did I thy
41 seruant kill: therefore this uncircumcised Philistian also, shall
42 be as it were one of them. Now wil I goe and take away the
43 reproch of the people: for who is this uncircumcised Pli-
44 nesian, which hath been so hardie to curse the host of the li-
45 uing God? † And David sayd: Our Lord which hast deli-
46 erued me from the hand of the lion, and of the beare, he wil
deiliver me from the hand of this Philistian. And Saul sayd to
47 David: Go, and our Lord be with thee. † And Saul clothed
48 David with his rayments, and put an helmet of brass upon
49 his head, and veiled him with a coare of mail. † David there-
50 fore being girded with his sword over his rayment, beganne
to proue if he could goe armed: for he was not accustomed.
And Daud sayd to Saul: I can not goe so, because I am not vsed, and he layd them of. † And he tooke his staffe, which 40 he had alwaies in his handes: & he chose him five most bright stones out of the torrent, and cast them into the shepherds skrippes, which he had with him, and he tooke a sling in his hand, and went forth against the Philistian. † And the Philistian went, going, and approching against Daud, and his esquier before him. † And when the Philistian had seene, 42 and beheld Daud, he despised him. And he was a yong man redde, and beautiful to behold. † And the Philistian sayd 43 to Daud: Why am I a dogge, that thou comest to me with a staffe? And the Philistian cursed Daud in his goddes. † and 44 sayd to Daud: Come to me, and I wil geue thy flesh to the foules of the ayre and the beasts of the earth. † And Daud 45 sayd to the Philistian: Thou comest to me with a sword, and speare, and sheeld, but I come to thee in the name of the Lord of hofts, the God of the bandes of Israel, whom thou haft defied † this day, and our Lord shal geue thee in my 46 hand, and I shal strike thee, and take away thy head from thee: and I shal geue the carcasses of the campe of the Philistijms this day, to the foules of the ayre, and to the beasts of the earth: that al the earth may knowe that there is a God in Israel. † And al this assemblie shal know, that not in sword, 47 nor in speare, doth our Lord saue, for it is his battel, and he will deliuer you into our handes. † When the Philistian therefo re was risen vp, and came and approched against Daud, Daud made haft, & ranne to the battel against the Philistian. † And he put his hand into his skrippe, and tooke one stone, 49 and cast it with the sling, and fetching it about stroke the Philistian in ‡ the forehead, and he fell on his face vpon the earth. † And Daud prevailed against the Philistian with 50 sling and stone, and he stroke, and slew the Philistian. And whereas Daud had no sword in his hand, † he ranne, and 51 stood vpon the Philistian, and tooke his sword, and drew it out of the scabard, and slew him, and cut of his head. And the Philistijms seing, that the strongest of them was dead, did acc. † And the men of Israel and Juda rising vp shouted, and 52 pursued the Philistijns til they came into a valley to the gates of Accaron, and there fel wounded of the Philistijns in the way of Saraim, as farre as Geth, & as farre as Accaron. † And 53 the children of Israel returning, after they had pursued the Philistijns,
OF KINGES.

54. Philistians, invaded their campe. ¶ And David taking the head of the Philistian brought it into Jerusalem: but his armour he layd in his tabernacle. ¶ And at the same time that Saul saw David going forthe against the Philistian, he sayd to Abner the prince of the armie: "Of what stock is this yong man descended, Abner? And Abner sayd: Thy soule liueth in the king, if I know. ¶ And the king sayd: Askethou, whose sonne this yong man is. ¶ And when David was returned, after the Philistian was slaine, Abner tooke him, and brought him in before Saul, having the head of the Philistian in his hand. ¶ And Saul sayd to him: O yong man of what progenie art thou? And David sayd: I am the sonne of thy servant Jair the Bethlemite.

CHAP. XVIII.

David and Jonathan entered into league of friendship. ¶ Saul hearing David praised above himselfe was offended, and vexed with an evil spirit, attempteth to slay him. 17. promiseth to give him his eldest daughter in marriage, but giveth her to another, and giveth him the yonger, whereby to overthrow him: 25. putting him also in more danger, by requiring of him an hundred presentes of Philistims. 17. David bringeth him two hundred, and Saul seemeth not.

And it came to passe, when he had enished to speake vnto Saul, the soule of Jonathan was joyned fast to the soule of David, & Jonathan loved him as his soule. ¶ And Saul tooke him in that day, and did not grant vnto him to return to his fathers house. ¶ And David and Jonathan entered a league, for he loved him as his soule. ¶ For Jonathan striped himselfe of the cote whereby he was clothed, and gav it to David, and the rest of his garments, vnto his sword, & bowd.

¶ & vnto his belt. ¶ David also went forth to all things whereunto Saul sent him, & he behaued himself wisely, and Saul placed him over the men of warre, and he was accepted in the eyes of all the people, and specially in the eyes of Saul's seruantes. ¶ Moreover: when David returned, after he stroke the Philistian, the women came forth from all the tribes of Israel singing and dancing to Saul the King, in timbrels of joy, and in cornettes. ¶ And the women sang, playing, and saying:

"Saul stroke a thousand, and David ten thousand. ¶ And Saul was exceeding Angry, and this word was displeasing in his eies: and he sayd: They have gaven David ten thousand, Eeeeee ... and to=v=1
and to me they haue geuen a thousand: what remayneth for him but only the kingdom? therefore Saul did not looke. 9 upon Dauid with right eies from that day and afterward. † And a day after, the euill spirit of God inuaded Saul, and he 10 prophesied in the middes of his house. And Dauid played with his hand as every day. And Saul held a speare, † and 11 threw it, thinking that he could naile Dauid to the wal, and Dauid declined from his face the second time. † And Saul 12 feared Dauid because our Lord was with him, and was de- parted from himself. † Saul therefore removed him from 13 him, and made him a tribune over a thousand men, and he went out and came in before al the people. † Also in al his 14 wayes, Dauid delt wisely, and our Lord was with him. † Saul 15 therefoare law that he was exceeding wise, and he beganne to beware of him. † But al Israel, and Iuda loued Dauid, for he 16 came in and went out before them. † And Saul sayd to 17 Dauid: Behold my elder daughter Merob, her wil I grue thee to wife, only be thou a valyant man, and fight the battels of our Lord. And Saul thought sayinge: Be not my hand upon him, but let the handes of the Philistians be upon him. † And 18 Dauid sayd to Saul: What am I, or what is my life, or the kindred of my father in Israel, that I should be made the sone in lawe of the king? † And it came to passe, at what 19 time, Merob the daughter of Saul should have beene geuen to Dauid, she was geuen to Hadriel the Molath: to wife. † But Dauid loued Michol the other daughter of Saul. And 20 it was told Saul, and it pleased him. † And Saul sayd: I wil 21 geue her to him, that she may be a scandall vnto him, and that the hand of the Philistians may be vpon him. And Saul sayd to Dauid: In two thinges thou shalt be my sone in lawe this day. † And Saul commanded his seruantes: Speake to Dauid secretly out of my presence, saying: Behold thou pleasest the King, and all his seruantes loue thee. Now therefore be thou the kings sone in lawe. † And the seruantes of Saul spake 23 all these wordes in the eares of Dauid. And Dauid sayd: Doth it seme vnto you a smal matter to be the sone in lawe of a King? But I am a poore man, and of smal ability. † And the 14 seruantes of Saul reported, saying: These miner of wordes hath Dauid spoken. † And Saul sayd: Speake thus to Dauid: The king nedeth no dowrie, but only an hundred prepuces of the Philistians, that revenge may be made of the kinges enemies.
OF KINGS.

Saul, David:

enemies. Moreover Saul thought to deliver David into the
hand of the Philistians. * And when his servants had re-
ported to David the words that Saul had said, the word was
liked in the eyes of David, to be made the king's son in law.
† And after few days David rising up, went with the men
that were under him, and he stroke of the Philistims two
hundred men, and brought their prepuses, and numbered
them to the King, that he might be his son in law, Saul
therefore gave him Michol his daughter to wife. † And Saul
saw, and understood that our Lord was with David. And
Michol the daughter of Saul loved him. † And Saul began
more to fear David: and Saul became enemie to David al
dayes. † And the princes of the Philistims went forth: and
from the beginning of their going forth, David behaved
himself more wisely, then all the servants of Saul, and his
name was made renowned exceedingly.

Chap. XIX.

Saul intending to kill David is pacified by Ionathas 9. Nevertheless attempts to
again to kill him, and missing his purpose, 11. sends some
to take and bring him back that he may be slain, but Michol his wife helps
him away, and excusest her self to her father, as if she had done it for
sake. 18. David and Samuel flee into Nainoth. 20. Againe Saul seeth
soldiers after them three times, and they doe prophesy. 22. then him
self pursueth David, and also prophesieth.

1 A
ND Saul spake to Ionathas his sonne, and to al his ser-

nantes, that they should kill David. Moreover Ionathas
2 the sonne of Saul, loved David exceedingly. † And Ionathas
told David, saying: Saul my father seeketh to kill thee: wherefore looke to thy self I beseech thee in the morning.
3 and thou shalt abide secretly, and shalt he con. † But I going
forth will stand beside my father, in the field wherefoever he
shall be: and I will speake of thee to my father, and whatsoever
4 I shall see, I will tel thee. † Ionathas therefore spake good
words of David to Saul his father: and sayd to him: Sinne
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 stroke the Philistine,
and our Lord made great saluation to all Israel. Thou hast
seen & didst rejoice, why therefore sinnest thou in innocent
6 blood killing David, who is without fault? † Which when

Ecce 2

Saul
Saul had heard, being pacified with the voice of Jonathas, he swore: Our Lord liueth, he shall not be slaine. Than Jonathas therefore called David and shewed him all these words, and Jonathas brought in David to Saul, and he was before him, as he had bene yesterday and the day before. And there was & baterell rayled againe, and David going forth, fought against the Philistims, and stroke them with a great slaughter, and they fled from his face. And the evil spirit of our Lord came upon Saul, and he sate in his house, and held his speare: moreover David played with his hand. And Saul ensued to take David to the wal with his speare. And David declined from the face of Saul: and the speare without making wound, pierced the wall, and David fled, and was saued that night. Saul therefore sent of his guards into David's house, that they should keepe him, & that he might be killed in the morning: Which when Mischol his wife had told David, saying: Unless thou save thy self this night, to morowe thou shalt die: she let him downe through a windowe, moreover he went & fled away, and was saued. And Mischol tooke a statua, & put it vpon the bed, and a heare skinne of goates she layd at the head thereof, and covered it with garments. And Saul sent serientes, that should take away David by force, and it was answered that he was sicke. And againe Saul sent messengers to see David, saying: Bring him to me in the bed, that he may be slaine. And when the messengers were come, there was found a statua upon the bed, and skinnes of goates at the head thereof. And Saul said to Mischol: Why hast thou mocked me, and let goe my enemie that he might flee? And Mischol answered Saul: Because he said to me: Let me goe, other wise I will kil thee. But David fleding was saied, and came to Samuel in Ramatha, and told him all things that Saul had done to him: and he & Samuel went & abode in Naiorth. And it was told Saul by some saying: Behold David is in Naiorth in Ramatha. Saul therefore sent serientes to take away David: who when they had seene a troupe of prophets prophesying, & Samuel standing over them, the spirit of our Lord came also on them, and they also began to prophesie. Which when it was told Saul, he sent other messengers: but they also did prophesie. And againe Saul sent the third messengers: who also prophesied. And Saul being wrath for anger, he went also himselfe into Ramatha, and came as he were
Saul, David, Jonathan. OF KINGS.

fare as the great cesterne, which is in Socho, and asked, and said: In what place are Samuel and David? And it was told him: Loe they are in Nainoth in Ramatha. † And he went into Nainoth in Ramatha, and the Spirit of our Lord came upon him, and he prophesied till he came into Nainoth in Ramatha. † 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 prophet: What is Saul also among the prophets.

CHAP. XX.

Jonathan comforteth David, 3. confirmeth their former league. 18. By an appointed signe (24. endeavoring first, but in vain, to pacifie his father) 35. certified David of his father's malice against him. 41. They meete againe secretly, and sorowfully part each from other.

BVR David also fled from Naimoth, which is in Ramatha; and coming spake before Jonathan: What have I done? what is my iniquity, and what sinne of my against thy father, that he seeketh my life? † Who sayd to him: God forbid, thou shalt not die: for neither will my father doe anything great or little, vnles he first tell me: this word therefore only hath my father concealed from me? no this shall not be.

† And he sware againe to David. And David sayd: Thy father surely knoweth, that I have found grace in thy sight, and will say: Let not Jonathan know this, lest perhaps he be sad. Yet more our Lord liueth, and thy soule liueth, by one degree only (as I may to say) I and death are divided. † And Jonathan said to David: Whatsoever thy soule shall say to me, I wil doe for thee. † And David sayd to Jonathan: Behold the calendes are to morowe, & I after the maner am wont to sitte beside the king to eate: dismiss me therefore that I may be hid in the field until the evening of the third day. † If thy father looking inquire for me, thou shalt answer him: David desired me, that he might goe quickly into Bethlehem his citie: because there be solemne victimes to al of his tribe.

† If he shall say, Weel: peace shall be to thy servant, but if he be angrie, know that his malice is complete. † Doe mercie 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 iniquitie in me, do thou kill me, and bring me not in to thy father. † And Jonathan sayd: Be this farre from thee, for Saul and his messengers had not the gift of prophete, etc. as goddesse prophets had by an inherent hauite, but transient, as Baslams ase had facultie to speake, at one time, but did not afterward speake anie more. s. Ang. li. 2. 7. 1. ed. Simplician.
neither can it be, that I should not tel thee, if I shall certainly know that my fathers malice is complete against thee. † And 10 Dauid answered Ionathas: Who shall bring me word, if thy father answer thee perhaps any thing sharply of me? † And 11 Ionathas said to Dauid: Come, let vs goe forth abroad into the field, and when they were both gone forth into the field, † Ionathas said to Dauid: Lord God of Israel, if I shall search out my fathers meaning, to morowe or the day after, and some good thing be vpon Dauid, and I send not immediatly vnto thee, and make thee know thereof, † these things doe 15 our Lord to Ionathas, and these things adde he. But if my fathers malice shal perfeuer against thee, I wil reuole thy 16 care, and wil dismiss thee, that thou mayst goe in peace, and our Lord be with thee, as he hath beene with my father. † And if I live, thou shalt doe me the mercie of our Lord; but 14: if I die, † thou shalt not take away thy mercie from my 15 house for euer, when our Lord shal have rooting out the enemies of Dauid, euere one out of the land, take he away Ionathas from his house, and our Lord require it of the handes of Dauides enemies. † Ionathas therefore made a league with the house of Dauid: and our Lord required it of the handes of Dauids enemies. † And Ionathas added to sweare vnto 17 Dauid, because he loued him, for as his owne soule, so he loued him. † And Ionathas sayd to him: To morowe are the 18 calendes, and thou shalt be asked for: † for thy sitting wilbe inquired of til after to morowe. Thou shalt therefore goe downe in hast, and shalt come to the place, where thou must be hid in the day, when it is lawful to worke, and thou shalt sit beside the stone, which is named Ezel. † And I wil choose three arrows nereit, and wil shooe as it were exercisings my self at a marke. † I wil send also a boy laying to him: Goe, 11 and fetch me the arrows. † If I shal say to the boy: Loe the 12 arrowes are on this side thee, take them vp: come thou to me, because there is peace to thee, and there is no euil, our Lord liueth. But if I shal speake thus to the boy: Loe the arrows are beyond thee: Goe in peace, because our Lord hath dismissed thee. † And concerning the word which I and thou 13 haue spoken, our Lord be between thee and me for euer. † Dauid therefore was hidde in the fielde, and the calendes 14 came, and the king sate downe to eate bread. † And when 15 the king was sette vpon his chaire(according to the custome) which
which was beside the wall, Ionathas arose, and Abner sate
26 at the side of Saul, and Davids place appeared voide. † And
Saul said nothing that day, for he thought it had chanced
27 perhaps vnto him, that he was not cleane, nor purified. † And
when the second day was come after the calendes, againe
Davids place appeared emptie. And Saul said to Ionathas his
sonne: Why came not the sonne of Iai neither yeasterday,
28 not to day to eate? † Ionathas answered Saul: He desired
29 me instantly, that he might goe into Bethlehem, † and he
said: Let me goe, because there is a lolemne sacrifice in the
city, one of my brethren hath sent for me: now therefore if I
have found grace in thy sight, I will goe quickly, and see my
30 brethren. For this cause he came not to the kings table. † But
Saul being wrath against Ionathas, said to him: Thou sonne
of a woman which of her owne accord sauisetha man, am I
ignorant that thou louest the sonne of Iai vnto thyne owne
confusion, and to the confusion of thyne ignominious mo-
31 ther? † For all the days, that the sonne of Iai shal liue upon
the earth, thou shalt not be established, nor thy kingdom.
Therefore now presently send, and bring him to me: because
he is the sonne of death. † And Ionathas answering Saul his
33 father, said: Why shal he dye? what hath he done? † And
Saul caught a speare to strike him. And Ionathas understood
that it was determined of his father, that he would kil David.
34 † Ionathas therefore rose from the table in anger of surie,
and did not eate bread the second day of the calendes. For he
was strowen heauie vpon David, because his father had con-
sounded him. † And when the morning appeared, Ionathas
came into the field according to the appointment with David,
36 and a little boy with him. † and said to his boy: Goe, and
fetch me the arrowes, which I shoue. And when the boy
37 had runne, he shoulde an other arrowe beyonde the bow. † The
boy therefore came to the place of the arrowe, which Iona-
38 thas had shottte: and Ionathas cried behind the back of the
boy, and said: Loe the arrowe is there further beyonde thee.
† And Ionathas cried againe behind the back of the boy,
saying: Make haft spedely, stand not. And Ionathas his boy
gathered vp his arrowes, and brought them to his master:
39 † and he was altogether ignorant, what was done: for only
40 Ionathas and David knew the matter. † Ionathas therefore
gave his armoure to the boy, and said to him: Goe, and cary
them
First booke

David. Ionathas.

them into the citie. And when the boy was gone, David rose out of his place, which did bend to the South, and falling flat on the ground, adored thrice; and kissing one another, they wept together, but David more. Ionathas therefore said to David: Go in peace: what soever we have sworn both of vs in the name of our Lord, saying: Our Lord be between me and thee, and between my seede and thy seede for ever. And David arose, and departed: but Ionathas also entered into the Citie.

Chap. XXI.
In case of necessity. Achimelech the priest gave halowed bread to David, 8. Also the sword which he bad taken from Goliath 10. Then David going to Achish king of Gath, is forced to faine himself madde.

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? 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 seruantes also I have appointed into such and such a place. Now therefore if thou have any thing at hand, yea if but five loaues, give me, or whatsoever thou shalt finde. And the priest answered David, saying: I have no: lay breads at hand, but only holy bread, if the seruants be cleane, especially from women? And David answered the priest, and said to him: And truly, if the matter be concerning women, we have refrained our selues from yeastsday and the day before, when we came forth, and the vessels of the seruants were halode. Moreover this way is polluited, but it also shal be sanctified this day in the vessels. The priest therefore gave him halowed bread; for neither was anie bread there, but only the loaues of proposition, which had bene taken away from the face of our Lord, that holy loaues might be sette downe. And there was there a certaine man of the seruantes of Saul that day, within the tabernacle of our Lord; and his name was Doeg an Idumeite, the mightiest of Smales pastours. And David said to Achimelech: Hast thou here at hand a speare, or a sword? because myn owne sword, and myne owne weapons I tooke not with me, for the kings word hastened forward. And the priest said:
said: Loe here the sword of Goliath the Philistian, whom thou sawest in the Valley of Eshcol, 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. + David therefore arose, and fled that day from the face of Saul; and came to Achis the king of Geth, + and the servants of Achish said to him, when they had seen David: Is not this David the king of the land? Did they not sing in dances to this man saying: Saul stroke a thousand, and David ten thousand? + But David put these words in his heart, and feared exceedingly at the face of Achish the king of Geth. + And he changed his countenance before them, and spilt downe between their hands: and he stumbled at the doores of the gate, & his spittle ranne downe vpon his bearde. + And Achish said to his servants: You have seen the man madde: why haue you brought him to me? + Doe we lack madde men, that you haue brought in this felowe, to play the madde man in my presence? shall this man enter into my house?

CHAP. XXII.

David therefore went from thence, and fled to the cave of Adullam, which when his brethren had heard, and a his fathers house, they went downe to him thither. + And there were gathered vnto him, al that were in distresse, and oppressed with debt, and of a pensieve hart, and he was made their prince, and there were with him about foure hundred men. + And David departed from thence into Maspha, which is Moab: and he said to the king of Moab: Let my father and my mother tary with you, I bethac thee, till I know what God will doe to me. + And he left them before the face of the king of Moab, and they abode with him al the dayes, that David was in garrison. + And Gad the prophet said to David: Tary not in garrison, depart, and goe into the Land of Judah. And David departed, and came into the fores. of Harer.
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, he said to his servants that stood about him: Hear me now ye children of Lemini: wilt the sonne of Isai gue the al your fieldes, and vineyards, and make al your tribunes, and centurions: because you haue al conspired against me, and there is none that telleth me, especially where my sonne also hath entered league with the sonne of Isai? There is none of you, that piteth my case, neither is there that telleth me: for that my sonne hath raised vp my servant against me, lying in waite for me vntil this day. And Doeg the Idumeite which stood by, and was the chief among the servants of Saul, answering, I sawe, quoth he, the sonne of Isai, in Nobe with Achimelech the sonne of Achitob the priest. Who consulted our Lord for to him; and gaue him victuals, yea and the sword of Goliath the Philistian he gaue to him. The king therefore sent to call for Achimelech the priest the sonne of Achitob, and al his fathers house, the priests that were in Nobe, who came to the king. And Saul said to Achimelech: Hear thou sonne of Achitob. Who answered: I am readie, my Lord. And Saul said to him: Why haue you conspired against me, thou, and the sonne of Isai, and haft gueuen him bread and a sword, and haft consulted our Lord for him, that he might rise vp against me, continuing a traitour vntil this day? And Achimelech answering the king, said: And who amongst al thy servants faithful as David, and the kings sonne in lawe, and going fourth at thy commandement, and glorious in thy house? Did I beginne this day to consult our Lord for him? farre be this from me: let not the king suspect such a thing against his servant, in al the house of my father: for thy servant knew not any thing concerning this busines, either little or great. And the king said: Ding thou shalt dye Achimelech, thou, and al thy fathers house. And the king said to the curtiers, that stood about him: Turne your selues, and kil the priests of our Lord, for their hand is with David, knowing that he was fled, and they told me not. And the kings servants would not extend their handes vpon the priests of our Lord. And the king said to Doeg: Turne thou, and runne vpon the priests. And Doeg the Idumeite being turned, ranne vpon the.
the priests, and murdered in that day eightie five men reu-

21 the edge of the sword, men and women,

22 and children, and sucklinges, and oxen and asses, and shepe in

23 the edge of the sword. But on one sonne of Achimelech the

24 sonne of Achitob, escaping, whose name was Abiathar, fled

25 to David, and told him that Saul had slaine the priestes

26 of our Lord. And David said to Abiathar: I knew in that
day when Doeg the Idumeit was there, without doubt he

27 would tel Saul, I am gilte of all the soules of thy father.

28 Abide with me, fear not: if any man shall seeke my life, he

29 shall seeke thy life also, and with me thou shalt be preferred.

CHAP. XXIII.

The citie of Ceila oppugne by the Philistijms is releaved by David. 7. Who

fearing to be there bestrayed, 13. fleeth into the desert of Ziph. 16. Jonathas

repayretb secretly to him, and they confirme againe their former league. 19.
The Ziphijms promise to betray David: 27. but Saul leaueth for a while to

persecute him, being forced to defend the land from the Philistijms in-
madig it.

1 And they told David, saying: Behold the Philistijms

2 oppugne Ceila, and spoyle the barnes. But David therefore consulted our Lord, saying: Shal I goe, and strike these

3 Philistijms? And our Lord sayd to David: Go, and thou shalt

4 strike the Philistijms, and shalt saue Ceila. And the men

5 that were with David, sayd to him: Behold we resting here

6 in Luric are afraied, how much more if we shal goe into Ceila

7 against the bandes of the Philistijms? But Againe therefore

8 David consulted our Lord, who answering sayd to him: Arise,

9 and goe into Ceila: for I wil deliver the Philistijms in thy

10 hand. But David therefore, and his men, went into Ceila, and

11 fought against the Philistijms, and droue away their beastes,

12 and stroke them with a great slaughter, and David saued the

13 inhabitantes of Ceila. Moreover at that time, when Abia-

14 that the sonne of Achimelech fled to David into Ceila, he

15 went downe hauing with him an ephod. And it was told

16 Saul that David was come into Ceila: and Saul sayd: Our Lord

17 hath delievered him into my handes, and he is shut vp being

18 entered the citie, wherein are gates and lockes. But Saul

19 commanded all the people, that they should goe downe into

20 Ceila to sight, and besiege David, and his men. But which when

David
Davido understood, that Saul secretly prepared evil against him, he said to Abiathar the priest: 'Apply the Ephod.' And David said: 'Lord God of Israel, thy servant hath heard a bruit, that Saul determineth to come into Cela, to destroy the city for me: wilt the men of Cela deliver me into his handes? and will Saul come downe, as thy servant hath heard? Lord God of Israel, tell thy servant. And our Lord said: 'He will come downe.' And David said: 'Will the men of Cela deliver me, and the men that are with me, into the handes of Saul?' And our Lord said: 'They will deliver thee.' David therefore arose and his men about six hundred, and going out of Cela, wandered hither and thither uncertainly: and it was told Saul that David was fled from Cela, and was saured: for which cause he dissembled to goe forth. But David abode in the desert in most strong places, and he taried in the mount of the desert Ziph, in a shadowed hill. Saul notwithstanding sought him always; and our Lord delivered him not into his handes. And David saw that Saul was gone forth to seek his life. Moreover David was in the desert Ziph, in a wood. And Jonathan the sonne of Saul arose, and went to David into the wood, and strengthened his handes in God: and said to him: 'Fear not: for neither shall the hand of Saul my father finde thee, and thou shalt reign over Israel, and I shall be second to thee, yea and my father knoweth this.' Both therefore made a league before our Lord: and David abode in the wood: but Jonathan returned into his house. And the Zeipherites went vp into Saul in Gabas, saying: 'Loe doth not David lyke hid with vs in the most safe places of the wood, in the Hill Hachila, which is on the right hand of the desert? Now therefore, as thy soule hath desired, come downe: & it shall be our charge to deliver him into the kinges handes. And Saul said: 'Blessed be ye of our Lord, because you have pitied my case.' Go therefore I pray you, and prepare diligently, and dealing curiously, and consider the place, wherein he is hid, and return to me; with the certaintie of the thing, that I may goe with you. Yea, and if he shall stoppe vp himselfe into the earth, I will search him out among all the thousandes of Juda. But they rising, went into Ziph, before Saul: and David and his men were in
were in the desert Maon, in the champaine country at the 15 right hand of IeSimon. † Saul therefore and his companie went to seeke him: and it was told David, and forthwith he went downe to the rocke, and abode in the desert Maon, which when Saul had heard, he pursued David in the desert Maon. † And Saul went at the side of the mountaine on the one part; and David and his men were in the side of the mountaine on the other part: moreover David despayed 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. † And a messenger came to Saul, saying: Make haste, and come, because the Philistians have powred 28 in themselves upon the land. † Saul therefore returned leaving of to pursuwe David, and he went to meete the Philistians. for this cause, they called that place, the Rocke divid- 29 ing.

CHAP. XXIII.
Saul chancing to come into a caue, David being hid with others in the same place, only outche the skite of his clote, 5. which after shewing, Saul acknowledgeth his faults, and ceaseth for a time to persecute him.

1 David therefore went vp from thence, and dwelt in the safest places of Engaddi. † And when Saul was returned, after he pursued the Philistians, they told him, saying:

2 Behold, David is in the desert Engaddi. † Saul therefore taking vnto him three thousand chosen men of all Israel, went forth to search out David, and his men, yea over the steep broken rockes, which are accessible only to wilde goates.

† And he came to the shepcoates, which fel in his way as he went and there was a caue, which Saul entred into, to doe his easement: moreover David and his men lay hid in the inner part of the caue. † And the seruantes of David sayd to him: Behold the day, whereof our Lord sayd to thee: I wil deliver thee thynne enemie, that thou mayest doe to him as it shal seeme good in thyne eies. David therefore arose, and cut 6 of the hemme of Saules clote softly. † After this: David harte stroke him, for that he had cut of the hemme of Saules clote. † And he sayd to his men: Our Lord be mercifull vnto me, that I doe not this thing to my Maister the anointed of our Lord, that I should lay my hand vpon him, because 8 he is the anointed of our Lord. † And David persuaded his men
his men with words, and permitted them not to rise against Saul: moreover Saul rising out of the caue, went on his jour-
necy begunne. † And David rose vp after him: and going out of the caue, cried behind Sauls backe, saying: My Lord King.
And Saul looked backe behind him: and David bowing him selfe flat toward the ground adored, † and sayd to Saul: Why doest thou heare the words of men that say: David seeketh euil against thee? † Lo! this day thyn eies haue scene, that our Lord deliuered thee in my hand, in the caue, and I had a cogitation to kil thee, but myn eie hath spared thee. For I sayd: I will not extend myn hand vp my lord, because he is the appointed of our Lord. † But rather see and knowe, o my father, the hennie of thy cloke in my hand, that when I did cut of the hennie of thy cloke, I would not extend my hand vp my lord. Marke, and see, that there is no euil in my hand, nor iniquitie, neither haue I sinned against thee: but thou lyest in waite for my life, to take it away. † Our Lord judge betwene me and thee, and our Lord requenge me of thee, but be not my hand vp thee. † As also it is sayd in the old proverbe: From the impiovs shall impietie procede: be not therefore my hand vp thee: Whom doest thou persecute O King of Israel? † Whom doest thou persecute? thou persecutest a dead dog, and a flea. † Our Lord be judge, & judge betwene me and thee, and hee see, and judge my cause, and deliuer me out of thy hand. † And when David had fully ended speaking such words to Saul, Saul sayd: Is this thy voice my sonne David? and Saul lifted vp his voice, and wept: † And sayd to David: Thou art iustier then I: for thou hast donne me good turnes, and I have renderd thee euil. † And thou hast chewed this day what good things thou hast done to me: how our Lord deliuered me into thy hande and thou hast not killed me. † For who when he hath found his enemie, wil let him goe in a good way? But our Lord render thee this good turne, for that which thou hast wrought toward me this day. † And now because I knowe that thou most certeiny shalt reigne, and haue the kingdome of Israel in thy hand: † Sware to me in our Lord, not to destroy my seede after me, not to take away my name from the house of my father. † And David sware to Saul. Saul therefore went into his house: and David and his men went vp into safer places.
Samuel died, and all Israel was gathered together, and they mourned for him, and buried him in his house in Ramathath. And David rose up and went down into the desert of Paran. 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, and a thousand goats; and it chanced that his flock was shorne in Carmel. And the name of that man was Nabal; and the name of his wife Abigail: and that woman was very wise and beautiful. Moreover her husband was hard, and very ill, and malicious; and he was of the kindred of Caleb. When David therefore heard in the desert, that Nabal sheared his flock, he sent ten men, and said to them: Go up into Carmel, and you shall come to Nabal, and shall salute him in my name peaceably. 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. I have heard, that thy shepherds which were with vs in the desert did sheare we have never molested them, neither hath ought beene wanting to them at any time of the flocke, at the time that they were with vs in Carmel. Aske thy seruantes, and they will tell thee. Now therefore let thy seruantes finde grace in thyne eies: for we are come in a good day, whatsoever thy hand shal finde, geue thy seruantes, and thy sonne David. And when Dauidis seruantes were come, they spoke to Nabal all these wordes in Dauidis name: and so held their peace. But Nabal answeering the seruantes of Dauid, saide: Who is Dauid? and what is the sonne of Isai? There are seruantes multiplied now a daies which flee from their masters. Shal I then take my breaides, and my waters, and the flesh of my cattel, which I haue killed for my sheares, and geue to men whom I know not whence they are? Therefore the seruantes of Dauid returned by their way, and returning came and told him all the wordes
wordes that he had said. Then said David to his servantes: 13
Every man gird him with his sworde. And they were every
one girded with their swordes. And David also was girded
with his sworde: and there folowed David about four hundred
men: moreover two hundred remayned at the baggage.
† But to Abigail the wife of Nabal one of their servantes told, 14
saying: Behold David hath sent messengers from the desert,
to bless our master. & he disdained them: † these men were
good enough to vs, and not troubleome: neither did euery
thing perish at the time, that we have counted with them in
the desert: † they were in stead of a wall to vs both in the day
and in the night, at the dayes that we fed the flockes with
them. † Wherefore consider, & thinke what thou hast to doe, 17
for: malice is accomplished against thy husband, and against
thy house, and he is the sonne of Bethal, so that no man can
speake to him. † Abigail therefore made haste, and took 18
two hundred loaues, and two bottels of wine, and five mut-
tons ready drest, and five measures of polent, and a hundred
branches of bayes, and two hundred mules of drye figges,
and laid them vpon asses: † and said to her servantes: Go 19
before me: loe, I wil folowe you at your backe: but she told
not her husband Nabal. † When the therefore had gotten 20
vpon an ass, and came downe to the foote of the mountaine,
David and his men came downe meeting her, whom she alfo
mette. † And David said: In vaine veryly haue I preserued 21
all things that were this mans in the desert, and there per-
ished nothing of al that perteined to him: and he hath renderd
me euil for good. † These things doe God to the ene-
mies of David, and these things adde he, if I shall leave of al
things that perteine to him vntil morning, any thing pilling
against the wal. † And when Abigail had seen David, the 23
made haste, and light from her ass, and fell downe before Da-
uid vpon her face, and adored vpon the earth, † and fel at 24
his feete, and saide: In me my lord be this iniqutie: let thy
handmayde speake I beseech thee in thine eares: and heare the
wordes of thy servante. † Let not my lord the king I pray 25
thee, set his hart vpon this naughtie man Nabal: because
according to his name, he is a foole, and fowle is with him:
but I thy handmaide saue not thy servantes my lord, whom
thou didst send. † Now therefore my lord, our Lord liueth, 26
and thy soule liueth, who hath stayed thee that thou shouldest
not
not come into blood, and hath spared thy hand to thee: and now be thine enemies as Nabal, and they that seek evil to my lord: 

Therefore receive this benediction, which thy handmaid hath brought to thee, my lord, and give to thy servants that follow thee my lord: 

Take away the iniquity of thy handmaid; for our Lord making will make to my lord a faithful house, because thou, my lord, dost fight the battles of our Lord; let not malice therefore be found in thee at the days of thy life. 

For if a man riseth, persecuting thee, and seeking thy life, the life of my lord shall be kept, as in the bundle of the living, with our Lord thy God; Moreover the life of thine enemies shall be whirled, and in the violence, and wherelse of a sling. 

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, this shall not be occasion of sobbing to thee, and a scruple of hurt to my lord, that thou hast shed innocent blood, or thy selfe hast revenged thy selfe: and when our Lord hath bestowed these benefits upon my lord, thou shalt remember thy handmaid. 

And David said to Abigail: Blessed be our Lord the God of Israel, who hath sent thee this day to meete me, and blessed be thy speech; and blessed be thou, which hast stayed me to day, that I might not goe to blood, and revenge me with my owne hand. 

Otherwise our Lord liueth the God of Israel, who hath stayed me, that I should not doe thee any evil: vntil thou hadst quickly come to meete me, there had not remained to Nabal vntill morning light, any pissing against a wall. 

And David tooke of her hand all things which she had brought him, and said to her: Goe peaceable into thy house, behold I have heard thy voice, and have honoured thy face. 

And Abigail came to Nabal: and behold he had a feast in his house, as it were the feast of a king, and Nabals hart was pleasant: for he was drunke exceedingly: and she told him not a word little or great vntil morning. 

But early when Nabal had digested his wine, his wife told him these wordes, and his hart was dead inwardly, and he became as a stone. 

And when ten dayes had passed, our Lord smote Nabal, and he died. 

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 this
malice of Nabal hath our Lordrendred upon hishead: David therefore sent, and spake to Abigail, that he might take her to hinselfe to wife. + And Dragons servants came to Abigail into Carmel, and spake to her, faing: David hath sent vs vnto thee, to take thee to his wife. + Who arisimg adored flat toward the earth, and sayd: Loe let thy servant be as an handmaide, to wash the seete of the servants of my lord. + And Abigail arose, and made haft, and gatit vpon an ass, and five women went with her waiting maides, and followed the messengers of David, and became his wife. + Yea and Achinoam also did David take of Zareth, and both were his wives. + But Saul gave Michol his daughter Davids wife to Phalti, the sonne of Lais, who was of Gallim.

CHAP. XXVI.

And there came Zepheites vnto Saul in Gabaa, saying: Behold David is hid in the hill Hachila, which is over against the wildernes. + And Saul arose, and went downe into the desart Ziph, and with him three thousand men of the chosen of Israel, to seeke David in the desart Ziph. + And Saul camped in Gabaa Hachila, which was over against the wildernes in the way, and David dwelt in the desart. And seing that Saul was come after him into the desert, + he sent discoverers, and lerned that he was come thither most certainly. + 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 sonne of Ner, the prince of his warre, and Saul sleeping in the tent, and the rest of the multitude round about him, + David spake to Achimelech the Hethite, and Abisai the sonne of Sweuia the brother of Ioab, saying: Who wil goe downe with me to Saul into the camp? And Abisai said: I wil goe with thee. + David therefore and Abisai came to the people by night, and found Saul lying and sleeping in the tent, and his speare fixed in the ground at his head: and Abner, and the people sleeping round about him. + And Abisai said to David: God hath shut vp thine enemie this day into thy handes: now therefore I will thruff him.
him through with my spear in the earth once, and twice shall not neede. 

† And David said to Abishai: Kill him not: for who shall extend his hand upon the anointed of our Lord, & shall he innocent? † And David said: Our Lord liueth, whereas our Lord shall strike him, or his day come to die, or death come to him, then shall he perish: † 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, & cuppe of water, and let us goe. † David therefore took the spear, and cuppe of water, which was at Saul's head, and they went away: and there was none that sawe, or understood, or awoke, but all slept, because the dead sleepe: † of our Lord, had fallen upon them. † And when David had passed over against them, and stood on the toppe of the mountaines farre off, and a good space between them, † David cried to the people, and to Abner the sonne of Ner, saying: Wilt thou not answer Abner? And Abner answering said: Who art thou, that criest and disquietest the king? † 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. † This thing is not good, which you have done: Our Lord liueth, you are the children of death, which have not kept your lord, the anointed of our Lord. Now therefore behold where the kinges speare is, & where the cuppe of water is, which was at his head. 

† And Saul knew Davids voice, and said: Is this thy voice, the sonne Davids? And David said: My voice, my lord king, † and he said: For what cause doth my lord persecute his servant? What have I done? or what evil is there in my hand? 

† Now therefore hear, I pray, my lord King, the wordes of thy servant. If our Lord stirre thee vp against me, let there be odour of sacrifice: but if the sonnes 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: 

Goe, serue strange gods. † And now let not my blood be shed upon the earth before our Lord; for the king of Israel is come forth to seke one slaue, as the perdix is pursued in the mountaine. † And Saul said: I have sinned, return ye sonne Davids, for I will no more doe thee evil, for that my life hath bene precious in thyne eies to day: for it appeareth that I have done foolishly, and have beene ignorant of very many things.
things. † And David answering, said: Behold, the king's spear, let one of the king's servants pass, and take it. † And our Lord will reward the 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. † And as thy life hath been magnified to day in thy eyes, so be my life magnified in the eyes of our Lord, and deliver me from al difficulties. † Saul therefore said to David: Blessed art thou my son David: and truly doing thou shalt do, and preuyling thou shalt prevale. And David went into his way, and Saul returned into his place.

CHAP. XXVII.

David for more securitie goeth againe to Achis king of Geth, 5. obtayneth of him the citie of Siceleg, (6. by which means it became subject to the kings of Judah) 8. and maketh prayers upon the enemie of King Achis.

AND Saul said in his hart: at length I shall fall one day into the handes of Saul: is it not better that I flee, and be saued in the Land of the Philistians, that Saul may despair, and cease to seek me in all the coasts of Israel? I will flee therefore his handes. † And David arose, and went himselfe, and the six hundred men with him, to Achis the sonne of Maoch, the King of Geth. † And David dwelt with Achis in Geth, he and his men: currie man & his house, and his two wives, Achinoam the Iezrahelitish, and Abigail the wife of Nabal of Carmel. † And it was told Saul that David was fled into Geth, and he adduced no more to seek him. † And David said to Achis: If I have grace in thy sight, let there a place be given me in one of the cities of this countrey, that I may dwell there: for why abideth thou a servant in the citie of the king, with thee? † Achis therefore gave him in that day Siceleg: for which cause Siceleg became the kinges of Judah until this day. † And the number of the daies, that David dwelt in the country of the Philistians, was foure monethes. † And David went vp, and his men, and draw the prayers out of 8. Geburi, and Gerzei, and from the Amalecites: for these villages were inhabited in the land in old time, as men goe to Sur, as farre as the land of Egypt. † And David broke al the land, neither left he anie man or woman: and, taking the sheepe & oxen, and asses, & camels, and garments, he returned & came to Achis. † And Achis said to him: Whom hast thou...
OF KINGES.

Daud. Saul.

set vpon to day? Daud answered: Against the south of Juda, those nations, and against the south of Ixumel, and against the south of Ceni. 

11. Daud gave them neither to man nor woman, neither brought them into Geth, saying: Left perhaps they speak against us. These things did Daud, and this was decreed of in the land of him at the daies that he dwelt in the countrie of the Philis- tians. 

12. Achis therefore did credite Daud, saying: Manie euils hath he wrought against his people Israel: Therefore he shal be my servant for ever.

CHAP. XXVIII.

The Philistians fighting against Saul, Daud promiseth fidelity to Achis.

1. And it came to passe that in those daies the Philistijms gathered together their companies, that they might be prepared to battle against Israel: and Achis sayd to Daud: Knowing know thou now, that thou shalt goe forth with me in the campe, thou; and thy men. 

2. And Daud sayd to Achis: Now thou shalt know what thy servant wil doe. And Achis sayd to Daud: And I wil appoint thee keper of my head al daies. 

3. And Samuel was dead, and all Israel mourning for him, and buried him in Ramatha his citie: And Saul tooke al the magicians and soothsayers out of the land.

4. And the Philistijms were gathered together, and came and camed in Sunam, and Saul also gathered together all Israel, and came into Gelboe. 

5. And Saul saw the campe of the Philistijms, and feared; and his hart was afraied exceedingly. 

6. And he consulted our Lord, and he answered him nor, neither by dreams, nor by priestes, nor by prophhetes. 

7. And Saul sayd to his servantes: Seeke me a woman that hath a pithonical spirit, and I wil goe to her, and wil aske by her. And his servantes sayd to him: There is a woman that hath a pithonical spirit in Endor. 

8. And he therefore changed his habite and was clothed with other garmentes, and he went himselfe, and two women with him, and they came to the woman in the night, and sayd to her: Dcuine vnto me in the pithonical spirit, and raise me vp whom I shall tell thee. 

9. And the woman sayd to him: Lo, thou knowest that great things Saul hath done.
and how he hath rayled the magicians and soothsayers out of the land: why therefore dost thou lie in wait for my life, that I may be slaine? And Saul sware unto her in our Lord, saying: Our Lord liueth, there shal no euil happen vnto thee for this thing. And the woman sayd to him: Whom shal I rayle vp to thee? Who sayd: Raise me vp Samuel. And when the woman had seene Samuel, she cried out with a loud voice, and sayd to Saul: Why haft thou deceased me? for thou art Saul. And the King sayd to her: Fear not: what sawest thou? And the woman sayd to Saul: I saw: Goddes coming out of the earth. And he sayd to her: What manner of forme hath he? who sayd: An old man is come vp, and he is clothed with a mantel. And Saul understood that it was Samuel, and he bowed himselfe vppon his face on the earth, and adored. And Samuel sayd to Saul: Why haft thou disquieted me, that I should be raised vp? And Saul sayd, I am in great distresse: for the Philisthijms fight against me, and God is departed from me, and would not heare me, neither in the hand of prophets, nor by dreams: therefore I have called thee, that thou shouldest shew me, what I shal doe. And Samuel sayd: Why askest thou, whereas our Lord is departed from thee, and is passed to thine aduersarie? For our Lord wil doc to thee as he spake in my hand, and he wil cut thy kingdome out of thy hand, & wil geue it to thy neighbour Davids: because thou haft not obeyed the voice of our Lord, neither didst thou the wrath of his furie in Amalec. Therefore that which thou sufferest hath our Lord done to thee this day. And our Lord wil geue Israel also with thee into the handes of the Philisthijms: and to morow thou and thy sonnes shal be with me: yea the camp also of Israel wil our Lord deliver into the handes of the Philisthijms. And forthwith Saul fel stretched forth on the ground, for he feared much the wordes of Samuel, and there was no strength in him,because he had not eaten bread al that day. That woman therefore went vnto Saul (for he was very much tribuled) and sayd to him: Behold thy handmaide hath obeied thy voice, and I have put thy life in my hand: and I heard the wordes, which thou spakest to me. Now therefore heare thou also the voice of thy handmaide, and I will set before thee a morsel of bread, that eating thou mayest recover strength, and be able to goe on thy iourney. Who refused, and sayd: I wil not eate. But...
his servantes and the woman forced him, and at length hearing their voice, he arose from the ground, and sate upon the bed. And that woman had a pasture fed calves in the house, and she made haste, and killed him: and taking meale kneaded it, and baked azymes, and sette before Saul, and before his servantes, who when they had eaten rose vp, and walked all that night.

ANNOTATIONS.

CHAP. XXVIII.

14. Saul understood that it was Samuel. It is not defined nor certain, whether the soule of Samuel appeared, or an evill spirit tookke his shape, and spake to Saul. S. Augustinus (ib. 1. q. 1. ad Simplician) proposeth both the opinions as probable. Where first he cheweth, that Samuel's soule might appear; either brought thither by the evill spirit, which is not so much to be meruelld at, as that our Lord and S. Paul suffred him self to be sette upon the pinnacle of the temple, and to be carried into a high mountaine by the diuell; yea to be taken prisoner, bound, whipped, and crucified, by the diuells ministers: or els that the spirit of the holy prophet, was not raised by force of the enchantment, or anie powre of the diuell, but by God's secrete ordinance knowne to the mystical woman, and to Saul, and so appeared in the kings presence, and spake with divine sentence. Again he answereth, that there may be a more easie and readie sense of this place, to wit, that Samuel's spirit (or soule) was not in deede raised, but an imaginacie illusion made by the diuells enchantment, which semed 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 Saluist, that is Achilles, that is Rome. To this effect S. Augustinus discourseth more at large in the place before cited. But in an other worke written after (de cura pro mortuis generanda. c. 15.) teaching that foules of the dead appears 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 evill spirit tookke his similitude.

And this last judgement of S. Augustinus 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 (ordn. not only thought, imagined, or supposed) that it was Samuel. Secondly, this apparition came sooner, preventing the enchantment, and in better order, then the pithonical woman expected, as appeareth by her answer, saying the Law God (or an excellent person) ascendeth in comelie maner and attyre: whereas euill spirites used to appear (as the Rabbins testifie) in vile bodies, with the heelles into the ayer, and head downward. Thirdly, the Author of Ecclesiasticus (ch. 46.) amongst the prayses of Samuel the prophet, saith, he slept, (or died) and certifie the King, and sherved to him, the end of his life. Where it semeth cleer, that the same person that died, denounced God's will and sentence to Saul. Moreover...
FIRST BOOKE

if it had beene an illusion of an evil spirite, it would hardly some anie praise at all. Fourthly, the diuell could not naturally foretell that Saul and his sonnes, with manie of the people should be slaine the next day, and David reigne after him: neither is it probable, that God resouled such secretes to eui spirites, whereby men might take more occasion to follow nicromanie. Fifthly, most Fathers and Doctours are of the same judgement. S. Justinus Martyr. in 1. pag. Dialogum Triphon. S. Basil. Epist. 80. ad Eustathium. S. Ambrofii. 1. in Luc. 1. 1. 110. S. Hierom. in Isag. 7. Iosephus. ii. c. 15. Antig. and manie other old and late writers. The chiefest argument for the other opinion is the authorities of Tertullian, li. de anima. Procopius and Euchelius upon this place, and the uncertaine authors. Questionum apud Iustinum. q. 52. lib. de mirabil. Sac. Script. and Quaest. vel Testamenti. q. 17. apud Augustinum, tomo. 3. et 4. As for the Protestants denying, that soules once parted from their bodies, can appear to anie aliue, S. Augustin confuteth them, both by this example of Samuel, supposing the loco libro of Ecclesiasticus to be Canonical Scripture, and of Moyles being dead, 1556. and Elias yeeling (whom they hold also to be dead) both appearing with Christ in his transfiguration. Mat. 17.

CHAP. XXIX.

David going with the Philistims towards the warre, 4. the princes urge and force the king to send him back.

There fore al the companies of the Philistims were gathered together into Aphec: and Israel also camped upon the fountaine, which was in Iezrahel. † And the princes in dede of the Philistims marched in hundreds and thousandes: but David and his men were in the last company with Achi: † And the princes of the Philistims sayd to Achi: 

What meane these Hebrewes? And Achi sayd to the princes of the Philistims: Doe you not knowe David, which was the seruant of Saul the king of Israel, and is with me manie daies, or manie yeares, and I have not found anything in him, since the day that he fled to me, vntil this day? † But the princes of the Philistims were angrie against him, and sayd to him: Let this man returne, and abide in his place, wherein thou haist appointed him, and let him not goe downe with vs into battel, lest he become an aduerarie to vs, when we shall beginne to fight: for how can he otherwise pacifie his lord, but in our heads? † Is not this David, to whom they sang in dances, saying: Saul hath strooke his thousandes, & David his ten thousandes? † Achi is therefore called David, and sayd to him: The Lord liueth, thou art iust, and good in my sight: and thy going out, & thy coming in is with me in the campe: and I have not found in thee anie evil, since the day that thou camest to me vntil this day: but thou pleaste not the nobles.

† Returne
7 † Returne therefore, and goe in peace, and offend not the cies of the princes of the Philistijms. † And Dauid sayd to Achis: For what haue I done, and what haft thou found in me thy seruant, since the day that I haue bee ne in thy sight, vntil this day, that I may not come, and fight against the enemies of my lord the King? † And Achis answering spake to Dauid: I know that thou art good in my sight, as an Angel of God: but the princes of the Philistijms haue sayd: He shal not goe vp with vs into battel. † Therefore arise in the morning, thou, and the seruantes of thy lord, which came with thee: and when you are risen in the night, and it shal beginne to waxe light, goe foreward. † Dauid therefore arose in the night, he and his men, that they might sette foreward in the morning, and returne to the land of the Philistijms: and the Philistijms went vp into Iezraelhel.

Chap. XXX.

Dauid returning to Siceleg, findeth it burned and spoiled, and himself in danger of the people: 7. By our Lords warrant be pursueth the enemie, 17. taketh a guide: 17. recovereth all that was taken away: 22. and rewardeth the soultars, also those that stayed with the baggage; 25. making it a lawe for the time to come, that the keepers of the baggage, shal haue like share with those that fight in battel.

1 And when Dauid and his men were come to Siceleg the third day, the Amalecites had made an invasion on the south side into Siceleg, and had strooken Siceleg, and burnt it with fire. † And had led away women captiue out of it, from the leffe vnto the great: and had not killed any man, but had led them with them, and went on their journey.

† When Dauid therefore and his men were come to the city, and had found it burnt with fire, and their wiues, and their sones, and their daughters to be led away captiue, † Dauid and the people that was with him, lifted vp their voices, and mourned till tears fayled them. † For the two wiues also of Dauid were led away captiue, Achinoam the Iezraelite, and Abigail the wife of Nabal of Carmel. † And Dauid was strooken very sad: for the people would haue stoned him, because the soule of euery man was bitterly affected vpon: their sonses, and daughters: but Dauid was strengthened in our Lord his God. † And he sayd to Abiathar the priest the sone of Achimelech: Appiie vnto me the Ephod. And Hh hhh Abiathar. 

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Abiathar applied the Ephod to David, and David consulted our Lord, saying: Shall I pursue these shecues, and shall I take them or no? And our Lord said to him: Pursue them: for thou shalt take them without doubt, and take from them the prey.

David therefore went himselfe, and the six hundred men that were with him, and they came unto the Torrent Befor: & some being wearcie stayed. But David himselfe, and foure hundred men pursuued: for two hundred stayed, who being wearcie could not passe the Torrent Befor. And they found an Egyptian in the field, and brought him to David: and they gave him bread to eare, and water to drink, and also a piece of a masse of drie figges, and two bunches of resines. Who when he had eaten, his spirite returned, and he was refreshed: for he had not eaten bread, nor drunken water three daies, and three nights. David therefore said to him: Whose art thou? Or whence? And whither goest thou? Who said: I am a young man of Egypt, the servant of an Amalacite: and my master hath left me, because I began to be sick three daies agoone. For we brake forth at the south side of Cerethi, and against Iuda, and at the south of Caleb, and burnt Siceleg with fire. And David said to him: Canst thou bring me to this company? Who said: Sire, to me by God, that thou wilt not kill me, nor deliver me into the handes of my lord, and I will bring thee to this company. And David swore to him. Who when he had brought them, behold they sat upon the face of all the earth, eating and drinking, and as it were keeping feestial day, for all the praye, and spoiles which they had taken out of the Land of the Philistims, and out of the Land of Iuda. And David stroke them from euening until the euening of the next day, and there escaped not anie of them, but foure hundred yong men, which had gotten upon camels, and were fled. David therefore reskewed all things, that the Amalecites had taken, and he reskewed his two wives. Neither was there anie wanting from little to great as wel of their sonnes as of their daughters, and of the spoiles, and what things focus they had taken. David brought al againe. And he tooke al the flockes & heardes, and draue them before his face: and they said: This is the praye of David. And David came to the two hundred men, which being wearcie had stayed, neither were able to follow David, and he had bidden them to rest in the Torrent Befor:
David. Saul

OF KINGS.

who came forth to meete David, and the people that were
with him. And David coming to the people, saluted them
peaceably. † And euerie naughtie, and wicked fellow of the
men, that had gone with David answering, sayd: Because
they came not with vs, we wil not geue them anie thing of
the preye, which we have recovered: but let their wife and
children suffice euerie man, whom when they have received,
let them depart. † But David sayd: You shall not doe so my
brethren, of these things, which our Lord hath delivered to
vs, and hath kept vs, and hath geuen the theesues, that were
broken out against vs, into our handes: † neither shall any
man heare you vpon this talke. For there shall be equal portion
of him that went downe into battel, and of him that abode at
the baggage, & they shall diuide alike. † And this hath beene
downe from that day, and ever after † it was decreed, and
ordained as a law in Israel. † David therefore came into Sice-
leg, and sent gifts of the preye to the ancients of Iuda his
neighbours, saying: Take a benediction of the preye of our
lords enemies. † To them, that were in Bethel, and that were
in Ramoth toward the South, and them that were in Gethin,
† and them in Arter, and them in Sephamoth, and them in
Ethamo, † and them in Rachal, and them in the cities of le-
rameel, and them in the cities of Semin, † and them in Har-
ma, and them in the lake of Asan, and them in Athach,
† and them in Hebron, and to the rest that were in those
places, in the which David had taried, and his men.

CHAP. XXXI.

Saul with his sonnes are slaine in battel. † The Philistijms posse the place,
and hang the dead bodies on a wal, 11. but valiant men of Isabes Galaad
take them away, and burne them, burne their bones, and fast seven daies.

† And the Philistijms fought against Israel, and the men
of Israel fled before the face of the Philistijms, and fel
being slaine in mount Gelboe. † And the Philistijms fel vpon
Saul, and vpon his sonnes, and they stroke Ionathas, and A-
binadab, and Melchisua the sonnes of Saul, † and the whole
weight of the battel was turned vpon Saul: and the archers
ouertooke him, and he was sore wounded of the archers.

† And Saul sayd to his esquier: Drawe out thy sword, and
strike me: lest perhaps these uncircumcised come, and kil me,
mocking me. And his esquier would not; for he was frightened
with exceeding feare. Saul therefore caught his sword, and fel

<< It is not a\textsuperscript{24} against Gods commandment; Dis. 4. C. xii.
to make new lawes, so they be conformable, & not con-
trarie to Gods former lawes.>>

<< Saul killing himself after that he was wounded by>>
Firste booke

Saul slaine

his enemies significeth those that being overcome by temptations desperately persist, and wilfully die in their sinne. v. 3. Org. he. 10.

These men are commendable for gratitude towards Saul, who had delivered them. ch. 11.

for a venue of mercy in burying the dead: for piety towards their king and princes, and for fortitude in arching so heroic an act.

upon it. † Which when his esquier had seen, to wit that Saul was dead, himselfe also fell upon his sword and died with him.

† Saul therefore died, and his three sons, & his esquier, and all his men in that day together. † 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 Philistims came, and dwelt there. † And when the next day was come, & the Philistims came to spoile them that were slaine, and they found Saul and his three sons, lying in mount Gelboe.

† And they did cut of Sauls head, and spoiled him of his armour, and sent into the land of the Philistins round about, that it should be declared in the temple of their Idols, and among their people. † And they did put his armours in the temple of Ashtaroth, but his bōdie they hung on the wall of Bethsam. † Which when † the inhabitants of Iabes Galaad had heard whatsoever the Philistims had done to Saul, † al 12. the most valiant men arose, & walked all the night, and tooke the bōdie of Saul, and the bodies of his sons, from the wall of Bethsam: and they came to Iabes Galaad, and burnt them there: † and they tooke their bones, and buried them in 13. the wood of Iabes, and failed seven daies.

THE ARGUMENT OF THE SECOND BOOKE OF KINGES.

This booke is wholly of David.

Besides a great part of the first booke, and beginning of the third, this second booke is wholly of King David. In whose name laudable Acts, as also his Faultes (which were fewer) with his true repentance, and punishment are related, not in such method, as may easily be dividèd into distinct partes, in order of the chapters, but according to the diſtinction of things contained, his succession to the royal crown, first in Iuda, and after in all Israel, with the declaration and death of his competitor Ishobod, are recordèd in the 2, 3, 4, and 5. chapters. His Verteues, and praise, to wit, his solemn mourning for Saul and that familie, his devotion, fortitude, piety, and gratitude are specially touched in the 1. 6. 7. 8. 9. and 10. chapters. His 6erne of adulterie with Bethsabe, of killing her husband Urias, of pride in numbering his people, with his barie 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 conteyne his thanksgiving to God for benefites receiued, and prohpesy of things to come, with a catalogue of valiant men.
CHAP. I.
David hearing that Saul and Ionathas are slaine, 11. mourneth with all his
famfie, weeping and fasting, 13. causeth him to be slaine who affirmed
that he had killed king Saul. 18. He traineth vp archers. 19. and insist-
eth also al Israel to mourne.

And it came to passe, after that Saul was dead,
that David returned from the slaughter of Ama-
lec, and taried in Siccleg two dayes. * And in the
third day there appeared a man coming out of
Saul's campe, his garments torn, and sprinkled
on the head with dust, and as he came to David, he fell upon
his face, and adored. † And David said vnto him: Whence
comest thou? Who said to him: I fledde out of the campe of
Israel. † And David said vnto him: What is the matter that
is done? tel me. Who said: The people is fled out of the bat-
tel, and many of the people are ouerthrown and dead: yea
Saul also and Ionathas his sonne are dead. † And David said
to the young man that told him: How knowest thou that
Saul is dead, and Ionathas his sonne? † And the young
man that told him, sayd: By chance I came into mount
Gelboe, and Saul leaned vpon his spear: moreover the cha-
riots and horsmen approched vnto him, † and turning back-
ward, and seing me he called. To whom when I had an-
swered, here I am: † he said to me: Who art thou? And
I said to him: I am an Amalecite, † And he said to me: Stand
vpon me, and kill me: because anguishes hold me, and as yet
all my life is in me: † And standing vpon him, I killed him:
for I knewe that he could not live after the fall: and I tooke
the Diadem that was on his head, & the bracelet from his
arme, and haue brought to thee my lord hither. † And David
taking his garments rent them, and al the men that were with
him, † and they mourned, and wept, and fasted vntil euening
vpon Saul and vpon Ionathas his sonne, and vpon the people
with mourne.
of our Lord, and upon the house of Israel, because they were fallen by the sword. 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. David said to him: Why didst thou not fear to put to thy hand, to kill the anointed of our Lord? And David calling one of his servants, said: Go and run upon him. Who smote him, and he died. And David said to him: Thy bloud be upon thine own head: for thy mouth hath spoken against thee, saying: I have slain the anointed of our Lord. And David mourned this kind of mourning upon Saul, and upon Jonathan his son, (and he commanded that they should teach the children of Judah 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. The Nobles, O Israel, are slain upon thy mountains: how are the valiant fallen? Tel it not in Geth, neither tel ye it in the high waies of Acalon: lest perhaps the daughters of the Philistines be gladde, lest the daughters of the uncircumcised rejoice. Mountains of Gelboe, let neither dew, nor rayne come upon you, neither be they fields of the first fruits: because there was the shield of the valiantes cast away, the shield of Saul, as though he were not anointed with oil. From the bloud of the slaine, from the fatte of the valiant, the arrow of Jonathan never returned backward, and the sword of Saul did not return empty. Saul and Jonathan amiable, and comely in their life, in death also were not diuided: swifter than eagles, stronger then lions. Yee daughters of Israel weepe upon Saul, who clothed you with scarlet in delicacies, who gade golden ornaments to your attyre. How haue the valiantes fallen in battle? Jonathan bene slayne in thy high places? I am sore for thee my brother Jonathan exceeding beautiful, and amiable above the love of women. As the mother loueth her only sonne, so did I loue thee. How have the strong fallen, and the weapons of warre perished?

CHAP. II.

David is received and annointed King of Judah. He commendeth those of Jabesh Galaad, which buried Saul. And he commendeth the sons of Saul reigneth over the rest of Israel. Whereby rife there was warre between Abner and Joab, chief captains of the two kings. Manie more are slain of Abner's party than of Joabs.

Therefore
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.

David therefore went up, and his two wives, Achinoam the Jezrahelitish, and Abigail the wife of Nabal of Carmel: yea and the men also that were with him, David brought every one with his household: and they abode in the towns of Hebron. And the men of Juda came, and anointed David there, to reign over the house of Juda. And it was told David, that the men of Jabes Gilead had buried Saul. David therefore sent messengers unto the men of Jabes Gilead, and said unto them: Blessed be you to our Lord, which have done this mercie with your lord Saul, and have buried him.

And now our Lord certes will render you mercie and truth: but I also will requite you the good turne, for that you have done this thing. Let your handes be strengthened, and be ye stout men: for although your lord Saul be dead, yet the house of Iuda hath anointed me to be their king. But Abner the sonne of Ner prince of Sauls armie, took Ishbosheth the sonne of Saul, & led him about through the camp, and ordained him king over Gilead, and over Geffuri, and over Iezrahel, & over Ephraim, and over Benjamin, and over all Israel. Fourtie yeares old was Ishbosheth the sonne of Saul when he began to reign over Israel, and he reigned two yeares: and only the house of Iuda followed David.

And the number of the daies, that David abode, reigning in Hebron over the house of Iuda, was seuen yeares and six monethes. And Abner the sonne of Ner went forth, and the seruantes of Ishbosheth the sonne of Saul, out of the camp into Gabaaon. Moreover Joab the sonne of Saruia, and the seruantes of David went forth, and mette them beside the poole of Gabaaon, and when they were come together into one place, they farte one ouer against an other: these on the one side of the poole, and they on the other. And Abner said to Joab: Let the yong men rise, and play before us. And Joab answered: Let them rise. There rose therefore and passed twelue in number, of Benjamin; of Ishbosheth part the sonne of Saul, and twelue of the seruantes of David. And every one taking the head of his mule, stuck his sword into the side of his aduersarie, and they fell together: and

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Of Kings. 639

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He reigned two yeares before he beganne much to decline, but in all seuen yeares and a halfe, forso long David reigned only in Iuda.

Hence perhaps cometh the phrase, that one armia playeth upon another, with small and great arms.
Lorin, that is, strike and kill their enemies with all forces of gunnes. Josephus, p. c. xvi.

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Second Booke  

& the name of the place was called: The field of the valiantes, in Gabaon. † And there rose a very sore battell in that day: and Abner was put to flight, & the men of Israel, by the seruantes of David. † And there were three sons of Sareia, Ioab, and Abisai, and Asaël: moreover Asaël was a most swift runner, as it were one of the roes, that abide in the wooddes. † And Asaël pursued Abner, and declined not to the right hand, nor to the left, omitting to pursue Abner. † Abner therefore looked backe behind him, and said: Art thou Asaël? Who answered: I am. † And Abner said to him: Goe to the right hand, or to the left, and apprehend one of the young men, and take to thee his spoiles. But Asaël would not leave but urged him. † And againe Abner said to Asaël: Retyr, and do not followe me, lest I be compelled to sticke thee to the ground, and I shall not be able to lift vp my face to Joab thy brother. † Who contemned to heare, and would not goe aside: Abner therefore stroke him, with his spear turned backe in the priuie partes, and thrust him through, and he dyed in the same place: and all that passed by that place, where in Asaël fel and dyed, did stay. † But while Ioab and Abisai pursuied Abner fleeing, the sunne went downe: and they came as farre as the hil of the water conduit, that is over against the valley the way of the desert in Gabaon. † And the children of Benjamin were assembled together to Abner: and being gathered in a plumppe, into one troupe, they floode in the toppe of one hil. † And Abner cried out to Ioab, and said: Shal thy sword rage vnto vnder destruction? knowest thou not that desperation is dangerous? how long differrest thou to say to the people, that they leave to pursuie their brethren? † And Ioab said: Our Lord liueth, if thou hast spoken, in the morning had the people retired, from pursuie their brethren. † Ioab therefore sounded the trumpette, and at the amrie stood, neither did they pursuie Israel any further, nor enter into fight. † And Abner and his men went through the champaine country, all that night: and they passed Jordan, and having viewed al Bethhoron, came to the campe. † More, over Ioab returning, after he had left Abner, assembled all the people: and there wanted of Davids seruantes nintene men, beside Asaël. † But the seruantes of David stroke of Benjamin, and of the men, that were with Abner three hundred three score, who also died. † And they tooke Asaël, & buried him in
him in the sepulchre of his father in Bethlehem: andIoab, and the men that were with him, walked all the night, and in the very twilight they came into Hebron.

CHAP. III.

Isboseth 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. 13. Ioab 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 alwaies stronger then himself, but the house of Saul decreasing daily. † And there were sons born to David in Hebron: and his first begotten was Amnon of Achinoam the Iezrahelit. † And after him Cheleab of Abigail the wife of Nabal of Carmel; moreover the third Abshalom the sonne of Maacha the daughter of Tolmai king of Gessur.

† And the fourth Adonias, the sonne of Haggith: and the fifth Saphathia, the sonne of Abital. † The sixt also Iethraam of Eglal the wife of David, these were borne to David in Hebron. † Therefore when there was battell between the house of Saul and house of David, Abner the sonne of Ner ruled the house of Saul. † And Saul had a concubine named Ripsa, the daughter of Aia. And Isboseth said to Abner: † Why diddest thou go in to my fathers concubine? Who being wrath exceedingly for the wordes of Isboseth, said: What: Am I contemnible in thy sight, and yet head of them that oppose against David, I that have done so much for thee, wilt not induce to be reprehended, for a small fault. So God suffereth the maintainers of an evil quarrel to fal

:: Am I contemptible in thy sight, and yet head of them that oppose against David, I that have done so much for thee, wilt not induce to be reprehended, for a small fault. So God suffereth the maintainers of an evil quarrel to fall.
with thee: but one thing I desire of thee, saying: Thou shalt not see my face before thou bring Michol the daughter of Saul: and so thou shalt come, and see me. † And David sent messengers to Ishobeth the sonne of Saul, saying: Restore my wife Michol, which I betrothed to me for an hundred prepuces of the Philisthijms. † Ishobeth therefore sent, and took her from her husband Phaltiel, the sonne of Lais. † And her husband followed her, weeping as farre as Bahurim: and Abner said to him: Go, and returne. Who returned. † Abner also spake to the ancients of Israel, saying: Both yesterday and the day before you sought David that he might reigne ouer you. † Now therefore do so: because our Lord hath spoken to David, saying: In the hand of my seruant David I will saue my people Israel from the hands of the Philisthijms, and of all their enemies. † And Abner spake also to Benjamin. And he went to speake vnto David in Hebron of things which pleased Israel, and al Benjamin. † 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. † And Abner sayd to David: I will rise, that I may gather vnto thee my lord king al Israel, and may enter a league with thee, and thou mayst reigne ouer al, as thy soule desireth. When David therefore had brought Abner on the way, and he was gone in peace, † forthwith Davidis seruantes and Ioaab came, having slayne the robbbers, with a praye exceeding great: and Abner was not with David in Hebron, Because he had now dismissed him, and he was departed in peace. † And Ioaab, and al the armie which were with him, came afterward: it was therefore told Ioaab, that Abner the sonne of Ner came to the king, and he dismissed him, and he departed in peace. † And Ioaab 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? † knowest thou not Abner the sonne 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 al things that thou doest? † Ioaab therefore being gone from David, sent messengers after Abner, and brought him backe from the cefterne Sira, David being ignorant thereof. † And when Abner was returned into Hebron, Ioaab brought him aside to the middes of the gate, to spake vnto him in guile: and storde him there in the priuie partes
partes, and he died, in revenge of the blood of Asael his brother. 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 sonne of Ner, and come it upon the head of Ioab, and upon all his fathers house: neither let there sacle of the house of Ioab one hauing a fluce of seede, and a leper, and houlding the dittafe, and falling by the sword, lacking bread. Ioab therefore and Abisai his brother slew Abner, because he had killed Asael their brother in Gabaon in the battel. And David said to Joab, and to all the people, that were with him: Rent your garments, and be girded with sacke clothes, and mourn before the funeral of Abner. Moreover king David followed the beere. 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. And the king mourning and lamenting Abner, sayd: Not as cowards are wont to die, hath Abner died. Thy handes were not bound, and thy feete were not loden with fetters: but as men are wont to fall before the children of iniquitie, so art thou fallen. And all the people dubling it wept upon him. And when all the multitude was come to take meate with David, when it was yet cleere day David sware, saying: These things do God to me, and these adde he, if before tume se I shall tast bread or any thing els. And al the people heard, and al things pleased them which the king did in the sight of al the people.

But as yet: delicate, and anointed king: moreover the sonnes of Saruítare hard to me: our Lord reward him that dorth euil according to his malice.

CHAP. III.

Basaam and Rechab secretly kill Ishobed: 8. bring his head to David. 9. who condemning their fact, putteth them to death.

A Ishobeth the sonne of Saul heard that Abner was alive in Hebron: and his handes were weakened, and all Israel was troubled. And the sonne of Saul had two men captaynes of robbers, the name of one Basama, and the name of the other Rechab, the sonnes of Rhemmon the Berothite.

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of the sons of Benjamin: for Beroth also was accounted in Benjamin.† And the Berothites fled into Gethaim, and were there strangers until that time. † And Ionathas the son of Saul had a sonne lame in his sreete: for he was five years old, when the tydings came of Saul and Ionathas from Israhel, his nurse therefore taking him, fed: and when she made haft to flee, he fel, and was made lame: and he was called Miphiboseth. † 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 vpon his bed at noone. † And they entered into the house secretly, taking cares of corn, and Rechab and Baana his brother, stroke him in priuy partes and fed. † And when they were entered into the house, he slept vpon his bed in a parlor, and strikes they killed him: and taking away his head they went by the way of the desert al night. † And brought the head of Isboseth to David into Hebron: and they said to the king: Behold the head of Isboseth the sonne of Saul thine ememie who sought thy life: and our Lord hath geuen my lord the king this day revenge of Saul, and of his seede. † But David answering Rechab, and Baana his brother, the sons of Rhemmon the Berothite, and sayd to them: our Lord liueth, which hath delivered my soule out of all distress,™for so much is as him that told me, and said: Saul is dead, who thought that he told prosperous things, I apprehended, and sluewe him in Siceleg, to whom I should have geuen a reward for his tydings. † How much more now when wicked men have slaine an innocent man in his owene house, vpon his bed, shall I not require his bloud of your hand, and take you away from the earth? † David therefore commanded his servantes, and they slew them, and cutting of their hands and feetes, hanged them ouer the poole in Hebron: but the head of Isboseth they tooke, and buried in the sepulcher of Abner in Hebron.

Chap. V.

With general consent David is appointed king of all Israel. 7. He taketh the towre of Zion in Jerusalem, destroying the Jebusites. 9. buildeth there a new house: 13. marrieth more wives, and hath more children. 17. The Philistines rising against him are overthrown: 22. also the second time.

And all the tribes of Israel came to David in Hebron, saying: Behold we are thy bone and thy flesh. † Yea and yesterday also and the day before when Saul was king over vs, thou
thou wast he that didst lead vs forth and bring backe Israel: and our Lord sayd to thee: Thou shalt feede my people Israel,

and thou shalt be prince ouer Israel. ¶ 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 anointed David to be king ouer Israel. ¶ Thirteene years old was David when he began to reign, and he reigned fourtie yeares. ¶ In Hebron he reigned over Judea seven yeares and six monethes: and in Jerusalem he reigned three and thirteene yeares over all Israel & Judea. ¶ And the king went, & al the men that were with him, into Jerusalem to the Jebuseite the inhabiter of the land: & they said to David: Thou shalt not come in hither, vnlesse thou take away the blind and the lame, saying:

David shall not come in hither. ¶ But: David tooke the towre of Sion, this is the citie of David. ¶ For David had proposed in that day a reward to whosoever should strike the Jebuseite, and touch the gutters of the house toppes, and take away the blind and the lame that hated the soule of David: therefore it is sayd in the proverbe: ¶ The blind and the lame shall not enter into the temple. ¶ And David dwelt in the towre, and called it, The citie of David: & built round about from Mello and inwards. ¶ And he went prospering and growing vp, and our Lord the God of hostes was with him. ¶ Hiram also the king of Tyre sent messengers to David, and ceder trees, and carpenters, and masons for walles: and they built a house for David. ¶ And David knew that our Lord had confirmed him king ouer Israel, and that he had exalted his kingdom over his people Israel. ¶ David therefore tooke yet concubines and wives of Jerusalem, after he was come from Hebron: and there were borne to David other sonnes also and daughters: ¶ And these be the names of them, that were borne to him in Jerusalem, Samua, and Sobab, and Nathan, and Sallomon, ¶ and Iebahar, and Elisua, and Nepehag, ¶ and Iaphia, ¶ and Elisama, and Eliuda, and Elipaleth. ¶ The Philistijms therefore heard that they had annointed David to be king ouer Israel: and they went vp al to seeke David: which when

David had heard, he went downe into a hold. ¶ And the Philistijms coming were spred in the Vale Raphain. ¶ And David consulted our Lord, saying: Shall I goe vp to the Philistijms? and wilest thou geue them into my hand? And our Lord sayd to David: Goe vp, because delivering I will geue the Philistijms

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in thy hand. ♦ David therefore came into Baal Pharasim: and 10 stroke 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. ♦ And they left there 11 their * grauen goddes: which David, and his men tooke. ♦ And the Philistians added yet to go vp, and spred them 12 selues in the Vale Raphaim ♦ And David consulted our Lord: 23 Shal I goe vp against the Philistijms, and wilt thou deliuer them into my handes? Who answered: Goe not vp against 24 them, but fetch a compasse behind their backe, and thou shalt come to them over against the pear trees. ♦ And when thou shalt heare the sound of one going in the toppe of the pear trees, then shalt thou enter harte: because then wil our Lord goe forth before thy face, to strike the campe of the Philis- 25 tijms. ♦ David therefore did as our Lord had commanded him, and he stroke the Philistijms from Gabaa, vntil thou come to Gezer.

CHAP. VI.
With great solemnitie David bringeth the Arke of God from Abinadabs hose. 6. 07 for touching it is sodenly slaine. 9. whereupon David sear- ring to bring it to his owne house, leaueth it in the house of Obededon three monethes, 12. then fetcheth it, dancing before it, though Michol storne his devotion. 17. He offereth sacrifices, distributeth gifies, bliseth the people. 18. And Michol is barren.

And David againe gathered together all the chosen of Israels, thirtie thousand. ♦ And David arose, and went, 2 and all the people that was with him of the men of Iuda, to bring the arke of God, vpon which was innocated the name of the Lord of hostes, which sitteth in the Cherubins vpon it. ♦ And they laid the arke of God vpon a new Wayne: and 3 tooke it out of the house of Abinadab, who was in Gabaa: ♦ and Oza, and Ahio the sonnes of Abinadab, did drue the new wayne. ♦ And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahiokeeping the arke of God went before the arke. ♦ But David, and al Israel played 5 before our Lord in al wrought wood, both on harpes, and Lutes and timbrels and sittrens and cymbals. ♦ And after they 6 came to the Floore of Nachon, Oza put forth his hand to the arke of God, and held it: because the oxen spurned, and made it leane aside. ♦ And our Lord was wrath with indignation against
Daud. against Oza, and stroke him for the " rashnes: who died there before the arke of God. † And Daud was strokeen 8 for that our Lord had strokeen Oza, and the name of that place was called: The striking of Oza vntil this day. † And Daud feared our Lord in that day, saying: How that the arke of our Lord come vnto me? † And he would not have the arke of our Lord turne in to himself into the citie of Daud: but he caused it to turne in vnto the house of Obededom the 10 Geteit. † And the arke of our Lord dwelt in the house of Obededom the Geteite three monethes: and our Lord blest Obededom, and al his house. † And it was told king Daud, that our Lord had blessed Obededom, and al that he had for the arke of God. Daud therefore went, and brought away the arke of God out of the house of Obededom, into the citie of Daud with ioy. † And when they had passed, that caried the arke of our Lord, six passers, he immolated an 12 oxe and a rammme. † And Daud danced with al his might before our Lord. moreover Daud was girded with a linen ephod. † And Daud, and al the house of Israel brought the arke of testament of our Lord in jubilation, and in sounde of trumpet. † And when the arke of our Lord was entred into the citie of Daud, Michol the daughter of Saul looking forth through a window, sawe king Daud leaping, and dancing 15: before our Lord: and the despised him in her hart. † And they brought in the arke of our Lord, and sette it in his place in the middes of the tabernacle, which Daud had pitched for it: and Daud offered holocaustes, and pacifiques before our Lord. † And when he had accomplished offering holocaustes and pacifiques, he blesed the people the name of the Lord of hostes. † And he distributed to al the multitude of Israel as wel man as woman, to curie one, one cake of bread, and one roasted pece of beefe, and flowre fryed with oyle: and al the people went, curie man into his house. 19: And Daud returned to blesse his owne house: and Michol the daughter of Saul coming forth to meete Daud, sayd: How glorious was the king of Israel to day vncouring himself before the handmaydes of his fervantes, and was naked, 20 as if one of the ribbaltes should be naked. † And Daud sayd vnto Michol: Before our Lord, which hath chosen me rather then thy father, and then al his house, and commanded me that I should be duke ouer the people of our Lord in Israels:
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, he said to Nathan the prophet: Doest thou see that I dwell in a house of cedar, and the ark of God is setteth in the midst of skins? And Nathan said to the king: All that is in thy heart, goeth doeth, because our Lord is with thee. And it came to pass in that night: and behold the word of our Lord to Nathan, saying: Go and speake to my servant David: Thus saith the Lord: Shalt thou build me a house to dwell in? For neither have I dwelt in house from the day that I brought the children of Israel out of the Land of Egypt, until this day: but I walked in tabernacle, and in tent. Throughout all the places, that I have passed with all the children of Israel, speaking did I speake to one of the tribes of Israel, which I commanded to feed the people Israel, saying: Why did you not build me a house of cedar? And now these things shalt thou say to my servant David: Thus saith the Lord of hosts: I took thee out of the paterns following the flockes, that thou shouldest be prince over my people Israel: and I have been with thee: wherefore thou hast walked, and have hasted al 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. 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 iniquitie adde to afflict them as before. From the day that I appointed 1udes over my people Israel: and I will geue thee rest from al thine enemies, and our Lord foretelleth thee, that our Lord will make thee a house. And when thy daies shall be accomplished, and thou shalt sleep with thy fathers, I will raise vp thy seede after thee, which
which shall come forth of thy womb, and I will establish his kingdom. † He shall build a house to my name, and I will establish the throne of his kingdom for ever. † He will be to him for a father, and he shall be to me for a son, who is the firstborn among many men, and in the plagues of the sons of men. † But my mercy I will not take away from him, as I took from Saul, whom I removed from thy face. † And thy house shall be faithful, and thy kingdom for ever before thy face, and thy throne shall be firm continually. † According to all these words, and according to all this vision, so did Nathan speak to David. † And David went in, and sat before the Lord, and said: Who art thou, Lord God, and what is my house, that thou hast brought me thus far? † But this also hast seemed little in thy sight, O Lord God, whereas thou didst speak also of the house of thy servant for a long time, for this is the law of Adam, Lord God. † What can David therefore add yet, to speak unto thee? for thou knowest thy servant, O Lord God. † For thy word, and according to thy hart thou hast done all these great things, so that thou wouldst not put it to thy servant. † Therefore art thou magnified, O Lord God, because there is none like thee, neither is there a God beside thee, in all things that we have heard with our ears.

† And what nation is there in the earth, as thy people Israel, for the which God hath gone, that he might redeem it to be his people, and might make him selfe a name, & doe for them great wonders, and horrible things upon the earth, before the face of thy people, whom thou redeemedst to thy selfe out of Egypt, from the nations and from their goddesses. † For thou hast confirmed thy people Israel to be an everlasting people: and thou, Lord God, art become their God. † Now therefore, O Lord God, raise vp for ever the word, that thou hast spoken upon thy servant, and upon his house: and doe as thou hast spoken, † 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, † because thou, O Lord of hosts, God of Israel hast reueled the care of thy servant, saying: A house I build thee: therefore hast thy servant found his heart to pray thee with this prayer. † Now therefore, O Lord God, thou art God, and thy words shall be true: for thou hast spoken to thy servant:}

K k k k  these
these good things. Therefore, and blest is 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.

CHAP. VIII.

Divere nations and countries to which Israel paid tribute, are subdued by David, and paid tribute to Israel. 16. Chief officers are mentioned.

And it came to pass after these things David strove against the Philistines, and humbled them, and David took the Bride of tribute out of the hand of the Philistines. And he strove Moab, and measured them with a cord, making them even with the earth: and he measured two cordes, one to kill, and one to save alive: and Moab became serving David under tribute. And David strove Adarezer the sonne of Rohob king of Soba, when he went forth to have dominion over the river Euphrates. And David hauing taken of his part a thousand feuen hundred horsemen, and twenty thousand footmen, houghsined all the chariot horses: and he left of them a hundred chariotes. There came also Syria of Damascus, to bring deuice unto Adarezer the king of Soba: and David stroke of Syria two and twenty thousand men. And David put a garrison in Syria of Damascus: and Syria became serving David under tribute: and our Lord preferred David in all things to whatsoever he went forth. And David took of the golden armour, which the seruantes of Adarezer had, and brought them into Jerusalem. And out of Bete, and out of Beroth the cities of Adar-azer king David tooke brasse exceeding much. And Tou the king of Emath heard, that David had striken all the force of Adar-azer, and Tou sent Ioram his sonne to king David, to salute him congratulating, and to give thanks: for that he had overthrown Adarezer, and striken him. For Tou was enemie to Adarezer, and in his hand were vessells of gold, and vessells of siluer, and vessells of brasse: which also king David sanctified to our Lord with the siluer and gold, that he had sanctified of all the nations, which he had subdued of Syria, and Moab, and the children of Ammon, and the Philistines, and Amalec, and of the spoiles of Adarezer the sonne of Rohob king of Soba. And David also made himselfe a name, when he returned hauing taken Syria in the Vaile of Salt-pites, eightene thousand being slayn: and he put four hundred thousand.
David.

souldiours in Idumea, and placed a garrison: and all Idumea
was made to serve David: and our Lord preferred David in al
things to whatsoever he proceeded. † And David reigned
over all Israel: David also did judgement and justice to all his
people. † And Joab the sonne of Seruia was over the armie:
morover Josphat the sonne of Ahilud was recorder:
† and Sadoc the sonne of Achitob, and Achimelech the sonne
of Abiathar, were priests: and Sariaas, scribe: † And Ba-
naias the sonne of Ioiada was over: the Cerethi and Phele-
thi: and the sonnes of David: princes.

CHAP. I X.

Miphiboseth a lame sonne of Ionathas is piously releas'd by David: 9. going
to his: Ye the particular inheritance of Saul.

1 A nd David sayd: Is there any thinke you that is remain-
ing of the house of Saul, that I may do mercie with
him for Ionathas sake? † And there was of the house of Saul,
a servant named Siba: whom when the king had called vnto
him, he said to him: art thou Siba? And he answered: I am
to thy servant. † And the king said: Is there anye remaining
of the house of Saul, that I may doe with him the mercie of
God? And Siba said to the king: There is yet living a sonne of
Ionathas, lame of his seete. † Where is he? quoth he. And Siba
sayd to the king: Behold he is in the house of Machir the
sonne of Ammiel in Lodabar. † King David therefore sent,
and tooke him out of the house of Machir the sonne of Am-
niel of Lodabar. † And when Miphiboseth the sonne of
Ionathas the sonne of Saul was come to David, he set on his
face, and adored. And David said: Miphiboseth? Who an-
swered: Here I am thy servant. † And David said to him:
Feare not, because doing I will do mercie on thee for Ionathas
thy father, & I will restore: the landes of Saul thy father, and
thou shalt eate bread upon my table always. † Who adoring
him, said: Who am I thy servant, that thou hast respectable
a dead dogge like vnto me? † The king therefore called
Siba the servant of Saul, and said to him: All things what-
socuer were Sauls, and all his house, I have given to thy ma-
ters sone. † Til for him therefore the land, thou and thy
sonnes, and thy servantes: and thou shalt bring in meates for
thy masters sonne, that he may be maintained: and Miphi-
boseth the sonne of thy lord shall eate always bread upon
Kk k k k my table.

— The particular inheritance that pertained to Sauls fa-
milie.

— Not at table with the
my table. And Siba had fifteen sons, and twenty servants. 

† and Siba said to the king: As thou my lord king hast com-
manded thy servant, so will thy servant do; and Miphiboseth
shall eat upon my table, as one of the sons of the king.

† And Miphiboseth had a little son called Michae: and al 13
the kindred of the house of Siba served Miphiboseth. † More-
over Miphiboseth dwelt in Jerusalem: because he did eate alwaies of the kings table: and he was lame on both feete.

CHAP. X.

Hanon king of Ammon for much entertaining Davids men, sent unto him of curtesie, 7. is unjustly plighted, with his confederates. 15. Also the second time they are overthrown by David.

And it came to passe after these things, that the king of 1
the children of Ammon died, and Hanon his sonne
reigned for him. † And David said: I wil doe mercie with 2
Hanon the sonne of Naas, as his father hath done mercie
with me. David therefore sent, comforting him by his ser-
vants upon his fathers death. But when the servantes of Da-
uid were come into the land of the children of Ammon,
† the princes of the children of Ammon said to Hanon:
3 their lord: Thinkest thou that for the honour of thy father
Davids servantes sent comforters vnto thee, and not rather that
he might search, and spie into the citie, and overthrow it, hath
David sent his servantes vnto thee? † Hanon therefore rooke 4
the servantes of David, and murthered the one half of their bread,
and curte away halfe their garments vnto the buttockes, and
sent them away. † Which when it was told David, he sent to 5
meete them: for the men were confounded very souldly, and
David commanded them: Tary in Jericho, til your beard be
grown, and then returne. † And the children of Ammon 6
feigning that they had done injuriue to David, sent, and hyred for
wages the Syrian of Rohob, and the Syrian of Soba, twentie
thousand footemen, and of the king Maacha a thousand men,
and of Estoob twelue thousand men. † Which when David had 7
heard, he sent Joab and the whole armie of warriers. † The 8
children therefore of Ammon issued forth, and sette their
men in array before the verie entrance of the gate: but the
Syrian of Soba, and Rohab, and Estoob, and Maacha were
by them selues in the fielde. † Joab therefore seing, that 9
there
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 Syrian: and the rest of the people he delivered to Abishai his brother, who directed his army against the children of Ammon. And Joab said: If the Syrian shal preyse against me, thou shalt ayde me: and if the children of Ammon shal preyse against thee, I will ayde thee. Play the man, and let vs fight for our people, and the citie of our God: and our Lord will doe that which is good in his sight. And Joab therefore and the people that were with him, began to fight against the Syrians: Who immediately fled from his face. And the children of Ammon seeing that the Syrians were fled, they also fled from the face of Abishai, and entred into the citie: and Joab returned from the children of Ammon, and came to Jerusalem. Therefore the Syrians seeing that they were fallen before Israel, they gathered them selues together. And Asarezer sent, and fetched out the Syrians, that were beyond the river, and brought their armie: and Sobach the master of Asarezer warre, was their chief captain. Which when it was told David, he gathered together all Israel, and passed over Jordan, and came into Helam: and the Syrians put them selues in array against David, and fought against him. And the Syrians fled from the face of Israel, and David slew of the Syrians seven hundred chariotes, and fourtie thousand horsemen: and Sobach the prince of the warre he stroke: who forthwith died. And all the kings, that were to ayde Asarezer, seeing them selues overcome of Israel, were afraid and fled eight & fiftie thousand before Israel. And they made peace with Israel: and serued them, and the Syrians were afraid any more to ayde the children of Ammon.

Chap. XI.

David overcome with concubine committed adultery with Betsabée. 6. not finding other means to hide the crime, causeth her husband Uriah to be slaine. 7. Then marrieth her, she beareth a sonne, and God is offended.

And it came to passe the yeare turning about, at such time when kings are wont to proceede to battells, David sent Joab, and his seruantes with him, and al Israel, and they spoyle the children of Ammon, and besieged Rabba: but David remaynede in Jerusalem. While these thinges were in doing, it chanced that David arose from his bed after noone,
noone, and walked in the toppe of the kings house: and he saw a woman washing herself, out against the roofe of his house: and the woman was very beautiful.† The king therefore sent, and inquired what woman it was. And it was told him, that she was Bethsabée the daughter of Eliam, the wife of Vriias the Hethite.† Dauid therefore sent messengers, took her, who when she was entered into him, he slept with her: and forthwith she was sanctified from her vncleanesse:† and she returned into her house having conceived a childe. And sending she told Dauid, and sayd: I have conceived.† And Dauid sent to Ioab, saying: Send me Vriias the Hethite. And Ioab sent Vriias to Dauid.† And Vriias came to Dauid. And Dauid asked how wel Ioab did, &c the people, and how the warre was ordered.† And Dauid sayd to Vriias: Goe into thy house, and wash thy feete. And Vriias went forth out of the kings house, and the kings meat follows him.† But Vriias slept before the gate of the kings house, with the other seruantes of his lord, and went not downe to his owne house.† And it was told Dauid of them that sayd: Vriias went not into his house. And Dauid sayd to Vriias: didst thou not come from thy iourney? Why didst thou not goe downe into thy house?† And Vriias sayd to Dauid: The Arkè of God and Israel and Iuda dwell in poulions, &c my lord Ioab and the seruantes of my lord abide upon the face of the earth: and shal I enter into my house, to eate and to drinke, and sleepe with my wife: by thy health, and by the health of thy soule I will not do this thing.† Dauid therefore sayd to Vriias: Tarie here also this day, and to morrow I will dismiss thee. Vriias taried in Jerusalem that day and the next:† and Dauid called him to eate before him and to drinke, and he made him drunke: who going out at euen, slept on his couche with the seruantes of his lord, and went not downe into his house.† The morning therefore was come, and Dauid wrote a letter to Ioab: and sent it by the hand of Vriias,† writing in the letter: Sette ye Vriias in the front of the battel, where the fight is strongest: and leave him, that being striken he may die.† Therefore when Ioab besieged the citie, he put Vriias in the place where he knew the strongest men were.† And the men issuing out of the citie, fought against Ioab, and there fel of the people of the seruantes of Dauid, and Vriias also the Hethite died.† Ioab therefore sent, and told Dauid...
OF KINGS.

19 All the story of the battle: and he commanded the messenger, saying: When thou hast told all the story of the battle to the king, 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? Who struck Abimelech, the son of Ieroboam? 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:

21 Also thy servant Vriam the Hethite is slayme. The messenger therefore departed, and came, and told David all things:

23 That Ishobad had commanded him. 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. And the archers shot arrows at thy servants from of the wall above: and there died of the king's servants, yea and thy servant Vriam the Hethite is dead. And David said to the messenger: Thus shalt thou say to Ishobad: Let not this thing distress thee, for the event of war is divers: now this man, and now that man the sword consumeth: encourage thy warriors against the city, that thou mayest destroy it, and exhort them. Also the wife of Vriam heard, that Vriam her husband was dead, and she mourned for him. 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.

CHAP. XII.

Nathan the prophet by a parable induceth David to condemn himself of great sin, 7. blameth and threateneth him for the same. 13. But upon his confession denounceth remission of his sinne, with restitution of temporal punishment, 15. the death of the childe. 24. Beisheber beareth an other sonne, who is called Salomon. 26. The city of Rabbath is taken, and a rich crowne with other prize.

1 O Lord therefore sent Nathan to David: who when he was come to him, he said unto him: There were two men in one citie, one riche, and the other poore. The rich man had sheepe, and oxen exceeding manie. But the poore 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
of his cuppe, and sleping in his bosome: and it was to him as a daughter. 

† And when a certayne stranger was come to the riche man, he sparing to take off his owne sheepe and oxen, to make a feast for that stranger, which was come to him, tooke the poore mans ewe, and made meates thereof for the man that was come to him. 

† And Dauid being exceedingly wrath with indignation against that man, sayd to Nathan: Our Lord liueth, the man that hath done this is the childe of death. 

† He shal render the ewe fourfold, because he hath done this thing, and hath not spared. 

† And Nathan sayd to Dauid: Thou art that man. Thus sayth our Lord the God of Israel: I annointed thee to be king ouer Israel, and I delivered thee from the hand of Saul; and gaue thee the house of thy Lord, and the wiues of thy Lord in thy bosome, and haue geuen thee the house of Irael and Juda: and if these things be little, I wil adde farre greater things vnto thee. 

† Why therefore haft thou contemned the word of the lord, that thou wouldest doe euil in my sight? Vrias the Hethite thou haft smitten with the sword, & his wife thou haft taken to thy wife, and haft slayned him with the sword of the children of Ammon. 

† For which thing the sword shall not depart from thy house: for ever, because thou haft despised me, and haft taken the wife of Vrias the Hethite, to be thy wife. 

† Therefore thus sayth our Lord: Behold, I wil rayse upon thee euil out of thine owne house, and wil take thy wiues before thine eies, and geue them to thy neighbour, and he shal slepe with thy wiues in the sight of this Sunne. 

† For thou haft done it secretly: but I wil doe this word in the sight of al Israel, and in the sight of the Sunne. 

† And Dauid sayd to Nathan: I haue sinned to our Lord. And Nathan sayd to Dauid: Our Lord also hath taken away thy sinne: thou shalt not die. 

† Neuertheles, because thou haft made the enemies of our Lord to blaspheme, for this thing, the sonne that is borne to thee, dying shal dye. 

† And Nathan returned into his house. Our Lord also stroke the child, which the wife of Vrias had borne to Dauid, and he was past hope. 

† And Dauid besought our Lord for the child: and Dauid fasted a fast, and going in aside, lay vpon the ground. 

† And the ancients of his house came, being earnest with him, that he would rise from the ground: who would not, neither did he caste meate with them. 

† And it chanced the seuenth day that
that the infant died: and the seruantes of Dauid feared to tell him, that the child was dead. For they said: Behold when the child yet liued, we spake to him, and he heard not our voice: how much more if we shall say: The child is dead, will he afflicte himself? 

19 He is dead, Dauid therefore rose from the ground; and was washed and annoynted: and when he had changed his garment, he entered into the houte of our Lord: and adored, and came into his owne house, and he called for bread, and he did eate. 

20 And his seruantes sayd vnto him: What thing is this, that thou hast done for the infant, when he yet liued, thou diest fast and wepe: but the child being dead, thou dost not rise vp, and hast eaten bread. 

21 Who said: For the infant, whilst he yet liued, I fasted and wept: for I said: Who knoweth if perhaps our Lord will geue him to me, and the infant may liue? 

22 But now because he is dead, why do I fast? Shal I be able to call him againe any more? I shal go to him rather: but he shal not returne to me. 

23 And Dauid comforted Betsabees his wife, and going in vnto her, shept with her: Who bare a sonne, and he called his name Salomon, and our Lord loued him. 

24 And he sent by the hand of Nathan the prophete, and called his name, Amiable to our Lord, because our Lord loued him. 

25 Ioab therefore sough against Rabbath of the children of Ammon, and wonne the kinges citie. 

26 And Ioab sent messengers to Dauid, saying: I haue sough against Rabbath, and the Citie of waters is to be taken. 

27 Now therefore gather the rest of the people, and besiege the citie, & take it: lest when the citie shal be wafted of me, the victorie be a-

28cribed to my name. 

29 Dauid therefore gathered all the people, and went forth against Rabbath: and when he had sough, he tooke it. 

30 And he take the crowne of their king from his head, in weight a talent of gold, hauing most pretious stones, and it was put vpon Dauids head. Yea & the playe of the citie he caried away exceeding much: 

31 bringing forth also the people therof sawed them, and drewe round about ouer them chariotes mad of yron: and he diuided them with kniues, and drew them through in forme of brikes: so did he to al the cities of the children of Ammon: and Dauid returned, and all the armie into Ierusalem.

LIII  CHAP.
And it came to passe after these things, that Amnon the sonne of David loved the sister of Absalom the sonne of David, being very beautiful, called Thamar, 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 had hard to do any thing vnhonestly with her. But Amnon, a freind, named Ionadab the sonne of Semmae Davids brother, a very wise man: Who sayd to him: Why art thou so wore away with leanenes the kin ges sonne, day by day? Why dost thou not tell me? And Amnon sayd to him: I love Thamar the sister of my brother Absalom. To whom Ionadab answered: Laye upon thy bed, and saye sickenes: and when thy father shal come to visite thee, saye to him: Let my sister Thamar, I pray, come to me, to geue me meate, and to make me broth, that I may eate of her hand. Amnon therefore laye downe, and began as it were to be sick: and when the king came to visite him, Amnon sayd to the king: Let Thamar my sister come, I beseech you, that she may make in my sight two little suppingses, and I may take meate of her hand. David therefore sent home to Thamar, saye: Come into the house of Amnon thy brother, & make him broth. And Thamar came into the house of Amnon her brother: and he lay, who taking meate tempered it: and resoluing it in his sight, she made suppings. And taking that which she had boyled, she powred it out, and set it before him; and he would not eate: and Amnon sayd: Put forth all from me. And when they had put forth all, Amnon sayd to Thamar: Bring in the meate into the parler, that I may eate of thy hand. Thamar therefore tooke the suppings, which she had made, and caried it in to Amnon her brother in the parler. And when she had offered him the meate, he caught her, and sayd: Come, lie with me my sister. Who answered him: Doe not so my brother, doe not ravish me: for this is not lawfull in Israel. Doe not this folie. For I shal not be able to beare my re- proch, and thou shalt be as one of the foolish in Israel: but rather speake to the king, and he will not denie me to thee. But he would not rest at her petitions, but preuyling by force
force ravished her, and lay with her. † And Amnon hated her with exceeding great hatred; so that the hatred was greater, wherewith he hated her, then the louse with the which before he loosed her. And Ammon said to her: Arise; and go. † Who answered him: This evil, which now thou dost against me expelling me, is greater then that which thou didst before. And he would not hear her: † but calling the servant, that ministered to him, he said: Thrust this woman out from me: and shut the door after her. † Who was clothed with a garment downe to the footes: for the kinges daughters that were virgins, vfed such kinde of garments. His servant therefore thrust her out: and shut the door after her. † Who sprinkling ashes on her head, renting her long garment, and her handes upon her head, went going on, and crying. † And Absalom her brother sayd to her: hath Amnon thy brother lyen with thee? but now sister hold thy peace, he is thy brother: neither afflict thou thy hart for this thing. Thamar therefore taryed pyning in the house of Absalom her brother. † And when David the king had heard these wordes, he was grieved exceedingly. † Moreover Absalom spake not to Amnon neither good nor evil: for Absalom hated Amnon because he had ravished Thamar his sister. † And it came to passe after the space of two yeares, that the sheepe of Absalom were shorne in Bashan, which is beside Ephraim: and Absalom called all the kinges sonses, † and he came to the king, and said to him: Behold thy seruantes sheepe are to be shorne: Let the king, I pray, with his seruantes come to his seruant. † And the king said to Absalom: Doe not so my sonne, request not that we come al, & charge thee. And when he was earnest with him, & he would not goe, he blessed him: † And Absalom said: If thou wilt not come, at the least let Amnon my brother, I beseech thee, come with vs. And the king said to him: It is not necessary that he goe with thee. † Absalom therefore was earnest with him, and he let Amnon and all the kinges sonses goe with him. And Absalom made a feast as it were the feast of a king. † And Absalom had commanded his seruantes, saying: Marke when Amnon shall be drunk with wine, and I shall say to you: Strike him, and kill him, feare not: for it is I that command you: take courage, and play the valiant men. † Therefore the seruantes of Absalom did against Amnon, as Absalom had commanded them.
And all the kinges sonses ryseinge gatte vp euery one vpon their mules, and feld. And when they yet went on in their way, a rumour came to Dauid, sayyng: Absalom hath stricken al the kinges sonses, and there is not leis of them so much as one. The king thercfore rose vp, and rent his garnementes: and fell vpon the ground, and al his servantes, that stood about him, rent their garnementes. But Ionadab the soone of Semmaa Dauids brother answering, sayd: Let not my lord the king thinke, that al the kinges sonses be slayne: Amnon onely is dead, because he was put in the mouth of Absalom since the day that he ravished Thamar his sister. Now therefore let not my lord the king put this word vpon his hart, saying: Al the kinges sonses are slayned: becaus Amnon onely is dead. And Absalom fled: and the servaunt that was the scoute watch, lifted vp his cyes, and looked: and beheld much people came by a byway on the side of the mountayne. And Ionadab sayd to the king: Loe the kinges sonses be come: according to the vordes of thy servaunt, is it done. And when he had ceasde to speake, the kinges sonses also appeared: & entring in they lifted vp their voice, and wept: yea the king also and al his servantes bewailed with an exceeding great weeping. Moreover Absalom fleing, went to Tholomai the sonne of Ammiud the king of Gezlar, Dauid therefore mourned for his sonne al daises. And Absalom when he was fled, and come into Gezlar, was there three yeres. And king Dauid ceasde to pursuwe Absalom, because he was comforted vpon the death of Amnon.

CHAP. XIII.

Joab suborning a woman first to proposte the esse by a parable, obtayned pardon for Absalom. but so that he appearde not in the kings presence. He is exceeding sayre, bath skie sonnes and one daughter. Joab refusing to deale further for his free release, Absalom burneth his corne. Then Joab procures his access to the king.

And Ioab the sonne of Sarua, understanding that the kinges hart was turned to Absalom, he sent to Thesca, and tooke thence a proudent woman: and he sayd to her: Feyen c that thou mournest, and put on a mourning garment, and be not annoyned with oyle, that thou mayst be as a woman now a long tyme mourning for one dead.

And
And thou shalt goe into the king, and shalt speake to him these manner of wordes. And Joab put the wordes in her mouth. 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, 0 king. And the king said to her: What matter hast thou? Who answered: Alas, I am a widow woman: for my husband is dead. And thy handmaid had two sonses: who fell at wordes against each other in the field, and there was none to stay them: and the one stroke the other, and slew him. And behold the whole kinred ryse against thy handmaid, faith: Deliver him that hath striken his brother that we may kill him for the life of his brother, whom he liath slayne, and may cleane destroy the heire: and they seeke to extinguish my sparkle, which is least, that there may no name remaine to my husband, nor reliques upon the earth.

And the king said to the woman: Goe into thy house, and I wil geue commandement for thee. And the woman of Thecua said to the king: Upon me, my lord, be the iniquitie; and upon the house of my father: but be the king and his throne innocent. And the king said: He that shal gaine first thee bring him to me, & he shal adde no more to touch thee.

Who sayd: Let the king remember our Lord his God, that the next of blood be not multiplied to revenge, and that they kill not my sonne. Who sayd: Our Lord liueth, there shall not fal of the heares of thy sonne upon the earth. The woman therefore sayd: Let thy handmayde speake to my lord the king a word. And he sayd: Speake. And the woman sayd: Why hast thou thought such a thing agaynst the people of God, and why hast he king spoken this word, that he would sinne, and not bring againe his banished one? We doe al dye, and as waters that returne not, we fall downe on the earth: neither will God have a soule to perish, but reuoketh, meaning that he perish not altogether that is cast off.

Now therefore I come, that I may speake to my lord the king this word, the people being present. And thy handmayd sayd: I wil speake to the king, if by any meanes the king may doe the word of his handmaide. And the king hath heard, to deliver his handmaide out of the hand of all, that would destroy me out of the inheritance of our Lord, and my sonne together. Let thy handmaide therefore say, that the word of my lord the king be made as a sacrifice. For euen as an
Angel of God, so is my lord the king, that he is moved neither with blessing nor cursing: wherefore our Lord also thy God is with thee. † And the king answering, sayd to the woman: 18 Hide not from me the thing that I ask thee. And the woman sayd to him: Speake my lord king. † And the king sayd: Is the hand of Joab with thee in al these things? The woman answered, and sayd: By the health of thy soule, my lord king, it is neither on the left hand, nor on the right of al these things, which my lord the king hath spoke: for thy seruant Joab, he commanded me, and he put al these wordes into the mouth of thy handmayde. † That I should change the forme of this speach, thy seruant 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. † And the king sayd to Joab: Behold I being pacified haue done thy word: Goe therefore, and cal agayne the boy Absalom. † And Joab falling upon his face vnto the earth, adored, and blessed the king: and Joab sayd: This day thy seruant hath understanded, that I haue found grace in thy sight my lord king: for thou hast done the word of thy seruant. † Joab therefore arose and went into Gessur, and brought Absalom into Jerusalem. † But the king sayd: Let him returne into his house, and not see my face. Absalom therefore returned into his house, and the kings face he saw not. † Moreover like as Absalom, there was not a man in all Israel so beautiful, and exceeding comely: from the sole of the foote to the crown there was no blemish in him. † And when he powled his heare (once a yeare he was powled, because his bush did burden him) he weighed the heare of his head at two hundred siciles, of the common weight. † And there were borne to Absalom: three sones: and one daughter, named Thamar, of a goodly beautie. † And Absalom abode in Jerusalem two yeares, and law not the kings face. † He therefore sent to Joab, 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, † he sayd to his seruantes: You know the filde of Joab beside my filde, that hath barley haruest: goe therefore and burne it with fyre. The seruantes therefore of Absalom burnt the cornes with fyre. And Joabs seruantes coming, renting their garmente, sayd: The seruantes of Absalom haue burnt part of the filde with fyre. † And Joab arose, & came to Absalom
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in his house, & sayd: Why haue thy seruantes burnt my corne
with fire? ¶ And Absalom answered Joab: I sent to thee be-
seeking thee that thou wouldest come vnto me, and I might
send thee to the king, and thou shouldest say to him: Where-
fore came I out of Gezzur? 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 iniquitie, let him kil me. ¶ Joab
therefore entring in to the king, told him all things: and
Absalom was called, and he entered in to the king: and ado-
red upon the face of the earth before him: and the king
killed Absalom.

CHAP. XV.

Absalom gateth favour of the people, 7. and conspiereth in Hebron against
stranger to goe with him: 24. but sendeth Sadoc, and other priests and
levites with the arke back into the citie. 31. Sendeth Chusas to defeate
Achitophels counsel.

1 Therefore after these things Absalom made him
self chariotes, and horsemen, and fiftie men, that should
go before him. ¶ And Absalom rising early, stooode besi-
the entrance of the gate, and euerie man that had busines to
the kinges judgement, did Absalom call to him, and sayd: Of
what citie art thou? ¶ Who answering sayd: Of such a tribe of
Israel am I thy seruant. ¶ And Absalom answered him: Thy
wordes seeme vnto me good and iust. But there is none to
heare thee appointed of the king. And Absalom sayd: ¶ Oh
who would appoint me iudge over the land, that al might
come to me which haue busines, and I might iudge iustly?
¶ ¶ Yea and when a man came vnto him to salute him, he put
forth his hand, and taking him, kysed him. ¶ And this did
he to all Israel coming for judgement, to be heard of the king,
and he intisfied the hartes of the men of Israel. ¶ And after
duarte yeares, Absalom sayd to king David: Let me goe, and
pay my vowed which I haue vowed to our Lord in Hebron.
¶ ¶ For thy seruant vowing did vow, when he was in Gezzur of
Syria, sayling: If our Lord will bring me againe into Ierusalem,
I will sacrifice to our Lord. ¶ And king David sayd to him:
Goe in peace. And he arose, and went into Hebron. ¶ And
Absalom sent spies into all the tribes of Israel, sayling: forth-
with as you shall heare the sound of the trumpet, say ye:
Absalom
Abialem reigneth in Hebron. Moreover with Abialem there went two hundred men out of Jerusalem being called, going with a simple heart, and utterly ignorant of the cause.

And Abialem also went for Achitophel the Gilonite, David's counsellor, from his city Gilo. And when he immolated victims, there was made a strong conspiracie, and the people running together increased with Abialem. A messenger therefore came to David, saying: Al Israel with all their heart followeth Abialem. 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 Abialem: make haste to go out, lest coming perhaps he overtake us, and force us into this city in the edge of the sword.

And the kings servants said to him: all things whatsoever our lord the king shall command, we thy servants will gladly execute. And the king therefore went forth, and all his house on foot: & the king left ten women his concubines to keep the house. And the king going forth & all Israel on their feet, fled far from the house: 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.

And the king said to Ethai the Getheite: Why comest thou with us? return thou and dwell with the king, because thou art a stranger, and art come forth out of thy place. Yesterday thou camest, and to day shalt thou be forced to goe forth with us? but I will goe whither I shall goe: returne, and leade backe thy brethren with thee, and our Lord will doe with thee according, because thou haist shewed grace and fidelity. And Ethai answered the king, saying: The Lord lieth, and my lord the king lieth: for that in what place soever thou shalt be, my lord king, either in death, or in life, there will thy servant be. And David said to Ethai: Come, and passe. And Ethai the Getheite passed, and all the men that were with him, and the rest of the multitude. 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. And Sadoc also the priest came, and all the Levites with him carrying the ark of the covenant of God, and they sette downe the ark of God: & Abialem ascended, till all the people was fully passed.
25 passed, which was come forth of the citie. † And the king
sayd to Sadoc: Cary backe the Arke of God into the citie: if
I shall finde grace in the sight of my Lord, he will bring me a-
gayne, and will show me it, and his tabernacle. † But if he
shall say to me: Thou pleasest me not: I am readie, let him doe
that which is good before him. † And the king sayd to Sadoc
the priest: O let returne into the citie in peace: and Achi-
maas thy sonne, and Ionathas the sonne of Abiathar, your
two sonnes let them be with you. † Behold I will be hid in
the champayne of the desert, til there come word from you
advertising me. † Sadoc therefore and Abiathar caryed backe
the Arke of God into Ierusalem: and they taried there.
30 † Moreover David went vp mount Oliver, climbing & weep-
ing, going bare foote, and his head was covered, yea and al
the people which was with him, their head covered was vp.
31 weeping. † And it was told David that Achitophel also was
in the conspiracie with Absalom, and David sayd: Infatuate
32 o Lord I beseech thee, the counsel of Achitophel. † And when
David went vp to the toppe of the mount, wherein he would
adore our Lord, behold there mette him Chusai the Ara-
chite, his garment rent and his head ful of earth. † And Da-
uid sayd to him: If thou come with me, thou shalt be a bur-
den to me: † but if thou returne into the citie, and wilt say
to Absalom: I am thy servant, o king: as I haue, beene thy
fathers servant, so I wil be thy servant: thou shalt defeate the
counsel of Achitophel. † And thou haft with thee Sadoch,
and Abiathar the priests: and every word whatsoever thou
shalt heare from out of the kinges house, thou shalt tel Sadoc,
36 and Abiathar the priests. † And there are with them their
two sonnes Achimaas the sonne of Sadoc, and Ionathas the
sonne of Abiathar: and you shal send by them vnto me every
word whatsoever you shall heare. † Chusai therefore the
frend of Dauid coming into the citie, Absalom also entred
into Ierusalem.

Chap. XVI.

Sib bringing victualls obtainedst (by false suggestion) his maister Miphibo-
seths inheritance. 5. Semias earst, and throwest stones at the king, who
nevertheles forbiddeth to kill him. 15. Absalom entred into Ierusalem,
16. interlayeth Chusai, 20. and by Achitophel aduise liest with his
fathers concubines.
And when David had passed a little the toppe of the Mount, Siba the servant of Mephiboseth appeared coming to meete him, with two ailes, which were laden with two hundred loaves, and a hundred bunches of raylens, an hundred mailes of figges, and a bottel of wine. + And the king said to Siba: what mean these things? And Siba answered: The ailes are for the kings household to sitte on: and the loaves and the figges to eate for thy seruantes, and the wine to drinke if any man shal fainte in the desert. + And the king said: Where is thy masters sonne? And Siba answered the king: He hath remained in Jerusalem, saying: This day will the house of Israel restore me the kingdom of my father. + And the king said to Siba: Let all things be thine that were Mephiboseths. And Siba said: I beseech thee let me find grace before thee, my lord king. + King David therefore came as farre as Bahurim: & behold there came forth thence a man of the kinred of the house of Saul named Semei, the sonne of Sera, and he proceded going forth, & cursed. + And he threw stones against David, and against all the seruantes of king David & the whole people, & all the warriors went on the right, and the left side of the king. + And thus spake Semei when he cursed the king: Come forth, come forth thou man of bloud, and man of Belial. + Our Lord hath repayed thee at the bloud of the house of Saul: because thou hast invaded the kingdom for him, and our Lord hath geuen the kingdom into the hand of Absalom thy sonne: and behold thyne euiles pissest thee, because thou art a man of bloud. + And Abisai the sonne of Seraia said to the king: Why curseth this dead dogge my lord the king? I will goe, and strike of his head. + And the king said: What is it to me and you, ye sonses of Satruia? Let him alone that he may curse: for our Lord hath commanded him to curse David: and who is he that dare say, why hath he so done? + And the king said to Abisai, and to all his seruantes: Behold my sonne, that came out of my wombe, sekest thine life: how much more the sonne of Iemini? let him alone that he may curse according to the precept of our Lord: + if perhaps our Lord may respect mine affliction, and our Lord may render me good for this dayes cursing. + David therefore walked and his companie in the way with him. And Semei by the banke on the hills side, went over against him, cursing, and calling stones against him, and sprinkling earth
The king therefore came, and all the people with him weare, and they were refreshed there. But Absalom and all his people entered into Jerusalem, yea and Achitophel with him. And when Chusai the Arachite Dauid's friend was come to Absalom, he said to him: God save thee, O king, God save thee, O king. To whom Absalom, is this, quoth he, thy kindnesse toward thy friend? why wentest thou not with thy friend? And Chusai answered Absalom: Not so because I wil be his, whom our Lord hath chosen, and al this people, and al Israel, and with him wil tarie. Yea that I may adde this also, whom shall I servce? not the kings sonne? as I haue servced thy father, so wil I servce thee also. And Absalom said to Achitophel: Consult what we ought to doe. And Achitophel said to Absalom: Goe in to the concubines of thy father, which he hath left to keepe the house: that when al Israel shall heare that thou haft defiled thy father, their handes may be strengthened with thee. They pitched therefore a tent for Absalom in the house toppe, and he went in to his fathers concubines before al Israel. And the counsell of Achitophel, which he gave in those dayes, as if a man should consult God: so was al the counsel of Achitophel,both when he was with Dauid, and when he was with Absalom.

Chap. XVII.

Achitophel counselleth Absalom: presentlie to abashe his father with forces, Chusai persuadeth the contrarie, and secretly aduertiseth the king thereof.

Achitophel hangeth him self. Absalom appointeth Amasa, general of his armes. Other freinds bring visions to the kings campe.

A CHITOPHEL therefore said to Absalom: I wil choose me twelve thousand men, and rynging I wil pursue Dauid this night. And falling upon him (for as much as he is weary, and of weakenesd handes) I wil strike him: and when al the people is fled, that is with him, I shall strike the king being desolate. And I shall reduce all the people, as one man is wont to returne: for thou sekest one man: and all the people shall be in peace. And his saying pleased Absalom; and al the ancients of Israel. But Absalom sayd: Cal Chusai the Arachite, and let vs heare what he also sayeth. And when Chusai was come to Absalom, Absalom sayd to him: This maner of speache speake Achitophel: what wert thou to do it or no? what counsel gueuest thou? And Chusai sayd to Absalom:
It is not good counsel, that Achitophel hathgeuen this time. ¶ And agayne Chusai inferred: Thou knowest thy father, and the men that are with him, to be verie valiant, and of fel courage, as if a beare in the wood, her whelpes being taken away should rage: yea and thy father is a man of warre, neither will he abyde with the people. ¶ Perhaps he lyeth now hid secretely in caues, or in some one place where he list: and when any one shall fall in the beginning, there shal one heare who so euer shal heare it, & say: There is made a slaught er in the people that followed Absalom. ¶ And euerie one of the most valiant whose hart is as it were a lyons, shal fainte for feare: for al the people of Israel knowe thy father to be a valiant man, and that al be strong which are with him. ¶ But this semeth vnto me to be good counsel: Let al Israel be gathered to thee, from Dan to Bersabae, as the sand of the sea innumerable: and thou shalt be in the middles of them. ¶ And we shal sette vpon them in what place so euer they shal be found: and we shal couer them, as dew is wont to fall upon the earth: and we shal not leaue of the men, that are with him, not so much as one. ¶ And if he shal enter into any citie, al Israel shal cast ropes vpon that citie round about, and we wil drawe it into the torrent, that there he not found therof not so much as a little stone. ¶ And Absalom sayd, and al the children of Israel: The counsel of Chusai the Arachite is better then the counsel of Achitophel: and by the wil of our Lord was the profitable counsel of Achitophel defeated, that our Lord might bring in euil vpon Absalom. ¶ And Chusai sayd to Sadoc and Abia the priestes: In this and this maner gaue Achitophel counsel to Absalom, and to the Anciентes of Israel: and I gaue such and such counsel. ¶ Now therefore send quickly, and tell Dauid; sayng: Tarie, not this night in the chamayne of the desert, but without delay passe over: lest perhaps the king be swalowed vp, and all the people that is with him. ¶ And Ionathas & Achiamaas stood by the Fountayne rogel: there went a maide and told them: and they went forward, to report the message to king Dauid: for they could not be seen, nor enter into the citie. ¶ And a certayne hoy saw them, and told Absalom: but they making haste entered into the house of a certayne man in Bahurim, who had awel in his court, and they went downe into it. ¶ And a woman tooke, and spred a couering ower
OF KINGS.

over the mouth of the well, as it were drying sodde barley:

and so the thing was not known. † And when Absaloms servants were come into the house, they layd to the women: Where is Achimaas, and Ionathas? And the woman answered them: They passed in haste, having tasted a little water. But they that sought, when they had not found, returned into Jerusalem. † And when these were gone, they went up out of the well, and going on told king David, and sayd: Ay, ye, and passe quickly the river: because this manner of counsel hath Achitophel spoken against you. † David therefore arose, and all the people that was with him, and they passed over Jordan, until it waxed light, and not one at al was remayning,

which did not passe the river. † Moreover Achitophel seeing that his counsel was not executed, saddled his ass, and rode and went into his house and into his citie, and taking order with his house, :: hanged himself, and was buried in the sepulchre of his father. † But David came into the Campe, and Absalom passed over Jordan, he and all the men of Israel with him. † But Absalom apoynted Amasa for Ioab over the armie: and Amasa was the sonne of a man, which was called Iethra of Iezrael, who went in to Abigail the daughter of Naas, the sister of Saruia which was the mother of Ioab.

† And Israel camped with Absalom in the Land of Galaad.

† And when David was come into the Campe, Sobi the sonne of Naas of Rabbath the sonnes of Ammon, and Machir the sonne of Amihel of Lodabar, & Berzellaith the Galaadite of Ros
gelim, † presented unto him hanginges, and tapestrie, and carthen vessels, wheate, and barley, and meale, and polent, and beanes, and rice, and fryed pease, † and honie, and butter, sheepe, & fatte calves. and they gave to David and the people, that was with him, to eate: for they suspected that the people with hunger and thirst was faynte in the desert.

CHAP. XVIII.

King David disposeth his armie in three partes, Giving special charge to save Absalom alue. 9. Whom nuertheles ( hanging by the heads of his head in anoke) Ioab killeth: 16. and saueth the common people. 19. Which David understanding greatly bewayleth Absalom.

2 David therefore havynge viewed his people, appointed over them tribunes & centurions, † and gaue the third part of the people vnder the hand of Ioab, and the third part Mmm; vnder
under the hand of Abisai the sonne of Seraia the brother of
Ioab, and the third part vnder the hand of Ethai, who was of
Geth: and the king said to the people: I also will goe forth
with you. + And the people answered: Thou shalt not goe
forth: for whether we thall flee, it will be no great importance
to them of vs: or whether the halfe part of vs thall stay, they
will not greatly care: because thou alone art accounted for ten
thousandes: it is better therefore that thou be in the citie to
ayde vs. + To whom the king said: What seemeth good to
you, that will I doe. The king therefore stooode beside the gate:
and al the people went forth by their troupes, by hundreds
and by thousandes. + And the King commanded Ioab, and
Abisai, and Ethai, saying: + Save me the child Absalom. And
all the people heard the King commanding al the princes for
Absalom. + The people therefore went out into the side ag‐
against Israel, & the battle was fought in the forest of Ephraim.
+ And the people of Israel was slayne there of Davids armie,
and there was made a great slaughter in that day, of twentie
thousand. + And the battle there was dispersed upon the face
of al the earth, and there were manie moe, whom the forest
had consumed of the people, then they whom the sword
denoued in that day. + And it chanced that Absalom mette
the servants of David, sitting on a mule: and when the mule
was gone vnder a thicke oke and a great, his head stucke to
the oke: and he hanging between heauen and earth, the mule
that he rode upon passed through. + And one sawe this & told
Ioab saying: I saw Absalom hang vpon an oke. + And Ioab
sayd to the man that told him: If thou sawest him, why didn't
thou not nayle him to the oke, and I had geuen thee ten
scles of siluer, and one belt? + Who said to Ioab: If thou
wouldst pay downe in my handes a thousand peeces of
siluer, I would not lay my handes vpon the kings sonne: for
in our hearing the king commanded thee, and Abisai, and
Ethai: saying: Kepe me the child Absalom. + Yes and if I
had done agaynst my life boldly, this could not haue beene
till from the king, and thou wouldest haue stand agaynst it?
+ And Ioab sayd: Not as thou wilt, but I wil set vpon him
before thee. He tooke therefore three lances in his hand,
and thrust them in the hart of Absalom: and when as
yet he panted, for life sticking on the oke, + there ranne ten
yong men the squyers of Ioab, and striking they killed him.
+ And
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 heaped upon him an exceeding great heap of stones; but all Israel fled into their tabernacles. 
18 Moreover Absalom had erected to himself, whiles he yet lived, a title which is in the kings Valley: for he said: I have no sonne, and this shall be a monument of my name. And he called the title by his name, and it is called The hand of Absalom, vntil this present day. 
19 And Achimaas the sonne of Sadoc said: I will runne, and tel 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 carie the message another day: to day I wil not have thee carie the message, for the kings sonne is dead. 
21 And Joab said to Chusai: Goe, and tel the king, what thou hast seen. Chusai adored Joab, and ranne. 
22 And against Achimaas the sonne of Sadoc said to Joab: What lettest thou? And Joab sayd to him: Why wilt thou runne my sonne? thou shalt not be carie of good tydings. 
23 Who answered: But what if I runne? And he said to him: Runne. Achimaas thersore running a more way out went Chusai. 
24 And David set between the two gates: and the watchman that was in the toppe of the gate upon the wall, lifting vp his eies, saw a man running alone. 
25 And crying out he told the king: and the king said: If he be alone, there are good tydings in his mouth. And he making haste, and coming neerer, the watchman saw an other man running, and crying slowde in the toppe, he said: There appeareth unto me an other man running alone. And the king said: And this is a good messenger. 
26 And the watchman, I behold, said he, the running of the former, as it were the running of Achimaas the sonne of Sadoc. And the king said: He is a good man: and cometh bringing good neues. 
27 And Achimaas crying, sayd to the king: God saue thee o king. And adoring the king before him lattede to the earth, he said: Blessed be our Lord thy God, who hath shut vp the men that have lifted vp their handes against my lord the king. 
28 And the king said: Is the child Absalom safe? And Achimaas sayd: I saw a great tumult, when thy seruant Joab lent, 
29 o king, me thy seruant: other thing I know not. To whom the
the king, Passe, sayd he, and stand here. † And when he had passed, and stood, † Chusai appeared: and coming he sayd: 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. † And the king sayd to Chusai: Is the child Absalom safe? To whom Chusai answered, sayd: Let the enemies of my lord the king become as the child, and all that rise against him vnto evil. † The king therefore being made sore, went vp into the high chamber of the gate, and wept. And thus he spake, going: My sonne Absalom, Absalom my sonne: who would graunt me that I might die for thee, Absalom my sonne, my sonne Absalom.

CHAP. XIX.

David moved by loab's admonition, 8. caufeth mourning for Absalom, and reconcileth the rebels: 13. Semei is pardoned. 14. Mephibosheth cleereth him self of his servantes false accusatson, yet recovereth not his whole right. 32. Berzallestis is courteously intreated. 49. The other tribes contend with Juda for their affection to the king.

And it was told loab, that the king wept, and mourned for his sonne: † And the victorie was turned into mourning that day to all the people: for the people heard it sayd in that day: The king soroweth vpon his sonne. † And the people shunned that day to enter into the citie, as a people turned, & fleeing out of battell is wont to shrinke aside. † Moreover the king covered his head, and cried with a lowd voice: O my sonne Absalom, o Absalom my sonne, o my sonne. † loab therefore entreing in to the king, into his house, sayd: Thou haft confounded this day the countenances of all thy servantes, that haue suaded thy life, and the life of thy sonnes, and thy daughters, and the life of thy wise, and the life of thy concubines. † Thou loue them that hate thee, and thou hatest them that love thee: and thou haft shewed this day that thou carest not for thy nobles, and for thy servantes: and in deede I knowe now, that if Absalom lived, and al we had beene flayne, then it would please thee. † Now therefore aside, and come forth, and speaking vnto them farisfic thy servantes: for I sweare to thee by our Lord, that if thou wilt not goe forth, not onelye will remayne with thee this night: and this shall be worne for thee, then al the euils, which haue come vpon thee from thy youth vntil this present. † The king therefore
therefore arose and sate in the gate: and it was told all the people that the king sate in the gate: and all the multitude came forth before the king, but Israel fled into their tabernacles. † All the people also sware 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. † But Absalom whom we anointed over us, is dead in the battle: how long are you still, and reduce not the king? † But king David sent to Sadoc, and Abiathar the priests, saying: Speake to the Ancients of Judah, saying: Why come you last to bring backe the king into his house? (And the saying of all Israel was come to the king in his house.) † You are my brethren, you my bone, and my flesh, why do you last bring backe the king? † And say ye to Amasa: Art not thou my bone, and my flesh? These things do God to me, and these add he, if thou be not the chiefe captain of warfare before me all your wayes for Absalom. † And he inclined the hart of all the men of Judah, as it were of one man: and they sent to the king, saying:

Returne thou, and all thy servaiantes. † And the king returned, and came as far as Jordan, and all Judah came as far as Galgal to meete the king, and to bring him over Jordan. † And Semei the sonne of Gera the sonne of Iemini of Bahurim made haste, and went downe with the men of Judah to meete the king, David † with a thousand men of Benjamin, and Siba the servant of the house of Saul: and his fiftene sonnes, and twentie servaiantes were with him: and rushing into Jordan,

† passed the forders before the king, that they might help over the kinges houssould, and doe according to his commandement. And Semei the sonne of Gera prostrate before the king, when he had now passed Jordan, † sayd to him: Impute not to me thy lord the iniquitie, nor remember the injuries of thy servant in the day that thou my lord king,

went out of Jerusalem, nor put it in thy hart o' king. † For I thy servant acknowledge my sinne: and therefore this day I am first come of all: † the house of Joseph, and am descended to mee my lord the king. † But Abisai the sonne of Saruia answering, sayd: What shal Semei for these wordes not be slayne, because he reviled the annointed of our Lord? † And David sayd: What is to me and you ye sonnes of Saruia? Why are you made this day as satan to me? Shal there a man be killed.
not of the pro-
per tribe of
Joseph but of
Benjamin, plea-
ding for par-
don of his for-
mer fault, al-
leageth that
he came first
of the eleven
tribes, to sub-
mit him self
and serve the
king.

killed in Israel to day? Doe I not know that this day I am made
king over Israel? † And the king sayd to Semai: Thou shalt 23
not die. And he sware to him. † Miphiboseth also the sonne 24
of Saul came downe to meete the king, his feete vnsashed,
and his beard not pouled: and he had not washed his gar-
ments from the day that the king went forth, vntil the day
of his retourne in peace. † And when he had mette the king 25
at Jerualem, the king sayd to him: Why camest thou not
with me Miphiboseth? † And he answering, sayd: My lord 26
king, my servant contremed me, and I thy seruant spake to
him that he should saddle me an asse, that getting on I might
goe with the king, for I thy seruant am lame. † Moreover 27
he hath also accused me thy seruant to thee my lord king: but
thou my lord king art as an Angel of God, doe what pleaseth
thee. † For neither was my fathers house ought els, but 28
guiltie of death to my lord king: and thou haft put me thy
seruant among the guestes of thy table? what just complaunt
therefore haue I? or what can I further criе out to the king?
† The king thercfure sayd to him: What speakest thou any 29
more? That is determined which I haue spoken: Thou, and
Siba diuide the possessions. † And Miphiboseth answered the 30
king: Yea let him take al, for so much as my lord king is re-
turned peaceably into his house. † Berzellai also the Galaadite, 31
coming downe from Rogelim, brought the king over Iordan,
being readie also to attend on him beyond the riuer. † And 32
Berzellai the Galaadite was very old, that is to say, of foure
score yeres, and he gaue the king viuitals, when he abode in
the Fiild: for he was an exceding rich man. † The king therc-
fore sayd to Berzellai: Come with me, that thou mayst rest
secure with me in Jerualem. † And Berzellai sayd to the 34
king: How manie are the daies of the yeres of my life, that
I should goe vp with the king into Jerualem? † I am this 35
day foure score yeres old, are my senses quicke to discerne
sweete, or sweete? or can I eate or drinke delight thy seruant?
or can I heare more the voyce of singing men and singing
wemen? Why should thy seruant be a burden to my lord the
king? † I thy seruant wil goe forward a little from Iordan 36
with thee: I neede not this recompense, † but I beseech thee 37
that I thy seruant may retourne, and die in my citie, and be
buried by the sepulchre of my father, and my mother. But
there is thy seruant Chamaam, let him goe with thee, my lord
king,
DAVID.


god to him whatsoever semeth good to thee. † The
king therefor sayd to him: Let Chamaam passe on with me,
and I wil doe for him whatsoever that please thee, and al, that
thou shalt aske of me, thou shalt obtayne. † And when al
the people and the king had passed Iordan, the king kissed
Benzellai, and blessed him: and he returned into his place.
† The king therefor passed into Galgal, and Chamaam with
him, and al the people of Iuda had brought over the king,
and the halfe part onlie of the people of Israel were present.
† Therefore all the men of Israel concurring to the king, sayd
to him: Why haue our brethren the men of Iuda stolen thee,
and brought the king and his household over Iordan, and al
the men of David with him? † And euery man of Iuda an-
swered the men of Israel. Because the king is neerer to me:
who art thou angrie for this matter? haue we eaten any
thing of the kinges, or were there gifts geuen vs? † And
acertaine man of Israel answered the men of Iuda, and sayd:
I am greater by ten partes with the king, & to me pertayneth
David more then to thee: Why haft thou done me wrong,
and it was not told me first, that I might bring backe my
king? And the men of Iuda answered more sharply then the
men of Israel.

CHAP. XX.

Seba raiseth rebellion, is pursuad by Joab, (10. Vho in the way treacherously
killeth Amasa,) 11. Abia is besieged, because Seba suadeth him selfe there.
20. but his head being cut off and cast over the waL to Joab, the armie de-
parteth. 23. Chief men in office are mentioned.

IT chanced also that there was there a man of Belial,
named Seba, the sonne of Bochri, a man of Iemini: and
he soundeth the trumpet, and sayd: We haue no part in Dauid,
nor inheritance in the sonne of Iai: Returne into thy taber-
nacles Israel. † And al Israel was separated from Dauid, and
followed Seba the sonne of Bochri: but the men of Iuda
stucke to their king from Iordan vnto Jerusalem. † And
when the king was come into his house to Jerusalem, he
tooke the ten women his concubines, which he had lefte to
kepe the house, and he deliuered them into custodie, allow-
ing them victuals: and he went not in vnto them, but they
were shut vp vntil the day of their death living in widow-
hood. † And the king sayd to Amasa: Call me together at the

Nn n n 2

men
men of Iuda agaynst the third day, and be thou present. ¶ Amasa therefore went to call together Iuda, and taryed beyond the time appoynted which the king had assigned him. ¶ And David said to Abifai: Now wilt Seba the sonne of Bochri more afflict vs, then Abelaom: take therefore the seruantes of thy Lord, and pursue him, lest perhaps he finde fensed cities, & escape vs. ¶ There went forth therefore with him Ioabs men, Cerethial and Pechethiel: and al the strong men yslued forth of Jerusalem to pursue Seba the sonne of Bochri. ¶ And when they were beside the great stone, which is in Gabron, Amasa coming mette them. Moreover Ioab was clothed with a straute cote according to the measure of his stature, and vpon it girded with a sword hanging downe to the flanke, in a scabbarde, which being made for the purpose could with light mowing come forth and strike. ¶ Ioab therefore sayd to Amasa: God saue thee my brother. And he held with his right hand the chinde of Amasa, as it were kis sling him. ¶ But Amasa marked not the sword, which Ioab had, who stuck him in the side, and pouered out his bowells on the ground, neither added he the second wound, and he dyed. And Ioab, and Abifai his brother pursuved Seba the sonne of Bochri. ¶ In the meane time certayne men, when they rode by the carcasse of Amasa, Ioabs company, sayd: Loe he that would have bene for Ioab the companion of David. ¶ And Amasa embowed with bloud, lay in the middle of the way. A certayne man sayd: This is that al the people stayer to see him, and he removed Amasa out of the way into the slade, and couered him with a garment, that they which passed might not say because of him. ¶ He therefore being remoued out of the way, every man passed following Ioab to pursuue Seba the sonne of Bochri. ¶ Moreover he had passe through al the tribes of Israel vnto Abelaa, and Bethmaaca: and al the choyn men were gathered together vnto him. ¶ They therefore came, and assaulted him in Abelaa, and in Bethmaaca, and they compassed the citie with munitions, and the citie was besieged: and al the multitude, that was with Ioab, laboured to destroy the walles. ¶ And a wise woman cried out from the citie: Heare ye, heare ye, tel Ioab: Approche hither, and I will speake with thee. ¶ Who when he was come to her, she sayd to him: Art thou Ioab? And he answered, I am. To whom she spake thus: Hear the words of thy
OF KIN CES.

18 of thy handmaid, who answered: I doth heare. † And she agayne sayd: A laying was vslde in the old proverb: They that ask, let them aske in Abela: and so they prospered.

19 † Am not I she that answereth in Israel, and thou seest to subue the citie, & to overthrowe a mother citie in Israel? Why throwest thou downe hedlong the inheritance of our Lord? † And Ioab answering, sayd: God forbid, God forbid that I should, I do not throw downe, nor destroy. † The matter is not so, but a man of mount Ephraim, Seba the sonne of Bochri by name, hath lifted vp his hand agaynst king David: Deliver him onlie; and we wil depart from the citie. And the woman sayd to Ioab: Behold his head shall be thrown to thee of the wall. † She therefore went to all the people, and spake to them wisely: who threw the head of Seba the sonne of Bochri being cut off, to Ioab. And he sended the trumpeter, and they departed from the citie, euery one into their tabernacles: and Ioab returned to Jerusalem unto the king. † Ioab therefore was over all the armie of Israel: and Banias the sonne of Ioiaad over the Cherethites and Pel-

24 thefe: † But Aduram over the tributes: moreover Ios - phat the sonne of Ahitud, was regifter. † And Sium, a scribe: 25 and Sadoc and Abiathar, priests. † And Ira the leuit was the chief of David.

CHAP. XXI.

Famine oppressing Israel three yeares, for the sinne of Saul agaynst the Gabso-

mites, 6. seven of Sauls race (7. Mephiboseth seued) are cruished. 11. Their bones with Sauls and Ionathasses are buried in the Land of Benjamin. 15. David hath foure great battelles and victories against the Philistians.

1 And there came a famine in the daies of David three yeares continually: and David consulted the oracle of our Lord. And our Lord sayd: For Saul, and his bloody house, because he slew the Gabalonites. † The king therefore calling the Gabalonites, sayd to them. (Moreover the Gabalonites were not of the children of Israel, but the reliques of the Amorrites: For the children of Israel had sworne to them, and Saul would strike them of scale, as it were for the children of Israel and Juda.) † David therefore sayd to the Gabalonites: What shall I do for you? And what shall be the expiation for you, that you may blesse the inheritance of our Lord? † And the Gabalonites sayd to him: We have no
question vpon fluer and gold, but agaynst Saul, and agaynst his house: neither wil we that a man be slayned of Israel. To whom the king sayd: What wil you then that I do for you? † Who sayd to the king? The man, that hath wastring vs and oppressed us unstly, we must so destroy, that there be not so much as one lef of his stocke in al the coastes of Israel. † Let there be geuen vs seuen men of his children, that we may crucifie them to our Lord in Gabaa of Saul, once the chosen of our Lord. And the king sayd: I wil gene them. † And the king spared Miphiboseth the sonne of Ionathas & the sonne of Saul, for the oth of our Lord, that had beene between Daud, and between Ionathas the sonne of Saul. † The king therfore tooke the two sonnes of Respha the daughter of Aia, whom the bare to Saul, Armoni, and Miphiboseth; and the five sonnes of Michol the daughter of Saul, which the bare to Hadriel the sonne of Bertzelai, that was of Molathi, † and gave them into the handes of the Gabanoites: who crucified them on a hill before our Lord: and these seuen dyed together in the first dayes of harvest, when the reaping of barley began. † And Respha the daughter of Aia taking a heare cloth, spred it vnder her vpon the rocke from the beginning of harvest, til water dropped vpon them from heauen: and she suffered not the birds to teare them by day, nor the beastes by night. † And the things were told Daud, which Respha had done, the daughter of Aia, the concubine of Saul. † And Daud went, and tooke the bones of Saul, and the bones of Ionathas his sonne from the men of Iabes Galaad, who had stolen them out of the streate of Bethsan, in the which the Philistims hanged them when they had killed Saul in Gelboe. † And he caried thence the bones of Saul, and the bones of Ionathas his sonne: and gathering the bones of them, that were crucified, † they buried them with the bones of Saul, and of Ionathas his sonne in the Land of Beniamin, in the side, in the sepulchre of Cis his father: and they did all things that the king had commanded, and God was made propitious agayne to the land after these things. † And there was a battel made agayne of the Philistians against Israel, and Daud went downe, and his servantes with him, and fought agaynst the Philisthijms. And Daud saynting, † Iesibibenob, which was of the kinred of Arapha, the yron of whose speare weyed three hundred ounces,
DAVID.

OF KINGS.

David. And Absalom the son of Sareah slew him, and striking the Philistines killed him. Then they David's men, saying: Thou shalt no more go forth with us into battle,
left thou put out the lamp of Israel. There was also a second battle in Gob against the Philistines: then stroke Sobochai of Hushath, Saph of the stock of Arahar of the kindred of the giants. There was also a third battle in Gob against the Philistines, in which Adcaldus the son of the Forset, a brother of the Bethlehemite stroke Goliath the Gethite, the shaft of whose spear was as it were a wea-
ners beam. The fourth battle was in Geth: in which was a tall man, that had six fingers and six toes on each hand and foot, that is, six and twenty, and he was of the race of Arapha. And he blasphemed Israel: and Jonathan the son of Samaa the brother of David stroke him. These four were born of Arapha in Geth, and they fell by the hand of David, and of his servants.

CHAP. XXII.

King David's Canonic of thanksgiving, for his deliverance from all enemies: with a prophecy of the reformation of the Jews, and vocation of the Gentiles.

1 And David spake to our Lord the words of this song, in the day that our Lord delivered him out of the hand of all his enemies, and out of the hand of Saul. And he said:

Our Lord is my rock, and my strength, and my saviour.

2 And God is my strong one, I will hope in him: my shield, and the house of my salvation: my lifter vp, and my refuge: my saviour, from iniquities thou wilt deliver me.

3 And our Lord praise worthie will I invocate: and from mine enemies I shall be saved.

4 Because the pangs of death have compassed me: the streams of Belial have terrified me.

5 The ropes of hell have compassed me: the snares of death have prevented me.

6 In my tribulation I will invocate our Lord, and I will cry my God: and he will heare my voice out of his holy temple, and my cry shall come to his ears.

7 The earth quaked and trembled, the fundations of the mountaynes

::: After that David was delivered from the hands of Saul (who first and longest and most dange-
rously of all men persecuted him, and therefore is here specially named) and from all his e-
nemies, corporal & spiritual, when he had good repose of mind, his vis-
able enemies being subuer-

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mountaynes were strycken, and shaken, because he was angry with them.

† A smoke arose out of his nostrils, and a fire from his mouth shall devour: coles were kindled from him.

† And he bowed the heavens, and descended: and miste under his sheete.

† And he ascended upon the Cherubins, and flew: and slidde over the wings of the wind.

† He put darkness round about him a couer: stilling waters out of the cloudes of heaven.

† By the shyning in his presence: the coles of fire were kindled.

† Our Lord will thunder from heaven: and the high one will give his voice.

† He shot his arrowes and dispersed them: lightning, and consumed them.

† And the overflowinges of the sea appeared, and the sunne, and the dations of the world were discovered at the rebukiing of our Lord, at the breathing of the spirit of his furie.

† He sent from high heaven, and took me, and drewe me out of manie waters.

† He deliered me from my most mightie enemie, and from them that hated me: because they were stronger then I.

† He prevented me in the day of my affliction, and our Lord became my stay.

† And he brought me forth into latitude, he deliered me, because I wel pleased him.

† Our Lord will reward me according to my justice: and according to the cleannes of my handes will he render to me.

† Because I haue kept the wayes of our Lord, and haue not done impiously, from my God.

† For all his judgements are in my sight: and his precepts I haue not remoued from me.

† And I shaile be perfect with him: and shall keepe my selfe from my nenciniquitie.

† And our Lord will restore unto me according to my justice: and according to the cleannes of my handes in the sight of his eyes.

† With the holic one thou shalt be holic: and with the strong perfect.

† With the elect thou shalt be elect: and with the pernicious thou shalt be pernected.

† And
† And the poor people thou wilt save: and the haughty in thyne eyes thou wilt humble.
† Because thou art my lamp e o Lord: and thou wilt illuminate my darknesse.
† For in thee I will runne girded: in my God I will leap over the wall.
† God, his way immaculate, the word of our Lord is examined by fire: he is the shield of all that trust in him.
† Who is God beside our Lord: and who is strong beside our God?
† God who hath girded me with strength: and made even my perfect way.
† Making my feete equal with the hartes, and setting me upon my high places.
† Teaching my handes vnto battel: and framing myne armes as it were a brasen bow.
† Thou hast gencd me the shield of thy salvation: and thy mildenes hath multiplied me.
† Thou shalt enlarge my steppes vnder me: and myne ankles shall not fayle.
† I will purswe myne enemies, and bruise them: and will not returne till I consume them.
† I will consume and breake them, that they rise not: they shall fall vnder my feete.
† Thou hast girded me with strength to battel: thou hast bowed vnder me them that resift me.
† Myne enemies thou hast made to turne to me the backe: them that hated me, and I shall destroy them.
† They shall cry, and there shall not be to saue, to our Lord: and he will not heare them.
† I will destroy them as the dust of the earth: as the myre of the freates wil I bruise and breake them.
† Thou wilt save me from the controbutions of my people: thou wilt keepe me to be the head of the Gentiles: the people which I knowe not, will serve me.
† The children aliens will resift me, with the hearing of the care they will obey me.
† The children aliens are fallen away, and shall be strayned in their distresses.
† Our lord liueth, and my God is blessed: and the strong God of my salvation shall be exalted.
SECOND BOOKE.

† God which geueth me reuenges, and throwest downe 48 peoples vnder me.
† Which bringest me out from myne enemies, and from 49 them that resi[l]t me dost lift me vp: from the wicked man thou shalt deliuer me.
† Therefore will I confess vs to thee o Lord among the 50 Gentiles, and will sing to thy name.
† Magnifying the salutations of his king, and doing mercie 51 to his Christ Dauid, and to his seede for euer.

CHAP. XXIII.
The last wordes of Dauid concerning reward of the good, 6, and punishment of the bad. 8. A Catalogue of Dauids valiant men.

A nd these are Dauides last wordes. Dauid the sonne of 1 Ithai sayd: The man sayd, to whom it was appointed concerning the Christ of the God of Iacob, the excellent Psalmist of Israel: † The Spirit of our Lord hath spokyn by 2 me, and his wordes by my tongue. † The God of Israel sayd 3 to me, the Strong one of Israel hath spokyn, the Dominator 4 of men, the utter ruler in the feare of God. † As the light of 4 5 the morning when the sunne tyesth, early without cloudes 6 glittereth, and as by rayne graffe springeth out of the earth. 7 † Neither is my house so great with God, that he should en- ter with me an eternal covenante firme in all things & assur- red. For all my saluation, and all my will: neither is there ought thereof that springeth not. † And transgressors shall be plucked vp as thornes every one: which are not taken with handles. † And if a man wil touch them, he shal be armed 7 8 with yron and a lance staffe, and kindled with fyre they shal be burnt vnto nothing. † These be the names of the valiantes 9 of Dauid. Sitting in his chaire the wisest prince amongst 3 three, he is as it were the most tender little worme of the wood, which killed eight hundred at one brunt. † After 9 him, Eleazar the sonne of his vnkle the Ahohite among the three valiantes, that were with Dauid when they defyed the Philisthijms, and were gathered thither into battell. † And 10 when the men of Israel were gone vp, he stood and stroke the Philistians till his hand faynted, and waxed stiffe with the sword: and our Lord made a great victorie that day: and the people, that was fled, returned to take away of the spoyles of them that were slayne. † And after him Semma the sonne of 1ler
DAVID.

Age of Arai. And the Philisthijms were gathered together in their ward: for there was there a strange ful of rice. And when the people was fled from the face of the Philisthijms, 11 he stood in the middles of the field, and defended it, and stroke: the Philistians: and our Lord gave great salvation.

13 Moreover also before there went downe three which were princes among thirtie, and came to David in the haruest time into the caue of Ojollam: and the campe of the Philistians was placed in the Vale of the giants. 14 And David was in a hold: moreover the ward of the Philistians was then in Bethlehem. 15 David therefore desyred, and said: O that some man would give me drinke of the water out of the ceferne, that is in Bethlehem beside the gate. 16 Therefore brake into the campe of the Philistians, and drew water out of the ceferne of Bethlehem, that was beside the gate, and brought it to David: but he would not drinke: but offered it to our Lord, saying: Our Lord be merciful to me, that I doe not this thing: shall I drinke the bloud of these men that went, & the peril of their liues? Therefore he would not drinke. These things did the three strongest. 19 Abisai also the brother of Ioab the sonne of Satriuia, was prince of three, it is he that lifted vp his speare against three hundred, whom he slew, renowned among three, and the noblest of three, and he was the chiefest of them, but to the three first he raught not. 20 And Banaias the sonne of Ioiada the most valiant man of great worke, of Caleb: he stroke the two lions of Moab, and he went downe, and stroke the lyon in the middles of the ceferne in the daies of snow. 22 He also stroke the Egyptian, a man worthie to be a spectacle, having in his hand an speare: therefore when he came downe to him with a rod, by force he wrested the speare out of the hand of the Egyptian, and clewe him with his owne speare. 23 These things did Banaias the sonne of Ioiada. 24 And he renowned among the three valiantes, which were the nobler among the thirtie: but vnto the three he raught not: and David made him of his secrete counsel. 25 Asiel the brother of Ioab among the thirtie, Elahanan the sonne of his vncle of Bethlehem. 26 Semma of Harodi, Elaca of Harori, Heles of Phalri, Hira the sonne of Acces of Thecua, Abiezer of Anathoth, Mobonuah of Hufari, Selmon the Ahohite, Maharai the Netophathite, Heled the sonne of Baana, he also a
Netophathite, Ithai the sonne of Ribai of Gabaath of the children of Benjamin, † Banaia the Pharathonite, Hedda 30 of the Torrent Gaas, † Abialbon the Arbashite, Azmaeueth 31 of Beromi, † Eliaba of Salaboni: The sonnes of Iassen, Io- 32 nathan, † Semma of Orori, Ahiam the sonne of Sarat the 33 Ararite, † Eliphelet the sonne of Aabai the sonne of Ma- 34 chati, Eliam the sonne of Achitophel the Gelonite, † Hesrai 35 of Carmel, Pharai of Arbi, † Igaal the sonne of Nathan of 36 Soba, Bonni of Gadi, † Selec of Ammoni, Naharai the Be- 37 rothite the squire of Ioab the sonne of Sarita, † Ira the Je- 38 thrite, Gareb he also a Iethrite, † Vrias the Hethcite. Al 39 thirtie seuen.

CHAP. XXIII.

For Davids sinne in numbring the people, 11. three sortes of punishments are proposed to his election: 14. of which he chooseth the plague, and a thousand die in three days. 16. God sheweth mercy. 17. David prayeth. 18. buildeth an altar, 25. and the plague ceaseth.

AND the furious of our Lord added to be angrie agaynst 1 Israel, and stirred vp David among them saying: Goe, number Israel and Iuda. † And the king sayd to Ioab the 2 General of his armie: Walke through all the tribes of Israel from Dan to Bersabee, and number ye the people, that I may know the number thereof. † And Ioab sayd to the king: Our 3 Lord thy God increase thy people, as much more as now it is. and agayne multiplie it an hundred fold in the sight of my lord the king: but what meaneth my lord the king by this kind of thing? † Howbeit the kinges word more prevailed then the wordes of Ioab, and of the chiefe of the armie: and 4 Ioab went forth, and the captaines of the fouldiers from the face of the king, to number the people of Israel. † And when they had passd Iordan, they came into Atroer to the right hand of the citie, which is in the Vale of Gad. † And by Iazer 5 they passd into Galaad, and into the lower countrie of Hodsi, and they came into the woode die countrie of Dan. And 6 going about neere Sidon, † they passd nigh to the walle of Tyre, and al the land of the Hceute, and the Chananeite, and they came to the south of Iuda into Bersabee: † and hauing viewed the whole land, after nine monethes and twentie days, they were come to Ierusalem. † Ioab therafore gaue 7 the number of the description of the people to the king, and there
there were found of Israel eight hundred thousand strong men, that could draw a sword: and of Juda five hundred thousand fighting men. But Dauid said: I have sinned very much in this matter: but I pray the Lord to transplant the iniquity of the servant, because I have done exceedingly foolishly. Therefore Dauid arose in the morning, and the word of the Lord was made to Dauid the prophet and Seer of Dauid, saying: Go, and speak to Dauid: Thus say unto our Lord: Choose thee of thine own of these things, choose one of them which thou wilt, that I may do it to thee. And when Gad was come to Dauid, he told him, saying: Either famine shall come to thee seven years in thy land: or three months thou shalt flee thy adversary, and they shall pursue thee: or there shall three days of pestilence be in thy land. Now therefore deliberate, and see what word I shall answer to him that sent me. And Dauid said to God: I am distressed exceedingly: but it is better that I fall into the handes of our Lord (for his mercies be manifold) then into the handes of men.

And our Lord sent the pestilence in Israel, from morning unto the time appointed, and there died of the people from Dan to Bersebea seven thousand men. And when the Angel of our Lord had stretched forth his hand over Jerusalem to destroy it, our Lord had pitie upon the affliction, and said to the Angel that smote the people: It is sufficient: now hold thy hand: and the Angel of our Lord was beside the fleer of Areuna the Jebuseite. And Dauid 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 sheepe, what have they done? let thy hand, I beseeche thee be turned against me, and against my fathers house. And God came to Dauid in that day, and said to him: Go up, and build an altar to our Lord in the fleer of Areuna the Jebuseite. And Dauid went up according to the word of God, which our Lord had commanded him. And Areuna looking, perceived the king and his servants to come towards him. 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 Dauid said: That I may bid them the fleer, and build an altar to our Lord, and the slaughter may cease which rageth among the people.
† And Aretun said to David: Let my lord the king take, and 18 offer, as it pleaseth him: thou haft the oxen for holocausts, and the wayne, and the yokes of the oxen for provision of wood. † Aretun gave all things to the king: and Aretun 25 said to the king: The Lord thy God receiveth thy vows. † To 24 whom the king answering, said: Not so as thou wilt, but I will gie thee at a price, and I will not offer to our Lord my God holocausts: geuen gratis. David therefore bought the floore, and the oxen, for fiftie sicles of siluer: † and 25 David built there an altar to our Lord, & offered holocausts and pacificques: and our Lord became merciful to the land, and the plague was stayed from Israel.

THE ARGUMENT OF THE THIRD BOOKE OF KINGES.

With commemoration of king David's old age, of his appoin- 25 ting a succesour, and of his death, in the first and part of the se- 2nd chapters, this booke containeth two other principal partes: the former is of king Solomon: of his entrance to the kingdom; his devotion; 30 wisdom; magnificence; riches; great families; building of the Temple; and other sumptuous palaces; of his fall also into luxurie, and idolatry; in the rest of the second chapter to the end of the eleventh. The other part sheweth the division of the kingdom; one two tribes remaining to Roboam, Salomons sonne, with title of king of Iuda; and the other passing to Roboam his servant, called king of Israel. So follow the several reignes of Abias, Asa, and Josaphat kings of Iuda: and of Nabut, Baasha, Ela, Zambri, Ami, Athab with IZabel, and Ochoias kings of Israel: with the preaching, miracles, and other acts of Abias, Elias, Eliseus, and other prophesies. in the other eleven chapters.
THE THIRD BOOKE OF KINGES; ACCORDING TO THE
HEBREWES THE FIRST OF MALACHIM.

CHAP. I.

King David waxing old, Abisag a Sunamite is brought to him. 5. Adonias pretending to reigne, 11. Nathan and Bethsabee obtraine, 28. that Salomon is declared and anointed King, 41. Whereupon Adonias (his followers parting to their houses) goeth to the altar in the tabernacle, but uppon promise of safetie doth homage to Salomon.

1 AND king David was old, and had manie daies of age: and when he was couered with clothes, he was not warmed. † His seruantes therefore sayd to him: Let vs secke for our lord the king a yong woman a virgin, and let her stand before the king, and cherishe him, and sleepe in his bosome, and warme our lord the king. † They sought therefore a beautiful yong woman in al the costes of Israel, and they found Abisag a Sunamite, and brought her to the king.

2 † And the damsel was exceeding beautiful, and she slept with the king, and served him, but the king did not know her. † And Adonias the sonne of Haggith was elevated, saying: I wil reigne. And he made him self chariotes and horsemens, and fittie men, that should runne before him.

3 † Neither did his father controwle him at any time, saying: Why didst thou this? And he also was very beautiful, the second borne after Absalom. † And he had talke with Joab the sonne of Saruia, & with † Abiathar the priest, who furthered Adonias side. † But Sadoc the priest, and Banaias the sonne of Ioiada, and Nathan the prophet, and Semei, and Rei, and the strength of Dauids armie was not with Adonias. † Adonias therefore hauing immolated rammes and calves, and al fatte beasts beside the Stone zohacleth, which was nigh to the Fountaine Rogel, called at his brethren the sonnes of the king.
king, and all the men of Juda, the servants of the king: But 10 Nathan the prophet, and Banias, and all the strong ones, and Salomon his brother he called not. Nathan therefore said 11 to Bethsabee the mother of Salomon: Hast thou not heard that Adonias the son of Haggith hath reigned, and our lord David is ignorant thereof? Now therefore come, take counsel of me, and save thy life, and thy son Salomons. Go, 13 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? And whiles thou art yet speaking there with the king, I will come after thee, and make vp thy words. Bethsabee therefore went in to 15 the king in the chamber: and the king was exceeding old, and Abifag the Sunamite ministered to him. Bethsabee bowed 16 herself, and adored the king. To whom the king said: What is thy will? quoth he. Who answering said: My lord, thou 17 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. And behold now Adonias reigneth, thou my lord 18 the king not knowing thereof. He hath killed oxen, & al fatte 19 things, and manie rammes, and called all the kings sons, Abiathar also the priest, and Joab the General of the warfere: but Salomon thy servant he called not. Notwithstanding be 20 my lord king, the eyes of all Israel looke upon thee, that thou wouldest shew them, who shall sit in thy throne my lord king after thee. And it shall be when my lord king sleepeth 21 with his fathers, I and my sonne Salomon shall be :: sinners. 22 As she was yet speaking with the king, Nathan the prophet 23 came. And they told the king, saying: Nathan the prophet 24 is here. And when he was gone in to the king, and had ado- 25 red bowing to the earth, Nathan said: My lord king, didst 26 thou say: Let Adonias reign after me, and let him sitte upon my throne? Because he is gone downe to day, and hath im- 27 molated oxen, and fattelinges, and manie rammes, and called 28 all the kings sons, and the captaines of the armie, Abiathar 29 also the priest: and they eating and drinking before him, and saying: God saue the king Adonias: 30 methy servant, and 31 Sedoc the priest, and Banias the sonne of Ioiada, and Salo- 32 mon thy servant he called not. Is this word proceeded from 33 my lord the king, and hast thou not told me thy servant who
David: should sitte upon the throne of my lord the king after him?

18 † And king David answered, saying: Call unto me Bethsabee, who when she was entered into the king, and stood before him, † the king sware, and said: Our Lord liveth, which hath delivered my soul from all distress, † that he by our Lord the God of Israel, saying: Solomon thy sonne shal reign after me, and he shall sitte upon my throne for me, so will I doe this day. † And Bethsabee bowing her countenance vnto the earth adored the king, saying: God saue my lord for ever. † King David also said: Call me Sadoe the priest, and Nathan the prophet, & Banaias the sonne of Ioiada, who when they were entered in before the king, † he said to them: Take with you the seruantes of your lord, and sette Salomon my sonne vpon my mule: and bring him into Gihon.

† And let Sadoe the priest anoint him there, and Nathan the prophet to be king over Israel: and you shal sound the trumpet, and shalt say: God saue king Salomon. † And you shal goe vp after him, and he shal come, and shal sitte vpon my throne, and he shal reign for me: and I wil ordaine him that he be prince over Israel, and over Iuda. † And Banaias the sonne of Ioiada answered the king, saying: Amen: so spake our Lord the God of my lord the king. † As our Lord hath beene with my lord the king, so be he with Salomon, and make his throne higher then the throne of my lord king David. † Sadoc therefore the priest, and Nathan the prophet went downe, and Banaias the sonne of Ioiada, and Cherethi, and Phelethi: and they set Salomon vpon the mule of king David, and brought him into Gihon. † And Sadoc the priest tooke a horne of oile out of the tabernacle, and anointed Salomon: and they founded the trumpet, and all the people said: God saue king Salomon. † And all the multitude went vp after him, and the people singing on shalumes, and rejoysing with great gladnes, and the earth sounded of their crie. † And Adonias heard, and all that were invoced of him, and the feast was ended: yea and Joab hearing the voice of the trumpet, said: What meaneth the crie of the citie making a tumult? † As he yespake, came Ionathas the sonne of Abiaathar the priest: to whom Adonias said: Come in, because cause thou art a stout man, and bringest good newses. † And Ionathas answered Adonias: Not so: for our lord king David hath appointed Salomon king. † And hath sent with him
him Sadoc the priest, and Nathan the prophete, and Banaías the sonne of Iothada, and Cerethi, and Phelethi, and they haue set him upon the kinges mule. † And Sadoc the priest, and Nathan the prophete haue annointed him king in Gihon: & they are gone vp thence rejoy sing, and the citie founded: this is the voice that you heard. † Yea and Salomon sistreth upon the throne of the kingdom. † And the kinges servan tres en- tring in, haue blessed our lord king David, saying: God amplify the name of Salomon aboue thy name, and magnifie his throne aboue thy throne. And the king :: adored in his bed: † and he hath thus spoken: Blessed be our Lord the 48 God of Israel, who hath geuen this day one sitting in my throne, mine eyes seing it † They therefore were terrisied, and they al arose, that had beeene inuited of Adonias, and every man went his way. † And Adonias fearing Salomon arose, and went, and held the horne of the altar. † And they st told Salomon, saying: Behold Adonias fearing king Salomon, hath taken hold of the horne of the altar, saying: Let king Salomon sweare to me this day, that he will not kill his servan t with the sword. † And Salomon sayd: If he be a good man, 52 there shall not so much as one heare of his fall upon the ground: but if evil shall be found in him, he shall die. † King 53 Salomon therefore sent, and brought him out from the altar: and going in he adored king Salomon: and Salomon sayd to him: Goe to thy house.

CHAP. II.

David giveth godlie preceptes to Salomon. 5. willeth him to punish certaine offenders: 10. and deth. 12. Salomon reigneth. 13. Adonias, by intercession of Bethsabee, requesteth to have Abisag to wife: 12. but is put to death for demanding her. 16. Abia hath the priestis banished, and deposed, for conspiring with Adonias. 28. Joab also for the same cause, and former crimes is slaine. 36. Semeris is confined in Jerusalem. 40. for transferring his limits, together with old faultes is likewise slaine.

And the dayes of Dauid approched that he should die, † and he commanded his sonne Salomon, saying: † I enter into the way of al flesh: take courage, and play the man. † And obserue the watches of our Lord thy God, that thou 3 walke in his wais, and keepe his ceremonies, and his pre ceptes, and judgementes, and testimonies, as is written in the law of Moyses: that thou mayst understand al things which thou doest, and whiche soever thou shalt turne thy selfe: † that
Samuel.  

4 That our Lord may confirm his wordes, which he hath spoken of me, saying: If thy children shall keepe their waies, and shall walke before me in truth, in all their hart, and in all their soule, there shall not altogether be taken from thee a man

5 out of the throne of Israel. {Thou knowest also what Joab the sonne of Zeruia hath done to me, what he did to the two princes of the armie of Israel, to Abner the sonne of Ner, and Amasa the sonne of Iether: whom he slew, & shed the bloud of warre in peace, & put the bloud of battel in his belt, which was about his loynes, and in his shoe, which was on his feet.}

6 Thou shalt doe tharefore according to thy wisdom, and

7 shalt not bring his hoare head peaceably vnto hel. {But to the sonnes also of Berzeiilai the Gabaadite thou shalt render kindnes, and they shall eate on thy table: for they mette me when I fled from the face of Abolom thy brother.}

8 Thou hast also with thee Semei the sonne of Gera the sonne of Iemini of Bahurim, who cursed me with a wicked curse, when I went to the Campe; but because he came downe to meete me when I passed Jordan, and I sware to him by our Lord, saying: I wil not kil thee with the sword: doe not thou suffer him to be guileles. But thou art a wife man, so that thou knowest what thou shalt doe to him. and thou shalt bring his

9 hoare heare with bloud vnto hel. David therefore slept with his fathers, and was buried in the citie of David. And the daies that David reigned in Israel, are fourtie yeares: in Hebron he reigned seven yeares, in Jerusalem thirtie three.

10 And Salomon sat vpon the throne of David his father, The second part.

11 and his kingdome was confirmed exceedingly. And Adonias the sonne of Haggith entered in to Bethshebe the mother of Salomon. Who said to him: Is thy coming peaceable? Who answered: peaceable. And he added: I haue a word to speake with thee. To whom she said: Speake. And he: Thou knowest, quoth he, that the kingdom was mine, and all Israel had purposed to make me ouer them to be their king: but the kingdom is transposed, & is made my brothers: for it was appointed him of our Lord. {Thou shalt doe tharefore according to thy wisdom, and

12 save also to Betshebe his wife. And Betshebe said: wel, I wil speake for thee to the king. And Betshebe therefore came to king Salomon, to PP 2 speake
speak vnto him for Adonias: and the king rose to meete her, 
and adored her, and sate downe upon his throne: and a throne 
was sette for the kinges mother, who sate on his right hand. 
† And she said to him: One little petition I desire of thee, con- 
found not my face And the king said to her: My mother aske: 
for: it behoueth not that I turne away thy face. † Who said: 
Let Abišag the Sunamite be geuen to Adonias thy brother to 
wife. † And king Salomon answered, and said to his mother: 
Why doest thou ask: Abišag the Sunamite for Adonias? aske 
for him also the kingdom: for he is my brother elder then I, & 
hath Abi what the priest, & Ioab the sonne of Saruin. † There- 
fore king Salomon were by our Lord, saying: These things 
doe God to me, and these adde he, because Adonias hath 
spoken this word against his life. † And now, our Lord liueth 
which hath established me, and placed me upon the throne of 
Dauid my father, and which hath made me a house, as he 
spake, this day that Adonias be slaine. † And king Salomon 
sent by the hand of Banaias the sonne of Ioiada, who swee 
him, and he died. † To Abia ather also the priest the king said: 
Goe into Anathoth to thy field, and thou in deede art a man 
of death: but to day I wil not kill thee, because thou didst carie 
the arke of our Lord God before Dauid my father, & haft suf- 
steyned labour in all things, wherein my father laboured. 
† Salomon therefore: cast out Abia thether, 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. † 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 horne of the altar. † And it was told king Salomon, that 
Joab was fled into the tabernacle of our Lord, and was beste 
the altar: & Salomon sent Banaias the sonne of Ioiada, saying: 
Goe, kil him. † And Banaias came to the tabernacle of our 
Lord, and said to him: Thus sayth the king: Come forth. 
Who said: I wil not come forth, but here wil I die. Banaias 
reported his word to the king, saying: Thus spake Joab, and 
thus he answered me. † And the king said to him: Doe as he 
hath spoken: and kil him: & bury him, and thou shalt temoue 
the innocent blood, which hath beene shed of Joab, from me, 
and from the house of my father. † And our Lord maale render 
his blood upon his head, because he Murdered two lust men, &
better then himself: and slew them with his sword, my father David not knowing, Abner the general of the warre of Israel, and Amasa the general of the army of Judah. And their blood still returneth upon the head of Joab, 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. And Banias therefore the sonne of Iotham went vp, and setteth upon him a cowl: and he was buried in his house in the desert. And the king appointed Banias the sonne of Iotham for him over the army, and SADOC the priest he placed for Abiathar. The king also sent, and called Semai, and said to him: Build thee a house in Jerusalem, and dwell there: and thou shalt not go out thence hither and thither. But what day soever thou shalt go out, and shalt passe the Torrent Cedron know that thou art to be slain thy bloody shall be upon thy head. And Semai said to the king, The saying is good; as my lord the king hath spoken, so will I do. Semai therefore dwelt in Jerusalem, nine yeares. And it came to passe after three yeares, that the servants of Semai fled to Achis the sonne of Maacha the king of Gath; and it was told Semai that his servants were gone into Gath. And Semai arose, and fled his abode, and went to Achis into Gath to require his servants, and he brought them out of Gath. And it was told Salomon that Semai went into Gath out of Jerusalem, and was returned. And sending he called him, and said to him: Did I not tell thee by my Lord, and told thee before: What day soever thou going out shalt passe hither & thither, know that thou shalt die? And thou didst answer me. The saying is good, which I have heard. Why then hast thou not kept the oath of our Lord, and the precept that I commanded thee? And the king said to Semai: Thou knowest of the evil, whereof thy heart is privy to thy selfe, which thou hast to David my father: our Lord hath rendered thy malice upon thy head. And king Salomon blessed, and the throne of David shall be stable before our Lord for ever. And the king therefore commanded Banias the sonne of Iotham: who going out, stroke him, and he died.

CHAP. III.  
King Salomon marrieth Theresia his sister. Offereth victims in high places.  
Admonished by God in his sleep to demand what he should ask of wisdom.
THIRD BOOKE

Salomon.

The kingdom therefore was established in the hand of 1
Salomon, and he was joyne in affinitie to Pharaoh the
king of Egypt: for he tooke his daughter, and brought her
into the citie of David, vntill he accomplished building his
owne house, and the house of our Lord, and the wal of Jerusalem round about. † But yet the people immolated in the
excelses: for there was no temple built to the name of our
Lord vntill that day. † And Salomon loued our Lord, walking
in the preceptes of David his father, sauing that he immolated
in the excelses, and burnt incense. † He went thercfor into
Gabaon, to immolate there: for that was a verie great excelse:
A thousand holtes for holocaust did Salomon offer vpon that
altar in Gabaon. † And our Lord appeared to Salomon in a
dreame by night, sayeing: Aske what thou wilt that I may geue
it thee. † And Salomon sayd: Thou hast done great mercie
with thy servant David my father, even as he walked in thy
light in truthe, and justice, and a right hart with thee: for
thou hast kept thy great mercie, and geuen him a sonne
sitting vpon his throne, as it is this day. † And norw Lord
God, thou hast made thy servant to reigne for David my fa-
ther: but I am a little childe, and ignorant of my going out
and coming in. † And thy servant is in the middes of the
people, which thou hast choisen, a people infinite, which can
not be numbered and counted for the multitude. † Thou
shalt therefore geue to thy servaunt a docible hart, that he may
judge the people, & discern between good and euil. For who
shall be able to judge this people, this thy people great in num-
ber? † The word therfore was liked before our Lord, that Sa-
lonom had asked such a thing. † And our Lord sayd to Salo-
mon: Because thou hast asked this thing, and hast not desired
for thy self manie dayes, nor riches, nor the liues of thine ene-
mies, but hast desired wisdom for thy self to discern judgement: † behold I have done vnto thee according to thy wor-
des, & haue geuen thee a wise hart and intelligent, in so much
that thine, before thee haft beene like thee, nor shall arise after
thee. † Yea and these things, which thou did not aske, I
haue geuen thee: to witte, riches, and glorie, so that none
hath
hath beene like thee among the kinges al dayes hertofore.

14 † And if thou wilt walke in my wayes, and kepe my prece-
ceptes, and my con mandements, as thy father walke, I wil
maketh y dayes long. † Therefore Salomon waked, and per-
ceived that it was aduertised me: and when he was come to Jeru-
salem, he stood before the aike of covenant of our Lord, and
offered holocaustes, and made pacifique victimes, and a great
seaste to all his servantes. † Then camed there two women har-
lottes to the king, and stood before him: † of the which one
said: I beseech thee, my lord, I and this woman dwelt in one
houste, and I was delivered of a childe beside her in the cham-
bcr. † And the third day, after that I was delivered, she also
was delivered, and we were together, and no other person
with vs in the house, except vs two. † And this wome
childe died in the night. For sleping she oppresed him. † And
rysing in the dead tyme of the night, she tooke my childe
from the side of me thy handmayd being asleepe, and layed it
in her bosome: and her childe that was dead, she put in my
bosome. † And when I was rysen in the morning to geue my
childe milke, he appeared dead: whom more diligently be-
holding, when it was ecleare day, I found that it was not mine
which I bare. † And the other woman answered: It is not
so as thou sayst, but thy childe is dead, and mine liueth. On the
contrarie part she sayd: Thou liest: for my childe liueth, and
thy childe is dead. And in this maner they stonde before the
king. † Then sayd the king: This woman faith, My childe
liueth, and thy childe is dead. And this hath answered, No,
but thy childe is dead, and mine liueth. † The king thence
sayd: Bring me a sword. And when they had brought a sword
before the king, † Diuide, quothe, the liuing childe into
two partes, and geue the halfe part to one, and halfe to the
other. † But the woman, whose childe was aliu, sayd to the
king (for her bowels were moued upon her childe) I beseech
thee my lord, geue her the childe aliu, and kil it not. On the
contrarie part she sayd: be it neither mine, nor thine, but
let it be diuided. † The king answered, and sayd: Geue
unto this woman the infant aliu, and let it not be killed
for this is the mother thereof. † All Israel therefore heard the
judgement that the king had judged, and they feared the
king, being the wisdome of God to be in him to doe judg-
emen—.

Chap.
Third Booke.

Chiefe men of Salomon's kingdom are receited by their names, and offices. 22. likewise the provision of victuals for his house: 26. the number of his horses, 19. by wise doe excelle all others. 22. he wrote manie parables and verses, and learnedly discoursed of all things.

And king Salomon was reigning over all Israel: and these were the princes which he had: Azarias the sone of Sadoc the priest: 1 Elishoreph, and Ahia the sones of Sisa 3 Scribes: Iofaphat the sone of Ahilud, register: 1 Banaias the 4 sone of Iojada, over the army: and Sadoc, and Abiathar priests. 1 Azarias the sone of Nathan, over them that aisfted 5 the king: Zabud the sone of Nathan priest, the kinges friend: 1 and Ahizar governour of the house: and Adoniram the 6 sone of Abdai, over the tribures. 1 And Salomon had twelve 7 governours over all Israel, which exceeded out victuals for the king and for his house: for euery one ministered necessaries, eche man his moneth in the yeare. 1 And these are their 8 names: Benhur in mount Ephraim. 1 Bendecur, in Maaces, 9 and in Salebim, and in Bethsames, and in Elon, and in Bethhuan. 1 Benhezed in Araboth: his was Socho, and at the 10 land Ephra. 1 Benabinadab, whose was al Nepha Dor, had 11 Tapheth the daughter of Salomon to wife. 1 Bana the sone 12 of Ahilud governed Thanach and Mageddo, and al Bethlan, which is beside Sarthana under Iezrahel, from Bethlan vnto Abelmehula ouer against Ieoman. 1 Bengiber in Ramoth 13 galaad: had Auothair the sone of Manalles in Galaad, he was chiefe in al the country of Argob, which is in Basan, three score cities great and walled, which had bracen lockes. 1 Ahinadab the sone of Addo was chiefe in Manaim. 14 1 Achimass in Nephthali: yea he also had Basemuth the daughter of Salomon in mariage. 1 Bana the sone of Hushi, in 16 Aser, and in Baloth. 1 Iofaphat the sone of Pharam, in Iacar. 17 1 Semei the sone of Ela, in Benjamin. 1 Gaber the sone of Uri, in the land of Galaad in the land of Schon the king of the Ammoritheite, & of Og the king of Basan, ouer all things that were in that land. 1 Iuda and Israel innumerable, as the 19 land of the sea in multitude: eating, and drinking, and rejoys- 20 sing. 1 And Salomon was in his dominion, having at the kingdomes with him from the river of the land of the Philis- 21 hims vnto the border of Egypt: of them that offered him presents,
22. presents, and served him at the days of his life. † And the
provision of Solomon was a bountiful day thirtie measures of
houre, & three scoate measures of meale, † tenne fat oxen and
twentie pasture fed, & an hundred rammes, besides the venison
24. of hartes, roes, and buffales, & fatted soule. † For he possessed
at the country, which was beyond the rivers, from Thapsa
unto Goza, and all the kings of those countries; and he had
25. peace on a bountiful side round about. † And Juda and Israel
dwelt without anie scare, a bountiful one under his vines, and
under his figtrees, from Dan unto Bersabe at the days of Salo-
26. mon. † And Solomon had fourtie thousand stalls of chariot-
horses, and twelue thousand for the saddle. † And the se-
aide gouvemours of the king fed them: yea and the necessaries
of king Solomons stable they gave forth with great care in
28. their time. † Barley also and straw for the horses, and beastes,
they brought to the place, where the king was, according as
29. it was appointed them. † God also gave wisdom to Solommon
and prudence exceeding much, and latitude of hart as the sand
30. that is in the sea shore. † And the wisdom of Solommon passed
the wisdom of all them in the east, and of the Egyptians,
31. † and he was wiser then al men: wiser then Ethan the Ezra-
lite, and Heman, and Chalcol, and Darda the sonnes of Mahel
31. and he was renowned in all nations round about. † Solommon
also spake: ‡ three thousand parables: and his songs were
33. a thousand & five. † And he disputed of trees from the ceder,
that is in Libanus, unto the hylltop which cometh out of the
wal: and he discoursed of beastes, and foules, and creeping
34. wormes, and fishes. † And there came from al people to heare
the wisdom of Solommon, and from all the kings of the earth,
which heard his wisdom.

C H A P. V.
Hiram king of Tyre granted him timber and workmen for building the temple:
Solommon allowing victuals, and paying wages. 13. the number of workmen
and overseers.

1. H IRAM also the king of Tyre sent his sentences to Sal-
omon: for he heard that they had anointed him king
for his father: because Hiram had bene Davids friend at al
time. † And Solommon sent to Hiram, saying: † Thou know-
3. est the wil of Davids my father, and that he could not build
a house to the name of our Lord his God, because of warres
imminente
imminent round about vntil our Lord put them under the sole of his feete. † But now our Lord my God hath geuen me rest round about: and there is no barren, nor ill encounter. † Wherefore I purpose to build a temple to the name of our Lord my God, as our Lord hath spaken to Davids my father, saying: Thy sonne, whom I wil geue for thee vpon thy throne, he shall build a house to my name. † Command therefore that thy seruantes cut me downe cedres out of Libanus, and let my seruantes be with thy seruantes: and I wil geue thee the hire of thy seruantes whatsoeuer thou wilt ask, for thou knowest how there is not in my people a man that hath skil to hev wood as the Sidonians. † When Hiram thence had heard the words of Salomon, he rejoysed exceedingly, and said: Blessed be the Lord God this day, who hath geuen vnfo Dauid a sonne most wise over this people so great in number. † And Hiram sent to Salomon, saying: I have heard whatsoeuer thou haft willed me: I wil doe all thy will in cedre trees, and firre trees. † My seruantes shal bring them downe from Libanus to the sea: and I wil put them in boates in the sea, vnto the place, which thou shalt signifie to me; and will land them there, and thou shalt take them: and thou shalt allow me necessaries, that there be meate geuen for my house. † Therefore Hiram gaue Salomon cedre trees, and firre trees, according to al his wil. † And Salomon alowed Hiram twentie thousand cores of wheate, for provision for his house, and twentie cores of most pure oile: these things did Salomon geue to Hiram euerie yere. † Our Lord alowd wisdome to Salomon, as he spake to him: & there was peace between Hiram & Salomon, and both made a league. † And king Salomon chose workemen out of al Israel, and the taxed number was of thirtie thousand men. † And he sent them into Libanus, ten thousand euerie moneth by course, so that two monethes they were in their houses: and Adoniram was over this taxing. † And Salomon had seuentie thousand of them that caried burdens, and eightie thousand hewers of stones in the mountaine: † besides the overseers which were over euerie worke, in number three thousand, and three hundred that commanded the people, and them that did the worke. † And the king commanded, that they should take great stones, chosen stones for the foundation of the temple, and should square them: † which the matons of Salomon, and matons of Hiram
OF KINGES.

Hiram hewed: moreover the Giblions prepared timber and stones, to build the house.

CHAP. VI.

In the year four hundred and four score after the Israelites came from Egypt, Salomon, the fourth year of his reign, beginneth to build the Temple.

1. The principal parts with the greatest, forms, and ornaments thereof are described. 38. It is in building seven yeares.

And it came to passe in the four hundred and four score yeares of the coming forth of the children of Israel out of the Land of Egypt, in the fourth yeare, the moneth Zio (that is the second moneth) of the reigne of Salomon over Israel, he began to build a house to our Lord. And the house, which king Salomon built to our Lord, had three score cubites in length, and twenty cubites in breadth, and thirtie cubites in height. And there was a porche before the temple of twenty cubites of length, according to the measure of the breadth of the temple: and it had ten cubites of breadth before the face of the temple. And he made in the temple oblique windows. And he built upon the wall of the temple loftes round about, in the walles of the house round about the temple and the oracle, and he made sides round about. The loft that was under the house, and the middle loft was of six cubites in breadth, and the third loft had seven cubites of breadth. And he put beams in the house round about on the outside, that they might not cleave to the walles of the temple. And the house when it was built, was built of stones hewed and perfect: and hammer, and hacher, and all the toole of yron were not heard in the house when it was built. The doore of the middle side was in the wall of the house on the right hand: and by wynding staires they went vp into the middle rowme, and from the middle into the third. And he built the house, and finished it: he covered also the house with feelings of cedre trees. And he built a loft over at the house five cubites of height, and he covered the house with cedre timber. And the word of our Lord came to Salomon, saying: This house, which thou buildest, if thou wilt with silence, and walk in my preceptes, and doe my judgements, and keepe at my commandementes, going in them, I wil establish my word to thee, which I spake to David thy father. And I  

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wild in the midstes of the children of Israel, and will not forsake my people Israel. † Salomon therefore built the house, 14 and finished it. † And he built the walle of the house on the 15 inside, with cedere lofetes, from the pavement of the house to the toppe of the walle, and to the roofes, he covered it with cedere trees on the inside: and he couered the floore of the house with boordes of firc. † And he built lofetes of cedere 16 timber of twentie cubites at the hinder part of the temple, from the pavement to the higher partes: and he made the inner house of the oracle to be : Sanctum Sanctorum. † Moreover, the temple itself was fourtie cubites before the 17 doores of the oracle. † And all the house was couered within 18 with cedere, hewing roundels, and the ioyntes therof coningely woreth and the engravinges standing out: all things were couered with borde: neither could ther be a stone appeare in the wal at al. † And he made the oracle in the middes 19 of the house, in the inner part, that he might put the arke of covenant of our Lord there. † Moreover the oracle had 20 twentie cubites in length, and twentie cubites of brefth, and twentie cubites in height. And he couered and seelde it with most pure gold: and the altar also he decked with cedere. † The house also before the oracle he couered with most 21 pure gold, and fastened on plates with nails of gold. † And there was nothing in the temple that was not couered with gold: yeke and all the altar of the oracle he couered with gold. † And he made in the oracle two cherubs of olieue trees, of 23 ten cubites in height. † One wing of a cherub of ilue cubites, 24 and the other wing of a cherub ilue cubites: that is, hauen tenne cubites, from the end of one wing vnto the end of the other wing. † Ofte cubites also was the second cherub: 25 in like measure, and the worke was one in both cherubs, † that is to say, one cherub had the height of ten cubites, 26 and in like maner the second cherub. † And he put the cherubs in the middes of the inner temple: and the cherubs extendid their winges, and the one wing touched the wall, and the wing of the second cherub touched the other wall: and the other winges in the middle part of the temple touched ech other. † He couered also the cherubs with gold. † And al the walle of the temple round about he graued with diuerse engravinges and caruinges: & he made in them cherubs, calves, styal car and palme trees, and diuerse pictures, as it were standing out.
OF KINGES.

out of the wal, and coming forth, Yeaste the pavement also of the house he covered with gold within and without. And in the entrance of the oracle he made little doores of the timber of olivetrees, and five corner postes. And two doores of olivetimber: and he graven in them pictures of Cherubs, and figures of Palmetrees, and grauen workes standing out very much; and he covered them with gold: and he covered as well the cherubs as the palmetrees, and the other things with gold. And he made in the entrance of the temple postes God.

of olivetimber foure square: and two doores of firre trees, one agaynst an other: and either doore was doubble, and to opened with folding leaues. And he graven cherubs, and palmetrees, and engravenes appearing very much: and he covered all with golden plates in square worke by rule. And he built the inner court with three rows of stones polished, and one rowe of ceder timber. In the fourth yeare was the house of our Lord founded in the moneth of Zio: and in the eleventh yeare in the moneth Bul (that is the eight moneth) the house was perfected in all the workes thereof, and in al the implementes thereof: and he was building it seuen yeres.

THE CONTINUANCE OF THE CHURCH AND RELIGION IN THE FOURTH AGE: FROM the parting of Israel out of Egypt, to the foundation of the Temple. The space of 480 yeares.

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 ree of them, especially the Priestly and Layistical Hierarchie, more disposed in Subordination: the civil government also under Dukes, Judges, and Kings, more distributed among superior and inferior officers then before.

For first the principal point and ground of all religion, the beleefe in Beloefe in one one God, and his proper divine worship, is above all most strictly common- God. ded, often repeated, diligently observed by the good, and severely punished in
transgressours. To which end and purpose, as it was that God had singularly selected them, more renowned Patriarchs, Abraham, Isaac, and Jacob, preferring them by his special grace from idolatry, and from wicked eyes of most peoples and nations, blessed their seed, not in the whole progenie of the two former, but in Jacob only, whom he otherwise named Israel, multiplying his children exceedingly, yeasom of all (which was most marvelous) in bitter persecution; then bringing them forth of the furnace of Egypt, in his strong hand, as it was recorded in the former age, at last his Divine Majesty delivered them his perfect and eternal Law, composed 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, that is, Ceremonial prescribing certain determined 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 neighbours. So we see the whole law is nothing else, but to love God above all, Mat. 22: and our neighbours as ourselves. The manner of performing it, is to believe and hope in one only Lord God, God and Lord, and to love him alone, who made all things, and is our benefactor, and judge of all men, and as they deserve, and therefore fully to confirm this point, he begins to his commandments with a expresse prohibition of all false and imaginarie gods, saying (Exod. 20. v. 4.) Thou shalt not have strange gods, or after threats to the transgressours, and recital of the other nine commandments, be concluded (v. 12.) with repetition of the first, saying: Thou shalt not make gods of silver, nor goddes of gold shall you make to you. The same is repeated and explained (Deut. 5.) And in the next chapter Moses exhorting the people thus: Hearken Israel, the Lord our God is one Lord. And God himselfe speaking againe saith: (Exod. 20.) See ye that I am one, there is no other God besides me. The royal prophet David (2 Sam. 22 and Psalm. 17.) who is God but our God? and in sundrie other places the same doctrine of one God is grounded, confirmed, and established.

The Mystere of the B. Trinity, or of three Divine Persons, is no lesse true and certaine, than 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, Elom, Eloh, Saddai, Adonai, Tetragrammaton: which import pluralitie of Persons in God, who is but one nature and substance. Distinction also of Persons in God is deduced (Exod. 31.) God saying: I 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 (Exod. 24.)
The Lord said to me: Thou art my Son; I this day have begotten thee. (Psalm 2.)

The Lord said to my Lord: that is, God the Father to God the Son; who according to his divinity is the same 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, saying (Psalm 50.) Thy holy Spirit take not from me. In the form of blessing the people (Num. 6.) at three Persons seem to be understood in the name of our Lord Jesus repeated; our Lord (the Father) bless thee and keep thee. Our Lord (the Son) shew his face to thee, and have mercy upon thee. Our Lord (the Holy Ghost) turneth his countenance unto thee, and grace thee peace.

Of the Incarnation of the Son of God, we have in this age manie prophecies and figures. Moses evidently (Deut. 18.) foresaweth that after other prophets Christ the Son of God should come in flesh, and redeem mankind, as St. Peter teacheth (Acts 3.) Like wise in his Canaile, and blessing of the tribes (Deut. 32. & 33.) he speaketh more expressly of Christ and his Church, than of the Levites and their Synagogue. The same prophecied by Da-vi-d (Num. 24.) foresaweth both to Israel and Gentiles, that Christ should subdue all nations. Some both in name and office was a manifest figure of IEsus Christ, Alsegne 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 so to be crucified, as himself expoundeth it (John. 3.) Truly the whole Law was a p. dogmatic, or conductor to bring men to Christ (Galat. 3.) and by him to know God and themselves: to wit, God omnipotent, al perfect, Creator of all, our Father, Redeemer, and Sanctifier: and in all his chief and chiefest creatures, though of himself, he made and impotently, yeare through some miserable, yet in nature of free condition, indue With understanding, to some, and different; and with freewill, to choose or refuse what liketh or displeaseth him.

For God appointing all creatures their offices, ingravish in all other things Freewill in An invariable inclination to performe the same, so that they could neither by good and meane virtue nor some 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. Whereas Angels cooperating with God grace were confirmed in glory, and some remaining 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 doe, or omitte. 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...
whether they would walke in his lawe or no. And after making covenent with them (Exod. 19, Deut. 26.) required and accepted their voluntarie consent: entering into formal contract or bargain between himselfe and them: he promising on the one partie to make them his peculiar people, a priestlie kingdome, and a holie nation: they on the other partie promising loyalty, obedience and observation of his commandements, saying: All things that our Lord hath spoken will we do. For whichecause God's promises are conditional (Deut. 7.) if thou kepe his judgements, God will kepe his covenent to thee. Again most plainly (Deut. 11.) Behold I sette before your sight this day benediction and malediction, and (Deut. 30.) I call for witnesseth 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 certaine that God's promise being firm, mens will is variable, and so the event not necessary. which made Caleb hoping of victorie to say (Num. 14.) if perhaps our Lord be with me. Neither doth God's foreknowledge make the event necessary, for he seeth the effect in the cause, as it is voluntarie or casual: yea God knoweth al before, and some times forseteth things, which conditionally would happen, and indeed (the condition faileth) came not to passe, as (1. Reg. 23.) God answered, that the men of Caleb would betray David (meaning if he faileth there) which they did not; for he parted from thence.

Tet is not man able by this his freedome, nor otherwise of himselfe, to do, nor so much as to thinke anie good thing but through God's mere mercy, and grace, gven him without his deservings, sufficient to al, and effectual to those that accept it. God also giveth particular grace for special functions; as (Levit. 8.) to Priests (Num. 11.) to Seventie ancients, and (1. Reg. 10.) to King Saul.

By which divine assistsare the commandments of God are possible, as himselfe anoutheth, saying: (Deut. 30.) This commandment that I command thee this day is not above thee. Again: I have sette before thee lawe and good, death and eül, that thou mayest love God, walke in his wayes, and kepe his commandementes.

Workes done by grace and freewill are good and commendable, Moses so testifying (Deut. 14.) This is your diffidence and understanding before peoples. They are meritorious: and rewards are promised for the same (Levit. 16.) 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 deservings. The royal prophet in his heart knew that in keeping God's preceptes is much reward, and (Psal. 118.) professeth that he inclined his hart to keepe them for reward.

Amongst other services of God, and meanes of mens salvation, external Sacrifice
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Sacrifice is of the greatest. And therefore the manner of offering all sorts is at divine sorts
large prescribed in the law, especially in the same first chapters of Leviticus.
The first and principal was Holocaust, wherein the oblation was burned,
and consumed in the honour of God our Sovereigne Lord. The second was Sa-
crifice for sinne, according to the discretion of of
fices and persons, whereas part was burned, the other part remained to the priests, except it were for the
sinnes of priests, or of the whole multitude (Levit. 4.) for then the priests
had no potion, but al was offered to God. The third was pacifique sacri-
ifice, either of thanksgiving for benefices received, or to obtain Gods
faour in al ocurrencie necessities, and good desires. And of both these sorts
one part was consumed in Gods honour, another part was the priests, the
third was theirs that gave the oblation. In confirmation of these sacrifices God
as first miraculously sent fire to burne them (Levit. 9.) whereas he had given
commandments before (Levit. 6.) that it should be consumed, and never ex-
tinguished; so teach us especially of the new Testament, that have the real sacri-
fice, and vse bodye of the former shadowes and figures, to nourish and keep
the fire of charitie, nos procured by our owne power, but given by God, that
is never cease, nor be extinguished in our hearts.

Likewise in the same law of Moses besides Circumcision instituted be-
fore (Gen. 17.) and here confirmed and continued (Levit. 12. tosec. 5.) at ho-
stes and sacrifices for sinne (Levit. 4. 5. 6. and 7.) consecration of
Priestes, (Levit. 8.) and the sacrifices adiouned therunto, also divers
other washinges and purifications of legal uncleane (Levit. 14. 15. 16.
and 17.) were al Sacraments; signifying either first justification and re-
mission of sinne, or increase of grace, and purifie; of which sort it is also
probable that the Paschal lambe, and Loaves of proposition were sacra-
mentes (Exod. 12. 25.) which multitude S. Augustin comparing with
ours of the new Testament, saith: The people bound with scare in
the old law, was burdened with manie sacraments. For this was
profitable to such men (saith he) to make them desire the grace,
foretold by the prophetes, which being come from the wisdome
of God becoming Man, by whom we are called into freedom, a
few most wholesome Sacraments are instituted, which hold the
societe of christian people vnder one God of a free multitude.
But as Christs Sacraments are fewer in number, so they are more excellent in
verses. And to most of these new, the former do answer as figures and sha-
dowes. So to our Baptisme answereth Circumcision. as S. Paul teacheth
(Colos. 2.) that Christians are circumcised in the circumcision of
Christ, buried with him in Baptisme. To our holy Eucharist, as it is
a Sacrament, did answer the Paschal lambe, or Loaves of proposition, as also
Manna, and bread of the Testament. It was prophesied Psal. 18. Adore his

Receipe
Most of Christ's Sacraments were figured in the old law but not all.

Third booke

Salomon

soote Stoole: as holie Fathers expound it. And as the same Euarchist.

S. Aug. is a Sacrifice, it was preserued by al the old Sacrifices of the law of nature, and of Mosys: as S. Auguftin, and S. Leo do prouve, and prophesied (Psal. 19.) Be he mindful of al thy Sacrifice &c. To the Sacrament of holic Orders.

answered consecration of Priests. As the ablutions, purificacions, cleansinges and obligations for fones, which in great part were both Sacraments and Sacrifices, answered to our Sacrament of Penance, which was also preserued by the second tables of the decalogue. (Exod. 24.) More plainly for know by example of particular confession of fones and satisfacion (Num. 5. 14.) C. Cyril. and 29.) Confession also was not fe required, as appeareth by the example of king Dauid. 2. Reg. 24. Marriage in the old Testament, though not a Sacrament yet signified the Sacraments of Marriage among Christians. But the Sacrament of Confirmation had nor appe to answerable a figure in the old law, which some brought not to perfection. Neither Extreme uction, because the law gave no immediate entrance into the kingdom of heaven, which defeites were signified by the high priests entering only once in the year unto Sancta Sanctorum. Levit. 16.

Likewise touching practife of holic rites, divers impenances hindered participation of Sacrifices, and conversation with other men (Levit. 14.) Degrees of conuertion and affinitie. hindered marriage (Levit. 21.) and sundrie irregularities, excluding from the office of Priests (Levit. 21.) were figurative remembrances of fones and cenfurces, and of impediments to holic Orders, and to Marriage, in the new Testament.

Tabernacle. Proprietaries with appartences.

To the peculiar service of God pertaineth also the Tabernacle, with the Proprietaries, Arke, Cherubims, Table for loaves, of propofition, Candlestickes, Lampes, Altars for holocaustes, & Incense, Vellments for Priests, a brazen laver, and other Vessels described Exod. 25. to sq. All which were kept and carried by the Leuites, resting or marching in the middle of the camp. Num. 2. 3. And when the Land of Chanaan was conquered, the same were set in it. Josuas 18. Whether the people rested at seruing Feasts times, and upon sundrie occasions. From thence long after they took the Arke, and often upon divers occasions removing it, made Oratories, or Chappells, wherefor it resteth, denoting an increasing, and religious estimation of it in all Israell. 1. Reg. 4. 7. 10. Tabe the inidale Philifhims in Azoros being and saying that verset thereof, overshouring their god Dagon, and them selves for playd to be hit for them to send the Arke home to the Israellites, notwithstanding cattle and precious oblations (1. Reg. 5. & 6.) King David made specially honouring it (1. Reg. 6.) by farre better considering than himself dwelt in a house of cedar, and the Arke of God remained in the tabernacle covered with skins, intended to build a most excellent House for God. La. Reg. 7. And his great purpose was staid by God, apportionment, and
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his sonne king Salomon built the famous Temple in Hierusalem. 3. Reg. 6.
Which succeeding in place of the Tabernacle, to of them (one after the other) was the only ordinary place of Sacrifice. The law commanding (Leuit. 17.) If any man of the house of Israel, kill an ox, or a sheepe, or

Yet God some times dispensed therein.

and offer it not at the dore of the tabernacle, (afterwards at the dore of the Temple) he shall be guilty of bloud, as if he had shed bloud.
and so shall he perish out of the middles of his people. Neuerthelesse 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 Maspeth. (Reg. 7. And the prophet Elias offered Sacrifice without the Temple, when he convinced the false prophets of Baal. 3. Reg. 18. Whose fall (as S. Augustin noteth) the miracle sufficiently shewed to be done by God: dispensation.

And as peculiar places were dedicated, so also special times were sanctified. Feastes of the old law, and Passch (Exod. 12.) were confirmed by the Law (Exod. 20. 23.) and others likewise instituted (Exod. 23. Leuit. 23. Num. 28. 29. and Deut. 16.) with proper sacrifices for every sort. First and most general was the dailie Sacrifice of a lamb every day twice, at morning and evening (Exod. 29.) which was not properly a feast, but a sacred perpetuall office in the tabernacle, and after in the temple. At these were festal days, in which it was not lawful ordinarily to do seruile worke. The first of these was the Sabbath, that is the seventh and last day of euery week, which is our saturday. Kept solemnly by the Jews, even at this time, in all places where they dwelle; 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 seconde, Neomenia, or new moon, in which day they alwayes beganne the moneth; and twelve such moneths made a yeare, by the course of the moneth; for by the course of the sunne, the yeare containeth eleven dayes more, which in threescores make anoynt day. And so euery third yeare, and sometimes the seconde (for it happened seuen times in nintene yeares) had thirteeen moneths: and was called Annum embolismalis, being increased by means of those euene dayes. The third feast was Passch, or Satis, first instituted at the passing of the children of Israel out of Egypt, in the full moon of the first moneth in the spring, in which the Passch lamb was eaten as is prescribed: Exod. 12. The fourth feast was Pentecost, or first fructes, the fiftie day after Passch, when Moses received the Law in mount Sinai. The fift, the feast of Trumpets, the first day of the seventh moneth, in grateful memorie that as hamme slacking the bones, was offered in sacrifice by Abraham in place of Isaac. The sixth was the feast of Expiation, the tenth day
Seventh year of rest: and Jubilee year.

Moreover the seventh year was as a Sabbath of rest (Levit. 25.) in which no land was sowed, no vineyard pruned, nor these fruits gathered, the sowing, and fruit thereof: again the fifth year was peculiarly made holy, and called the Jubilee, or solemn year: in which bondmen were set free; all iniquities among the Israelites, being for the time, sold or otherwise alienated, turned to the former owners.

Other ceremonies of sacrifice, sacraments, holiness' places, holiness times, and manifold sacred things belonging thereto; there were yet more ceremonies of observance commanded by Moses' law, as well pertaining to the service of God as that time, as signs of Christian life and manners. So certain beasts, birds, and fishes were reputed unclean (Levit. 11.) and God's people forbidden to eat them; as also that they should not eat anie blood at all, nor fatte. Lev. 5. The reason of all which was not as though anie creature were so in nature, but partly to avoid idolatry, partly to exercise them in obedience, and temperance; partly for the same things signified vices and corruptions, from which Christians especially ought to refrain. Likewise Levit. 19. they were commanded not to sow their seed with two sorts of seed, nor to weare garments woven of two sorts of stuffe, that they might be more distinguished from idolatry, by external signs, and not only by circumcission, but especially to teach Christians to live simple innocents, to avoid double and deceitful dealing.

Strict commandments to repeal the Law.

Al which, and other preceptes as well moral, as ceremonial and judicial, were most strictly commanded, the observers blessed and rewarded, transgressors severely threatened with great curses (Levit. 20. 26. Deut. 4. 17. 18.) and divers actually punished, Exod. 32. three thousand and seven for committing idolatry. Mine swallowed up in the earth. (Num. 16.) desending quite into hell, more burned with fire from heaven, for making and fostering Schismes. Ye by one means, ye other, all that were about twenty years of age, coming forth of Egypt, except two only (Josh. & Caleb) died in the desert, for the general murmurs of the people. Num. 11. 14, 15 & 16. All Israel beaten in battle, one half, for Achan was discovered and punished. Josh. 7. At the almost
OF KINGS.

almost extirpate, for not punishing certaine malisflours. Jud. 10. And the whole people vere often invaded & sore afflicted for their sins, as appeareth in the books of Judges; in particular so divers were rescued & preserved for their virtues, as Joshua, Caleb, Phineas, Samuel, David and others. Contrariwise Nadab and Abi with priests were miraculously burnt for offering strange fire, Lev. 10. One stoned to death for gathering sticks on the sabbath day. Num. 15. King Saul depose, for presuming to offer sacrifice, & not destroying infidels (1. Reg. 11. 15.) & Oza, 2. Reg. 6. Sudden blaze for touching the Ark of God, the Law forbidding under paine of death, Num. 1. 7. 5. & 18. 7. This none should approach to holy office being not thereto ordered called.

Of works also of Supererogation called counsailles not preceptes. We have examples in vowes, voluntarily made of things not commanded; the law prescribing what vowes might be made. & by Vulkm. Nu. 30. And Nu. 6. a particular rule was proposed to such as of their owne accord, would embrace it, & a distinct name given them, to be called Nazarites, that is, Seperate 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. Judg. 13. 1. Reg. 4. For so farre as their promise extended, they were strictly obliged to perform. D. ut. 23. When thou hast vowed a vow to our Lord thy God, thou shalt not slacke to pay it: because our Lord thy God will require it: and if thou delay, it shall be ascribed to thee for sinne. If thou wilt not promise, thou shalt be without (this) sinne.

Pay thy vowes unto the Highest, Psal. 73. Vowe, ye, and render (your vowes) to our Lord your God, Psal. 49. The Rechabites afterwarde had a like rule to the Nazarites; & the same perpetual (Hosea. 3.) never to drinke wine, nor to build nor dwell in houses, but in tabernacles, nor sow cornne, nor plant vineyards. Which rule was instituted by a man, yet the observance therof 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. 11.) by the cleane fishes, of three distinct waters, as some bole Fathers do mystically expound that place. To wise, the cleane 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 Lord's nete. Math. 13. The cleane fishes of the river's, are the good and fruitful Clergie men, that lay the whole estate, b. teaching Christian do tru, and ministiring bole Sacramente, with both man & woman, and Governing the whole Church. And the cleane fishes of standing pooles, are the Monastical persons, living perpetually in Cloysters, where good fortes are alwayes ready for our Lordes table, as S. Bernard teacheth. Much more them most ancient fathers. S. Beda, S. Gregorie, S. Augustini, and others explessen immumtabl places of holy scripture mystically, relying therin.

Vowes of Supererogation
Vowes.

Nazarites.

Rechabites.

Three fortes of Christians prefigured.

Laetic.

Clergie.

Mounkes.

Holic scripture expoused mystically.

Recce.
Upon example of the new Testament so expounding the old. Namely S. Paul
seaching (as before is noted) that the whole law was a pedagogue guiding men
to Christ, and affirning that all things happtened to the people of the old Testa-
ment in figure of the new.

Leaving therefore to prosecute the same further, which would require a
very great worke, it may here suffice to gene according to the literal sense, a
brief view of certaine other points of Religion, practised in this fourth age.

Where it is clear, that as Iacob the Patriarch had forтолd (Gen. 48.) that
Abrahams, Isaacs, and his owne name should be inuocated, so Moses
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 spo-
ken against his people. His divine providence so disposing, that he could be
bindered, by such prayers, from that which he threatened. And whereas Moses
did not directly inuocate the holy Patriarches, as Christians now call upon
gratified Saints, to pray for them, the cause of difference is, for that now
Saintes seeing God, know in him, whatsoever pertaineth to their glory,
which was none before Christ attainted unto. Num. 25. v. 25. Deut. 4. v. 12.
Against Protestants object, that so much as God knoweth al our necessities
defires, dispositions, and whatsoever is in man, it is needless (say they) super-
fluous & in vaine, that Saintes should commend our cause. To this we answer,
that not only glorious Saintes, 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 Moses) 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 heare his
prayer for them. As for Saintes bearing or knowing our prayers made to them,
though onlie God of himselfe, and by his owne power, seeth mens secrete cogen-
tations, and therefore is properly called the searcher of hearts (1. Reg. 16.)
yet God communieth this power to prophets, to see the secrete thoughts of
others; so Samuel knew the cogitations of Saul (1. Reg. 9. v. 10.) And
Abias saw by revelation the coming of Ierooboams wife to him in Silo (3. Reg.
14.) Many more God revealeth our present state, and affets to glorified
soules; who are as Angels in heaven (Matth. 22.) and being se-
cure of their owne glorie, are careful (sayeth S. Cyprian) of our Sal-
vation. Neither is it derogation to God that Saints are honoured, and
sulles ascribed to them, of intercessors, mediators, and the like; for such sulles
are given to them not as to God, but by way of participation only. So Judges
are called goddes and Saviours (Exod. 21. Indic. 3.) and Priests called
goddes (Exod. 21.) Praife given to God and Gideon. Indic. 7.
Protection and adoration of Angels is very frequent, Exod. 23. 31.
Salomon.

No entrance into heaven before Christ.
Supposing the general Resurrection of all men (as a truth known by former traditions) king David sheweth the difference of the wicked, and godlie in that time, saying (Psal. 1.) The impious shall not rise againe in judgement: nor sinners in the counsel of the just. That is, the wicked shall not rise to joy & glory, as the just & godlie shall doe.

Of general judgement is more plainly prophesied, v. Reg. 1. That our Lord shall judge the ends of the earth, not that David, nor Salomon, but Christ shall reign in his milisant Church, even to the ends of the earth, and in times judge the whole world: The same is confirmed Psal. 49. God will come manifestly our God, and he will not keep silence. Fire shall burne forth in his sight. Psal. 95. He shall judge the round world in equity, and the peoples in his truth. Psal. 96. Fire shall goe before him, and shall inflame his enemies round about. Against the same royal prophet (Psal. 42.) describes the future and eternal state of the damned saying: as sheepe (creatures unable to helpe themselves) they are put in hell, death that feedeth 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 bedes (in eternal rest.) The exaltations (praises) of God in their throat, and two edgew swordes in their handes: to doe vengeance in the nations, punishments among the peoples. To bind their kings in fetters; and their nobles in iRon manacles. That they may doe in them the judgement that is writte: This glory is to all his Saints. And much greater glory belongeth to Saints: for this is but accidental, vistered according to vulgar capacitie.

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: Impartialitie by the wood Setim, whereof the Arke was made (Exod. 25.) Agilitie and Penetrabilitie in some sorts by Danuds quicknes against Goliath, and his converying of him self into Sauls camp notwithstanding (1. Reg. 17. and 26.) but a more plaine figure of Claritie was in Mofyes face (Exod. 34.) which by his conversation with God, became more glorious. When mortal eyes were able to behold, glittering and shining as most splendit cathedrallight through chrestal, described as of his shynne had bene a Clare hornes, chis.

appearing and spreading beams like the sunne, proceeding from the beautie of his soule, so that none of all the people could looke directly upon him, except q. qo. They covered his face.
Thus much concerning particular points of faith and religion. And it is no lesse evident, that the universal Church and City of God still continued: yet was more visible, and conspicuous to the whole world then before. First by Gods marvouls protection thereof in the desert, and famous victories and conquests of the land of Chanaan. And by the excellent laws genour to this people; which all nations admired, and none had the like. Deut. 4. For in this fourth age, besides other laws and preceptes, the spiritual and temporal states were more distinguished, and the Ecclesiastical Hierarchie especially disposed in subordination of one supreme head, with inferior go vernors, えし in their place and office, for edification of the whole bodie. For Mosyes being chief ruler and conductor of the Israelites out of Egypt, received and delivered to them the Written Law (Exod. 20.) And for observation and consturcation thereof by Gods express appointment (Levit. 8.) conferred Aaron the ordinarie High Priest, himself remaining still extraordinarie superiour, also about Aaron. And after Aaron he conferred in like manner his sonne Eleazar high priest, and successor to his father (Num. 10.) To whom succeeded others in this order (1. Paralip. 6.) Phinees, Abifuc, Bocci, Ozi, Zacharias, (otherwise 1. Reg. 1. called Hele) Merziorth, Amarias (otherwise Abimelech, whom Saul slew, 1. Reg. 21.) Achitob (otherwise Asiathar, who was deposed, 3. Reg. 1.) and Sadoc, in whose time the Temple was founded.

To these were adjoynd other Priests, also consecrated in a prescript form (Levit. 8.) and Leuites ordained to assist in lower and distinct offices (Num. 3. & 4.) In the first degree the Caathitites, whose office was to carry the Sanctuary, and vessel thereof; vnappered by the priests, but were forbidden in case of death, to touch them, or to see them. In the second degree the Gershonites, who carried the cortines and covers of the tabernacle, and vessel of the Altar. In the third degree the Meraritites, who carried the borders, bars, and pillars, with their feet, pinnes, cords, and other implements of the tabernacle; euerie one according to their office and burdens, Num. 4. v. vlt.

But in the temporal state and government Issue of the tribe of Ephraim succeeded to Mosyes (Num. 27. Deut. 3. & 34.) And after Issue were divers intercisions of succession, with governers of divers tribes, and change of government, from Dukes to Judges, and from Judges to Kings. For after Issues death the people being sore afflicted by insaions of Infidels God raised remaine special men, with title of Judges to deliver and save them. First Othoniel of the tribe of Juda; then Aod of Benjamin; after him Samgar (the Scripture not signifying of what tribe) then Barach with Deborah of Ephraim; Gedeon of Manasses; Abimelech, his base sonne, an vlurper; Thola of Issachar; Iair, and Iephite of Manasses; Siff Abesal.
Kings.

Manie sinnes & difficulties in the Church.

Murmure.

Idolatry.

Schisme.

Carnal fornication cause of Idolatry.

The Church afflicted for sinnes, yet was all conuerced.

Abelias of Juda; Ailias of Zaculon; Abdon of Ephraim; Sampson of Dan; and Helis, who was also high priest of Aarons flocke, otherwise called Zarias (1. Paralip. 6.) and Samuel also of the tribe of Levi a Prophet.

In his time the people demanding and vring 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. 15.) and not destroying idolaters (1. Reg. 15.) was deposed, and David of the tribe of Juda was anointed King, who after many great troubles, posessed the whole kingdom, and died in peace, leaving his sonne Salomon king, and anointed king in his throne.

The Church being thus established in distinct states and orders, albeit there were manie imperfections in all sortes of persons, and great sinnes committed, yet God so punished offenders, and chastised the whole people, that he still conuerced, the greatest, or chiefest part, in true faith and religion. For whilsts they were in the desert, they murmured very often against God, and his Ministers their Superiors. (Exod. 17. Num. 11. 14. 20. 21.) Manie fell to idolatry (Exod.; 3.) Aaron not free from cooperating in the peoples sinn. Nadab and Abiu Aarons sonees, and conuerced priests, offered strange fire (Levit. 16.) Core Dathan and Abiron, with their complices made a great schisme (Num. 16.) Manie committed carnal fornication with infants, and were thereby drawn to spiritual (Num. 25.) of which and other like sinnes the Psalmist speaketh (Psal. 94.) exhorting his people not to harden their hartes, as in the desert their fathers had tempted God. Fourtie yeares was I offended (Said God) with that generation, and sayd: They alwaies erre in hart. And therefore he sworne in his wrath: that the same generation should not enter into the promised land of Canaan: but their children entred and posessed it. Num. 14. Josue. 3.

Against the people falling to idolatry and other sinnes, were afflicted and foreprised by farraine enemies, but repenting were delivered and fauned by certaine captaines called Judges and Saviours: as appeareth in the booke of Judges. They had also tribulations by some of their owne nation, for among the Judges one (called Abimelech) was a tyrannical vsurper. (Judic. 9.) Sauls first King falling from God unjustly persecuted Daud. 1. Reg. 18. &c.) Ambitious Absolom rebelled against the King his father. (2. Reg. 19.) and Sich of the tribe of Benjamin raised an other rebellion (1. Reg. 20.) Likewise Adonias, asifted by Abiathar the high priest, and by Ioab general of the armeie, pretended to reigne his father David yet living, to prevent Salmes of the kingdom (3. Reg. 1.) So God both showed his justice, in suffering such afflictions to happen, for punishment of sinn: and his mercie, in saving his Church from ruine.

Moreover for preservation of the Church, there were thers divine Ordinances provided.
OF KINGES.

For first all were strictly commanded not to communicate with idolators in their idolatrie (Ex. 23.) nor with Schismatics in their schisme (Nu. 16.) but to destroy all Idolaters (Num. 33.) and shunne all novelty of doctrine in religion, as a sure mark of idolatrie, or false doctrine (Deut. 13.) Further to confirme this it was but one Tabernacle, and one Altar for sacrifice, in the whole people of Israel. Whereupon when the two tribes and half, on the other side Jordan, had made a seuerall altar, all the tribes that dwelt in Canaan, suspecting it was for sacrifice, sent presently to admonish them, and prepared to make warre against them, except they destroyed their new altar, but being advertised it was only an altar of monument, and not for sacrifice, were therewith satisfied. (Josh. 22.) Afterwards the tribe of Dan, setting vp idolatrie, and the other tribes not correcting it, they were al punished. Which happened by occasion of another enormous sinne, committed and not corrected in the tribe of Benjamin. For the other eleven tribes making warre against them, this was cause, yea by Gods direction, and warrant, yet had the worlde suffering great slaughters of men in two conflicts; and in the third Benjamin was almost destroyed. Judg. 10.

Finally for decision of all controversies and ending of strife, the High Priest was expressly ordain'd supreme judge, (Deut. 17.) And all were commanded in name of death to submit their opinions, and obey his sentence: With promise of Gods assistance, whereby his definitions were certaine and infallible. For in consolations of doubts, and difficult cases, God inspired him with doctrine of veritie (Exod. 28. 29. Levit. 8. Num. 3. 7. 9. 1. 23. 30.) Which judgement State Christ admonished the Jews to repayre into and follow (Matt. 24.) though the Judges themselves did not the things which they taught. in so much that Caiphas, through this assistance of God's spirit, being otherwise a wicked man, yet pronounced the truth, That one must die for the people. Which therefore St. John the Evangelist ascribed to his Chare and office, because he was High priest that yeare. Joan. 11.

Being then Gods providence and continual assistance was so clear, and assure in the Church of the Old Testament, much more is the Church of Christ of Christ pre-built upon a sure rocke, assured of his perpetual assistance, and always preferred from erring in Faith, or in general practice of Religion. And that by Gods like assured ordinance of one supreme head and judge, S. Peter, & his Successour: for whom our Saviour prayed, that his faith should not fail. Further commanding him, that he should conforme his brethren. At which we see is performed in the Successours of S. Peter, whereas the successours of the other Apostles, are all failed long since. The same most assured stabilitie of the Church of Christ, is further confirmed by the whole Law and Prophets. Namely, Deut. 12. and 33. where Moses forfalleth more power and grace in the Church, to be collected in the Gentiles.
Gentiles of all nations, then ever was in that of the Israelites or Jews. Likewise, 1. Reg. 1. The same was both prefigured and prophesied by hoile Anna. The hungry (those that desire God's grace and glory) are filled: until the barren woman (the Church of the Gentiles) bare verie manie: & she that had manie children was weakned. Showing that the Church of the Jews had manie, until the plenitude of Gentiles: much more abounded. Wherefore the Psalms inuit the al nations to praise God, saying: Psal. 116. Praise our Lord ye Gentiles: praise him alye peoples. Also 2. Reg. 7. God promised David, saying: Thy Kingdom for ever before thy face, and thy throne shall be firme continually. Which was not verified in Davids temporal kingdom. For it was quickly divised, after Salomons death, and a small part left to his sonne Roboam. And after the captivity in Babylon, his seede had onlie title and right without possession of royal throne. Againe 2. Reg. 11. The same royal prophet in his Canticle of thankes gaineing, and last prophetical wordses (chap. 25.) much preferreth the spiritual kingdom of Christ, before the earthly kingdom of the Jewes. But most specially and plainly in the Psalms. Psal. 2. Why did the Gentiles rage, & peoples meditate vaine things: signifying that the fury of al adversities rageeth in vaine, against Christ and his Church. For, I am appointed, by him (said Christ of his Father) king our Sion, his holie hil. I wil geve thee (said God to his Sonne) the Gentiles for thine inheritance, and thy possession the endes of the earth. Psal. 17. A people which I knew not, hath served me. Psal. 44. The Queene (the Church) flood on thy right hand in golden rayment, compassed with varietie of pretties, and divers sortes of holie profissions. Psal. 47. Mount Sion is founded with the exultation of the whole earth. For ever and ever he (Christ) shall rule us euermore. Psal. 86. Glorious things are sayd of thee, O citie of God. But omitting innumerable other such textes, the 83. Psalm conteyneth a large prophese of Christ and his Church, where S. Augustine gyneth vs this in hunc. brief admonition. Christiani estis, Christum agnoscite. You are Christians, agnize Christ. I wil put (saith God) his hand in the sea, Christ: dominion in the Gentiles, and his right hand in the rivers; al sortes shall serve him. He shall be high aboue the kingses of the earth. Of the Church he addeth: I wil put his seed for ever and ever, and his throne as the dayes of heauen. Neither do sones frustrate this promise of God, therefore it folowe: But if his children shall forsake my law: and, wil not walke in my judgements. If they shall profane my jusitices, and not kepe my commandements; 4. What then, saith 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 wil provoke them, in that which is no people? Not so. How then? I wil visithe,
Salomon.

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visite, sayth our Lord, their iniquities with a rodde, and their finnes with stripes. But my mercie I wil not take away from him. This is a yes is always visible. S. Aug. in Psal. 50 ver. 22. phrase, 2 Co1. 5. 10.

ibidem. strong Firmament (sayth S. Augustin) God promiseth, ye sweareth, and ye will not lie to David, that his secede shall continue forever. His throne as the Sunne in Gods sight, and the Moone perfected for euer. So this great Doctor sheweth by his Scripture against the Donatistes, and in them against Protestantis, that the militant Church of Christ hath bene fail, and shal be visible, during this Transistorie world.

CHAP. VII.

Salomons palace, 2. his house in the forrest, 8. and the quenes house is built, 13. Two great brassen pillers : 23. a sea (or later) 27. tennie brassen seats. 38. tennie else lanwaters, and other vessels, and implemenetes pertaining to the Temple, adorned with images of Angels, and other creatures are further described.

1. A N D his owne house Salomon built in thirtene yeares, and brought it to perfection. ♠ He built also the house of the forest of Libanus of an hundred cubites in length, and fifty cubites in breadt, and thirtie cubites in heighth, and soute score galleries between pillers of cedar : for he had cut three cedar trees into pillers. ♠ And he decked the whole vault with bordes of cedar, which was held vp with five and fourtie pillers. And one order had fifteene pillers, ♠ set one against another, ♠ and looked one ouer against another, with equal space between the pillers, and over the pillers square beames in al equal. ♠ And the porche of the pillers he made of fifty cubites in length, and thirtie cubites in breadt, and another porche before the greater porche : and pillers, and toppes upon the pillers. ♠ He made also the porche of the throne, wherein the seate of judgement is, and covered it with ceder wood from the pavement vnto the topppe. ♠ And the little house, where they sat in judgement, was in the middes of the porche of like worke. He made also a house for the daughter of Pharaoh (which Salomon had taken to wife) of such worke, as also this porche. ♠ Al of chosen stones, which were sawed by a certaine rule & measure both within & without: from the fundament to the topppe of the walls, & without vnto the greater court. ♠ And the fundations of choosen stones, great stones of ten or eight cubites. ♠ And about there were hewed chozen stones of equal measure, and in like maner of ceder. ♠ And the greater court round with three reyes of hewed stones,
and one rew of planed ceder, moreover also in the inner court of the house of our Lord, and in the porche of the house. 
† King Salomon also sent, and tooke Hiram from Tyre, 13 his father a Tyrian, an artificer in brasse, and ful of wisdom, and intelligence, and skil to make all worke of brasse. Who when he was come to king Salomon, made all his worke. 
† And he cast two brassen pilleers, of eightene cubites in height 15 one pilleer and a line of twelue cubites compassed both pilleers. 
† He made also two little heades, which should be put vpon the heads of the pilleers, cast of brasse: suche cubites: high onelittle head, and suche cubites the other little head: † and as it were in 17 maner of a nette, and of cheynes knitte one to the other with marualous worke. Both little heades of the pilleers were cast: seeme rews of little nettes in one little head, & seeme little nettes in the other little head. † And finished the pilleers, and two 18 rews round about euerie nette, that they might cover the little heades, which were ouer the toppe of the pomegranates: in like maner did he also to the second little head. † And the little 19 heades, that were vpon the heads of the pilleers, were made as it were with lilicworke, in the porche, of fourcubites. 
† And againe other little heades in the toppe of the pilleers 20 above, according to the measure of the pilleer against the little nettes: and of the pomegranates were two hundred rews round about the second little head. † And he sette two pilleers in the porche of the temple: and when he had erected the pilleer on the right hand, he called the name thereof, * Iachin: in like maner he erected the second pilleer, and called the name thereof * Booz. † And vpon the heades of the pilleers he put a worke in maner of a lilic: and the worke of the pilleers was perfected. † He made also * a sea of fouders worke of ten 23 cubites from brimme to brimme: round in compass, the height thereof was of suche cubites, and a corde of thirrie cubites did compass it, round about. † And the grauing under the brime compassed it, ten cubites going about the lauatorie: there were two rews of chamfered forowed graunings cast. † And 25 it stood vpon twelue oxen, of which three looked to the North, and three to the West, and three to the South, and three to the East, and the sea was ouer them: whose hinder partes were al hid in ward. † And the thickenes of the lauatorie was of three ounces: and the brimme thereof as it were the
OF KINGS.

of the brimme of a chalice, and the leafe of crisped lilie: it conteyned two thousand bates. † And he made ten bracen feete of four cubites in length euere foote, and four cubeates in brede, and three cubeates in height. † And the verie worke it selfe of the feete, was entergrauen: and entergrauen betwen the ioynatures. † And betwen the little crownes and the playtes, liones, and oxen, and cherubs: and in the ioynatures likewise above; and vnder the liones, and oxen as it were ban-
des of braue hanging downe. † And four wheeles at euere foote, and axletrees of braue: and at four sides as it were little shoulders vnder the lauatory caft, looking one against an-
other. † The mouth also of the lauatory was inward in the topp of the head: and that which appeared outward, was of one cubite al round, and together it had one cubite & a halfe: and in the corners of the pillers were divers engra-
uinges: and the middle enterpillers square not round. † The four wheeles also, which were at the four corners of a foote, joyned one to another vnder the foote: one wheele had in height a cubite and a halfe. † And they were such wheeles as are accustomed to be made in a chariote: and their axletrees and spakes, and strakes, and naues, al caft. † For those fourre little shoulders also at euerie corner of one foote, were cast out of the soote and joyned together. † And in the topp of the soote was a certayne roundnes of halfe a cubite, so wrought, that the lauatory might be put thereon, hauing the engrauinges thereof, and diuerse engravings of it selfe. † He graued also in those ielings, which were of braue, and in the corners, cherubs, and lions, and palmetrees, as it were in the similitude of a man standing, that they seemed not to be engrauen, but put to round about. † After this manner made he ten feete, of one catling and measure, & like engraving. † He made also ten lauatories of braue: one lauatory conteyned fourtie bates, and it was of four cubeates: also at euerie foote, that is ten, he put so manie lauatories. † And he sette the ten feete, five on the right side of the temple, and five on the leaft: and the sea he put on the right side of the temple against the East toward the South. † Hiram therefore made cauldrons, and shouecles, and little pottes, and perfected all the worke of king Salomon in the temple of our Lord. † Two pyllers, and two cordes of the little heads, upon the little heads of the pyllers: and two little nettes, to cover the two cordes, that were
over the heads of the pyllers. † And foure hundred po-
42 megranates in the two nettes: two reves of pomegranates
in euerie nette, to couer the cordes of the little heads,
which were vpon the heads of the pyllers. † And tennye
43 feete, and tennye lauatories vpon the feete. † And one sea,
44 and twelue oxen vnder the sea. † And cauldrons, and shouels,
45 and little pottes. Al the vessells that Ethiam made to king
Salomon in the house of our Lord, were of bright latten.
† In the champayne countrie of Iordan did the king cast
46 those things in a clay ground, betwen Sacotth and Sarthan.
† And Salomon placed al the vessell: but for the exceeding
47 great multitude the braffe could not be weyed. † And Salo-
48 mon made al the vessells in the house of our Lord: an altar
of gold, and a table, whereupon the loaves of proposition
should be put, of gold: † and candlestickes of gold, hue on the right
49 hand, and hue on the left against the oracle, of pure gold:
and as it were little floures, and lampes aboue of gold: and
50 golden snuffers, † and water pottes, and fleshehookes, and so-
phiales, and morters, and censars, of most pure gold: and the
hinges of doores of the inner Sanctum Sanctitatum, and of
the doores of the house of the temple, were of gold. † And st
Salomon perfected al the worke that he did in the house of
our Lord, and brought in the things that Dauid his father
had sanctified, siluer and gold, and the vessell, and layed them
in the treasures of the house of our Lord.

CHAPEL VIII.
The arke is brought in, and the temple dedicated. 10. a glorious day for the comple-
Piseth his. 14. Salomon prayeth long to God, 55. Blesseth the people 62. and manie victimes are offered in this Solemn festivity.

Then were gathered together al the ancients of Israel 1
with the princes of the tribes, and the heads of the
families of the children of Israel to king Salomon into Jeru-

salen: that they might carrie the Arke of the couenant of our
Lord out of the citie of Dauid, that is, out of Sion. † And 2
al Israel assembled to king Salomon in the moneth of Etha-
nim, on a Solemne day, that is the seuenth moneth. † And 3
al the ancients of Israel came, and the prifetes tooke the
arke, † and caried the arke of our Lord, and the tabernacle
of couenant, and al the vessells of the Sanctuarie, that were in
the tabernacle: and the Priestes and the Leuites caried them.
† And
And king Salomon, and all the multitude of Israel, which gathered them together to him, from the designation of the people, all the children of Israel, which was gathered together unto him, from the three and thirtieth year of his reign to the ninth year of his reign, the people set about the building of the house of the Lord. And the priests brought in the ark of the covenant of the Lord into the house of the Lord, into the chamber of the oracle of the Most High God. For the priests spread their wings over the ark, and covered the ark, and the bar of the ark, and the bar of the ark was above. And whereas the bar was fixed, and the ends of them appeared without the oracle, they appeared no farther outward, which also were there until this present day. And in the ark there was nothing else but two tables of stone, which Moses put in it in Horeb, when our Lord made the covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were gone out of the sanctuary, a cloud filled the house of the Lord, and the priests could not stand and minister for the cloud was upon the glory of the Lord. And the cloud filled the house of the Lord, and the Lord said to Solomon: Our Lord shall build a house for your habitation, your most holy throne for ever. And the king turned his face, and blessed the church of Israel: for the church of Israel stood. And Solomon said: Blessed be the Lord the God of Israel, who spake by his mouth to David my father, and in his own hand he hath perfected it, saying: Since the day that I brought my people Israel out of Egypt, 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. And David my father would have built a house to the name of our Lord the God of Israel: but the 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, calling this same thing in thy mind. Nevertheless thou shalt not build me a house, but thy son shall build a house to my name, that shall stand for ever. And Solomon said: 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. 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 Egypt. 

And Salomon said before the Lord that was in the temple, 22 God before the altar of our Lord in the height of the assembly of Israel, and extended his hands toward heaven, and said: 23 Lord God of Israel, there is no God like thee in heaven above, and upon the earth beneath: which keepest covenant and mercies 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 speake, and with thy handest thou hast accomplished, as this day poueth. 25 Now therefore Lord God of Israel, keep ye the things which thou hast spoken to thy servant David my father, the things which thou hast spoken to him, saying: These shall not be taken away of thee a man before me, which sittet upon the throne of Israel: 26 ye so if thy children shall keep their way, that they walk before me as thou hast walked in my sight. 27 And now Lord God of Israel, let thy words be established, which thou hast spoken to thy servant David my father. 28 Is it true that thou livest forever? thy kingdom shall be established forever after the manner of thy people Israel. 29 The Lord hath performed his word which he spake with his servant David. 30 And now saith the Lord, thy God, 31 Salomon knew well, that God is good and that his commandments are not in keeping his commandments, and therefore a great part of the kingdom was taken from his children, yet the right of the kingdom of Juda remained to his seed even to Christ our Saviour. 32 Reward of good works.
35 fathers. † If the heaven shall be shut, and it rain not, because of their sins, and praying in this place, they doe penance to thy name, and shall be converted from their sins through their affliction: † hear them in heaven, and forgoe the sins of thy servants, and of thy people Israel: and shew them a good way wherein they may walke, and give rain upon thy land, which thou hast given to thy people in possession. † If famine arise in the land, or pestilence, or corrupt syc, or blasting, or locust, or rust, and their enemies afflict them besieging the gates, al plague, al inscrivity, † al cursing, and bannning, that shall chance to any man of thy people Israel: if any man shall know the wound of his hart, and shall spread forth his hands in this house, † then shalt hear in heaven, in the place of thy habitation, and shalt be merciful agayne, and shalt so doe that thou guee to euerie one according to his wayes, as thou shalt see his hart (for thou onlie knowest the hart of al the children of men) † that they feare thee al the dayes, which they live upon the face of the land, which thou hast given our fathers. † Moreover also the stranger, which is not of thy people Israel, when he shall come from a farre country for thy name (for thy great name shall be heard of, and thy strong hand, † and thy stretched out arm euerie where) when therefore he shal come, and shal pray in this place, † thou shalt hear in heaven, in the firmament of thy habitation, & thou shalt doe all things, for the which the stranger shal incurate thee: that al the peoples of the earth may lerne to feare thy name, as thy people Israel, and may preue that thy name is incuated upon this house, which I have built. † If thy people shal goe forth to warre agaynst their enemies, by the way, whithersoever thou shalt send them, they shal pray to thee agaynst the way of the citie, which thou hast chosen, and agaynst the house, which I have built to thy name, † and thou shalt hear in heaven their prayers, and their petitions, and shalt doe judgement for them. † But if they shall sinne to thee (for there is no man which sinneth not) and thou being wrath shalt deliuer them to their enemies, and they shall be led captiue into the land of their enemies farre or nere, † and shalt doe penance in their hart in the place of captiuitie, and converted shal before thee in their captiuitie, saying: We have sinned, we have done wickedly, we have dealt impiously: † and they proceed shal
shall returne to thee in all their hart, and all their soule, in the
land of their enemies, to the which they shall be led captiue:
& shall pray to thee against the way of their land, which thou
guest to their fathers, and of the citie which thou hast cho-
gen, & of the temple which I have built to thy name: ♠ thou
shall hear in heauen, in the firmament of thy throne their
prayers, and their petitions, and shall doe their judgement
for them: ♠ and shall be mercifoul to thy people, which sinned so
to thee, and to all their iniquities, where with they have tran-
gressed against thee: & thou shalt graue mercie before them,
that shall haue them captiues, that they may haue compassion
on them. ♠ For they are thy people, and thine inheritance, whom thou hast brought out of the Land of Egypt, from the
midles of the yron fornace. ♠ That thy cies be open to the
petition of thy seruant, and of thy people Israel, & thou haere
them in all things for which they shall inuocate thee. ♠ For
thou haest separated them to thee for an inheritance from al
the peoples of the earth, as thou haist spoken by Moyses thy
seruant, when thou didst bring our fathers out of Egypt,
Lord God. ♠ And it came to passe, when Salomon had ac-
complished praying to our Lord at 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 spred his handes
toward heauen. ♠ He stood therafore and blessed al the assem-
blie of Israel with a lowde voyce, saying: ♠ Blessed be our
Lord, which hath gaven rest to his people Israel, according
to all things that he hath spoken: there hath not sayled so
much as one word of all the good things, that he spake by
Moyses this seruant. ♠ Be our Lord God with vs, as he hath
beene with our fathers, not forsaking, not reiecting vs. ♠ But
incline he our hartes to him, that we may walke in al his
waies, and kepe his commandements, and his ceremoni-
ies, and judgements whatsoever he commanded our fa-
thers. ♠ And be these my wordes, wherewith I haue prayed
before our Lord, approching to our Lord God day and night,
that he may doe judgement for his seruant, and for his people
Israel day by day: ♠ that all the peoples of the earth may kno-
we, that our Lord he is God, and there is none other be-
sides him. ♠ Let our hart also be perfect with our Lord God, so
that we walke in his decrees, and kepe his commandements,
as also this day. ♠ Therefure the king, and al Israel with him, 6a
did
OF KINGES.

63. did immolate victimes before our Lord. † And Salomon killed pacifique hostes, which he immolated to our Lord, of oxen two and twentie thousand, and of sheepe an hundred twentie thousand: and they dedicated the temple of our Lord, the king, and the children of Israel. † In that day the king sanctified the middes of the court, that was before the house of our Lord: for he made the holocaust there, and sacrificis, and fatte of the pacisiques: because the brassen altar, that was before our Lord, was too little, and could not take the holocaust, and sacrificis, and fatte of the pacisiques. † Salomon therefore made in that time a solemn sacrifice, and all Israel with him, a great multitude from the entrance of Emath into the Ryuer of Egypt, before our Lord God, seven daies and seven daies, that is, fourtene daies. † And in the eight day he dismissed the people: who † blessing the king, went into their tabernacles rejoyns, and with a joyful hart for all the good things, that our Lord had done to David his servant, and to Israel his people.

CHAP. IX.

4. admonishest him and his people to keepes the precepts. 5. threatening punishment if they do not. 10. The king of Tyre receueth twentie cities of Salomon, but likest them not. 14. Salomon buildeth more cities and towynes. 15. Makest divers nations tributary. 14. The Queene repayreth to her house. 25. The king offereth victimes thriue eternie peace. 16. and fetcheth gold from Ophir.

AND it came to passe when Salomon had perfected the building of the house, of our Lord, & the kinges house,

and all that he wished and would have done, † our Lord appeared to him the second time, as he had appeared to him in Gaboan. † 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 myne eies and my hart shall be there alwaies. † Thou also if thou wilt walke before me, as thy father walked, † in simplicitie of hart, and in equitie: and wilt doe all things, which I have commanded thee, and wilt keepe my ordinances and my judgementes, † I will sette 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 stocke from the throne of Israel. † But if by revolting you...
and your children shall turne away, not following me, not keeping my commandements, and my ceremonies, which I have proposed to you, but shall goe and worshippe strange goddes, and adore them: † I will take away Israel from the face of the land, which I have geuen them, and the temple which I have sanctified to my name, I will cast away from my sight, and Israel shall become for a proverb, and for a tale to all peoples. † And this house shall be for an example: curie one & that shall passe by it, shall wonder, and hisse, and say: Why hath the Lord done thus to this land, and to this house? † And they shall answer: Because they have forsaken the Lord their God, which brought their fathers out of the Land of Egypt, and have followed strange goddes, & adored them, and worshipped them: therefore hath the Lord brought upon them all this guilt. † 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 † (Hiram the king of Tyre ministring to Salomon cedar trees & firre trees, and gold according to all that he had neede) then Salomon ‡ gaue to Hiram ‡ twenty townes in the Land of Galilie. † And Hiram 12 went from Tyre, to see the townes which Salomon had geuen him, and they pleased him not, † and he said: Are these the cities which thou haist geuen me, brother? And he called them the land of Chabal, ‡ till this day. † And Hiram also sent ro king Salomon an hundred and twenty talents of gold. † This is the summe of the expences, which king Salomon offered to build the house of our Lord, and his owne house, and Mello, and the wall of Jerusalem, and Hezer, and Mageddo, and Gazer † Pharaoh the king of Egypt came vp and tooke Gazer, and burnt it with fire: And the Chananite, that dwelt in the citie, he slew, and gaue it for a dowrie to his daughter the wife of Salomon. † Salomon therefore built Gazer, and Bethhoron the lower, † and Baalath, and Palmira in the Land of the wilderness. † And all the villages, that pertained to him, and were without wall, he fenced, and the cities of the chariotes, 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. † Al the people, that was remayning of the Amoritheites, and Hethites, and Pherezites, and Heueites, and Jebusites, that are not of the children of Israel: † their children, that were remayning in the land, to witte, those whom the
the children of Israel could not abolish: Salomon made tributaries, until this day. But of the children of Israel Salomon appointed not any man to serve, but they were men of warre, and his servantes, and princes, and captaines, and overseers of the chariotes and horses. And there were princes over the works of Salomon, made equesters, five hundred fifty, which had the people subject, and commanded over their appointed works. And the daughter of Pharaoh went vp out of the citie of David into her house, which Salomon had built: then did he build Mello. Salomon also offered three tymes suetie yeare holocaustes, and pacifique victimes upon the altar, which he had built to our Lord, and he burnt incense before our Lord: and the temple was perfected.

King Salomon also made a monument: a name in Asiongaber, which is beside Ailath in the shore of the Red sea in the Land of Idumaean. And Hiram sent in that nauie his men, that were mariners & skilfull of the sea, with the servantes of Salomon. When they were come into Ophir, the gold taken thence of soute hundred and twentie talentes, they brought to king Salomon.

CHAP. X.
The queen of Saba coming to king Salomon, admired his wisdom, magnificence, and order of government. She came thence and received gifts: she brought with her much gold, many basons of silke, a magnificient throne, and much golden vessel. Salomon made him presents. He hath manie chariotes, horsemanship, abundance of silver. Merchants of divers kingdomes set him horses.

But the Queene of Saba also hearing the fame of Salomon, in the name of our Lord came to proue him, in hard propositions. And entering into Jerusalem with a great troupe, and riches, and camels carrying spieces, and gold exceeding infinite, and precious stones, she came to king Salomon, and spake to him all things that she had in her hart.

And Salomon interpreted to her al the wordes, that she proposed; there was not a word, that the king could be ignorant of, and could not answer her. And the queene of Saba seeing at the wisdom of Salomon, and the house, which he had built, and the meares of his table, and the habitation of his servantes, and the orders of them that servved, and their garments, cupbeares, and the holocausts which...
which he offered in the house of our Lord: the had no longer spirit, and she said to the king: The report is true, which I have heard in my country, concerning thy words, and concerning thy wisdom and I did not believe them that told me, till myself came, and saw with my eyes, and have proved that the half not been told me: greater is thy wisdom, and thy works, then the rumour, which I have heard. Blessed are thy men, and blessed are thy servants, which stand before thee always, and hear thy wisdom. Be the Lord thy God blessed, whom thou hast pleased, and that hast 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. 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. (But the same also of Hiram, which carried gold out of Ophir, brought from Ophir thine trees exceeding marvellous, and precious stones. And the king made of the thine trees the porches of the house of our Lord, and of the king's house and harps and vials for the fingers: there were not such thine trees brought, nor seen until this present daye.) And king Salomon gave to the queen of Saba all that she would, and asked of him: beside those things, which of him selfe he offered her for a royal gift. Who returned, and went into her country with her servants. And the weight of the gold, that was brought to Salomon every year, was of six hundred sixtie six talents of gold: beside that, which the men brought, that were over the tributes, and merchante, and that fold light wares, and al the kinges of Arabia, and the dukes of the land. Salomon also made two hundred shieldes of most pure gold, six hundred socles of gold did he allow for the plates of one shield. And three hundred terraces of tried gold: and three hundred pounds of gold garnished one terger: and the king put them in the house of the forest of Libanus. King Salomon also made a great throne of uorie: and covered it with gold exceeding yellow, which had sixe steppes: and the toppe of the throne was round in the hinder part: and the two handes on either side holding the seat: and two lyons stood at every hand. And twelve little lyons standing upon the sixe steppes on either side: there was not
Salomon.  

OF KINGES.  

21 was not such a worke made in all kingdomes. † Ye and all the vessels, out of the which the king Salomon drunke, were of gold: and al 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 daies of Salomon, † because the kinges nauie, once in three yeres, went with the nauie of Hiram on the sea into Tharlis, bringing thence gold, and silver, and the teeth of elephants, and apes, and pheocockes. 

23 † King Salomon thersore was magnified above all the kinges of the earth in riches, and wisdom. † And all the earth desired to see Salomons face, that they might heare his wisdom, which God had geuen in his hart. † And euerie one presented him gifts, vessel of silver and gold, garments and instruments for warre, spices also, and horses and mules euerie yere. † And Salomon gathered together the chariotes and horsemen, and there amounted to him a thousand foure hundred chariotes, and twelue thousand horsemen: and he disposed them in fensed 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 ceder trees he caused such a multitude, as if it were sycomore trees, which grow in the playnes. † And there were horses brought for Salomon out of Egypt, and Coa, for the kinges merchants brought them out of Coa, and brought them at a sette price. † And a chariote of foure horses came out of Egypt, for five hundred sicles of silver, and one horse for an hundred and fiftie. And after this maner did all the kinges of the Heetheites, and of Syria fel horses.

Chapter XI.

Salomon loving and marrying manie women of divers nations, is drawn by them to idolatrie. 9. God therefore offended suffereth Adad an Idumean, 23. Rezon king of Damascus, 26. and Hieroboam his owne servant to make Warre against him. 29. Abias the prophet foretelleth Hieroboam, that he shal reigne over tenne tribes, leaueing but two to Salomons kyres, 38. with promise to prosper, if he serve God. 42. Salomon dieth.

1 A ND king Salomon loued manie women strangers, the daughter also of Pharaoh, and Moabites, and Ammonites, Idumeians, and Sidonians, and Heetheians: † of the nations, whereof our Lord said to the children of Israel: You shall not go in vnto them, neither shal anie of them come in
unto you all for they will most certainly turne away your hartes to follow their goddes. To these therefore was Salomon copled in most fervent lune. And he had wiues as it were quenes.

Whereas Salomone, king of Israel, was a wise man, and had seven hundred wiues, and concubines three hundred: and the women turned away his hart. And when he was now old, his hart was deprazed by women, that he followed strange goddes: neither was his hart perfect with our Lord his God, as the hart of David his father. But Salomon worshipped after the goddesse of the Sidonians, and Moloch the idol of the Ammonites. And Salomon did that which was not liked before our Lord, and he accomplished not to follow our Lord, as David his father. 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. And in this maner did he to all his wiues that were strangers, which burnt frankencense, and immolated to their goddes. Therefore our Lord was wrath with Salomon, because his minde was turned away from our Lord the God of Israel, who had appeared unto him the second tyme, and had commanded him concerning this word, that he should not follow strange goddes, & he kept not the thinges which our Lord commanded him. Our Lord therefore sayd to Salomon: Because thou hast done this, and hast not kept my covenant, and my preceptes, which I haue commanded thee, breaking I will rent aunder thy kingdom, and wil geue it to thy seruant. Neuertheless in thy daies I will not doe it, because of David thy father: out of the hand of thy sonne I will rent it, neither will I take away the whole kingdom, but one tribe I wil geue to thy sonne for David my seruant, and Ierusalem, which I haue chosen. And our Lord rayed vp an adversarie to Salomon, Adad an Idumeite of the kings seede, who was in Edom. For when David was in Idumea, and loab the general of the warfare was gone vp to bury them that were slayne, and had slayne al malekind in Idumea, (for loab taried there six monethes and al Israel, til he slew al malekind in Idumea,) Adad him self fled, and men of Idumea of his fathers seruantes with him, to goe into Egypt: and Adad was a little boy. And when they rote out of Madian, they came into Pharan, and they tooke with them men of Pharan, and entered into Egypt to Pharao the king of Egypt: who gave him a house, and appoynted him meates, and
Salomon.

OF KINGS.

29 assigned him land. † And Adad found grace before Pharao exceedingly, in so much that he gave him to wise, the germene
sitter of his wife Taphnes the queene. † And the sitter of
Taphnes bare him a sonne Genubah, and Taphnes brought
him vp in the house of Pharao: and Genubah was dwelling
at Pharaos house with his children. † And when Adad in
Egypt had heard, that David slept with his fathers, and that
loab the general of the warre was dead, he sayd to Phara
so: Dismiss me, that I may goe into my countrie. † And
Pharao sayd to him: For what lackest thou with me, that
thou seest to goe into thynself countrie? But he answered:
Nothing: yet I beseech thee that thou dismiss me.

23 † God also sayled vp to him an aduersarie, Razoon the sonne
of Elida, who had fled Adarezer the king of Soba his lord:

† And he gathered men against him, and he became the
captaine of theues, when David killed them: and they went
to Damascon, and dwelt there, and they made him king in
Damascus, † and he was an aduersarie to Israel: at the days
of Salomon: and this is the evil of Adad, and hatred against
Israel, and he reigned in Syria. † Ieroobaam also the sonne of
Lonom fel to Nabath, an Ephrahite of Sareda, the seruant of Salomon,
whose mother was called Sera, a woman widow listed vp
his hand against the king. † And this is the cause of his re
bellion against him, because Salomon built Mello, and filled
up the breache of the city of David his father. † And Iero
boam was a strong man and mighty; and Salomon seeing the
young man of a good wittie & industrious, had made him chief
of the tribute of all the house of Joseph. † It came to passe,
therefore at that tyme, that Ieroobaam went out of Jerusalem,
the world, and

29 and the prophete Abias the Silonite found him in the way,
cowered with a new cloke: and they two onlie were in the
field. † And Abias taking his new cloke, wherewith he was
cowered: † † cut it into twelve partes. † And he sayd to Iero
boam: Take vnto thee ten pieces: for thus sayth our Lord
the God of Israel: Behold I will rent the kingdom out of the
hand of Salomon, and will give thee ten tribes. † But one
tribe that remayne to him for my seruant David, and Jerusalem the citie, which I haue chosen of al the tribes of Israel:

† because he hath forsaken me, and hath adored Ashtaroth the
goddesse of the Sidonians, & Chamos the god of Moab,
and Moloch the god of the children of Ammon: and hath

γυς
not walked in my waies, to doe justice before me, and my pre-
ceptes, and judgementes as Dauud his father. 34 Neither wil I
take away at the kingdom out of his hand, but I wil make
him prince at the daies of his life, for Dauud my seruant,
whom I chose, who kept my commandementes and my pre-
ceptes. 35 But I wil take away the kingdom out of his sonnes
hand, and wil geue thee ten tribes: 36 and to his sonne I wil
geue one tribe, that there may remayne a lampe to Dauud my
seruant at al times before me in Ierusalem, the citie which I
haue chosen, that my name might be there. 37 And theee wil
I take, and thou shalt reigne ouer al things, that thy soule
desireth, and thou shalt be king ouer Israel. 38 If therefore thou
wilt heare al things, that I shall command thee, and
wilt walke in my waies, and doe that which is right before me,
keeping my commandementes and my preceptes, as Da-
uud my seruant did: I wil be with thee, and wil build thee a
faytheful house, as I built a house to Dauud, and I wil deliuer
Israel to thee: 39 and I wil afflict the seede of Dauud vpon this,
but yet not alwaies. 40 Salomon therefore would have killed
Ieroboam: who arose, and fled into Egypt to Sefac the king
of Egypt, and was in Egypt vntil the death of Salomon.
41 And the rest of the wordes of Salomon, and all that he did,
and his wisdom: behold they are al written in the Booke of
the wordes of the daies of Salomon. 42 And the daies, that Sa-
loom reigned in Ierusalem ouer al Israel, are fourette yeares.
43 And Salomon slept with his fathers, and was buried in
the citie of Dauud his father, and Roboam his sonne re-
igned for him.

CHAP. XII.

Roboam following youngmens counsel, 6. Ieroboam possesseth ten tribes of his
Kingdom. 21. Which he endouring to recover by warre, is admonished by
aprophecy to cease. 26. Hieroboam setteth vp golden calues to be adored,
making temples, altares, and priests fitte for his purpose.

AND Roboam came into Sichem: for thither was al 1
Israel gathered together to make him king. 2 But Ic-
roboam the sonne of Nabat, when he was yet in Egypt fugi-
itie from the face of king Salomon, hearing of his death,
returned out of Egypt. 3 And they sent and called him: Is-
roboam threfore came, and al the multitude of Israel, and
they spake to Roboam, saying. 4 Thy father layd a most hard
yoke
OF KINGS.

yoke vpon vs: thou therefore diminish now a little of thy fathers most hard empire, and of the most heanie yoke, that he layd vpon vs, and we wil serve thee. † Who sayd to them: Goe until the third day, and returne to me. And when the people was gone, † king Roboam tooke counsel with the ancientes, that asliisted before Salomon his father, whiles he yet liued, and he sayd: What counsel doe you geue me, that I may answere this people? † Who sayd to him: If this day thou wilt yeeld to this people, and condescend to them, and graunt to their petition, and wilt speake to them gentle wordes, they wil be thy servantes alwaies. † Who lefte the counsell of the ancientes, which they had geuen him, and admitted yongmen, that had bene brought vp with him, and wayted on him, † and he sayd to them: What counsell geue you me, that I may answere this people, which haue sayd to me: Make the yoke lighter which thy father hath put vpon vs? † And the yongmen, that had bene brought vp with him, sayd: Thus speake to this people, which haue spoken to thee, saying: Thy father aggrauated our yoke, doe thou ease it. Thus shalt thou speake to them: My leaft fingeer is groffer then the backe of my father. † And now my father layd vpon you a heanie yoke, but I wil add to your yoke: my father better you with scourges, but I wil beate you with scorpions. † Ieroobam therefor came, and al the people to Roboam the third day, as the king had spoken, saying: Returne to me the third day. † And the king answered the people rough wordes, leaving the counsel of the ancientes, which they had geuen him, † and he spake to them according to the counsel of the yongmen, saying: My father made your yoke heanie, but I wil add to your yoke: my father better you with whippes, but I wil beate you with scorpions. † And the king condescended not to the people: because our Lord was turned away from him, that he might rayse vp his word, which he had spoken in the hand of Ahias the Silo-nite, to Ieroobam the sonne of Nabat. † The people therefore seing that the king would not heare them, answered him, saying: What part haue we in Dauid: or what inheri-tance in the sonne of Isai? Goe into thy tabernacles Israel, now see to thy house Dauid. And Israel went into their ta-bernacles. † But over the children of Israel, whosoever dwelt in the cities of Iuda, Roboam reigned. † King Roboam

† This phrase noteth the sequel, not the final cause. As chap. 14. v. 9. 
therefore sent Adram, 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: and Israel revolted from the house of David, until this present day. And it came to pass when all Israel had heard, that 20 Jeroboam was returned, they sent, and called him, an 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. And Roboam came to Jerusalem, and gathered together at the house of Juda, and the tribe of Benjamin, an hundred thousand chosen men warriors, to fight against the house of Israel, and to reduce the kingdom to Roboam the sonne of Salomon. But the word of our Lord came to Semeias the man of God, saying: Speak to Roboam the sonne of Salomon, the king of Juda, and to all the house of Juda, and Benjamin, and the rest of the people, saying: Thus saith our Lord: You shall not go vp, 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. And Jeroboam built Sichem in mount Ephraim, and dwelt there: and departing thence he built Phanuel. And Jeroboam said in his heart: Now will the kingdom return to the house of David, if this people shall go vp to make sacrifices in the house of our Lord into Jerusalem: and the hart of this people will be turned to their lord Roboam the king of Juda, and they will kil me, and return to him. And finding out 28 a deceit he made two golden calves, and sayd to them: Goe vp no more into Jerusalem: Behold thy goddes Israel, which brought thee out of the Land of Egypt. And he put one in Bethel, and the other in Dan: and this thing was an occasion of sinne: for the people went to adore the calves as fare as Dan. And he made temples in the excelles, and priests of the abietes of the people, which were not of the children of Levi. And he appointed a solemn day in the eight month, the fifteenth day of the month, after the similitude of the solemnite, that was celebrated in Juda. And going vp he made in like maner an alta in Bethel, to immolate to the calves, which he had framed: and he ordaind in Bethel priests of the excelles, which he had made. And he went
Ieroboam. OF KINGES. went upon the altar, which he had built in Bethel, the
10th day of the eight month, which he had forged out of
his owne hart: and he made a solemnitie to the children of
Israel, and went vp upon the altar, to burne incense.

CHAP. XIII.
A prophet sent from Iuda to Bethel foretelleth the birth of Josias, and destruc-
tion of Ieroboams altar. 4. whose hand being suddenly withered, 6. is re-
stored by the prophets prayer. 11. The same prophet is drowned by an other
prophet, and slaine by a lion. 31. Ieroboam proceeded in impiety.

1 And behold a man of God came out of Iuda, in the word
of our Lord into Bethel, Ieroboam: standing upon
the altar, and censing. † And he cried out against the altar
in the word of our Lord, and sayd: Altar, altar, thus faith our
Lord: Behold a childe shall be borne to the house of Davud,
named: Josias, and he shall immolate upon thee priests of the
excelses, which now doe burne frankencense on thee, and
he shall burne mens bones upon thee. † And he gave a signe
in that day, saying: This shall be the signe, that our Lord hath
spoken: Behold the altar shall be clouen, and the ashes shall
be poured out in it. † And when the king had heard the
word of the man of God, which he cried out against the altar
in Bethel, he stretched forth his hand from the altar, saying:
Take him. And his hand withered, which he stretched forth
against him: neither was he able to draw it backe vnto him.

5 † The altar also was clouen, and the ashes were poured out
of the altar, according to the signe which the man of God
had told before in the word of our Lord. † And the king said
to the man of God: Beseech the face of our Lord thy God,
and pray for me, that my hand may be restored me. And the
man of God besought the face of our Lord, and the kinges
hand was restored to him, and it became as it was before.

7 † And the king spake to the man of God: Come home
with me, that thou mayst dyne, and I wil geue the giftes.

8 † And the man of God answered the king: If thou woul-
dest geue me the halfe part of thy house, I wil not come
with thee, nor eate bread, nor drinke water in this place:

9 † for so was it enioyed in the word of our Lord commanding:
Thou shalt not eate bread nor drinke water, nor returne by
the way that thou camest. † He departed therefore by an other
way, and returned not by the way, that he came into Bethel.

† And
And a certaine prophyte being old dwelt in Bethel, to whom his sonnes came and told him of the workes, that the man of God had done that day in Bethel: and the wordes which he had spoken to the king, they told their father. And their father sayd to them: What way went he? His sonnes shewed him the way, by which the man of God was gone, which came out of Iuda. And he said to his sonnes: Sadle me and ass. Who when they had sadled it, he got vp, 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 came out of Iuda? He answered: I am he. And he sayd to him: Come home with me, that thou mayst eate bread. Who sayd: I can not retorne, nor come with thee, neither will I eate bread, nor drinke water in this place: because our Lord spake to me in the word of our Lord, saying: Thou shalt not eate bread, and thou shalt not drinke water there, nor retorne by the way thou wentest. Who sayd to him: I also am a prophet like to thee: and an Angel hath spoken to me in the word of our Lord, saying: Bring him backe with thee into thy house, that he may eate bread, and drinke water. He deceived him, And brought him backe with him: he did eate therefore bread in his house, and drinke water. And when they sate at the table, the word of our Lord came to the prophyte, that brought him backe. And he cried out to the man of God, which came out of Iuda, saying: Thus sayth our Lord: Because thou hast not been obedient to the mouth of our Lord, and hast not kept the commandment, which our Lord thy God commanded thee, and hast returned, and eaten bread, & drinke water in the place wherein he commanded thee that thou shouldst not eate bread, nor drinke water; thy dead bodie shal not be brought into the sepulchre of thy fathers. And when he had eaten & drinke, he sadled his ass for the prophyte, whom he brought backe. Who when he was gone, a lion found him in the way, and killed him, and his bodie was cast forth in the way: and the ass stood by him, and the lion stood by the dead bodie. And behold, men passing by saw the dead bodie cast in the way, and the lion standing beside the bodie. And they came and disengaged it in the citie, wherein that old prophyte dwelt. Which when that prophyte heard, which had brought him backe out of the way, he sayd: It is the
man of God, that was disobedient to the mouth of our Lord, and our Lord hath delivered him to the lion, &c. he hath taken him, and killed him according to the word of our Lord, that he spake to him. And he said to his sons: Sadle me an ass. Who when they had saddled, &c. he found his dead body cast forth in the way, and the ass and the lion standing by the corpse: the lion did not eat of the dead body, nor hurt the ass. 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. And he laid his corpse in his own sepulchre: and they mourned for him: Alas, alas my brother. And when they had mourned for him, he said to his sons: When I shall be dead, bury me in the sepulchre, wherein the man of God is buried: beside his bones lay my bones. 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 excellest, that are in the cities of Samaria. After these words Iero-boaem returned not from his wicked way: but on the contrarie part he made of the most abject of the people priests of the excellest: Whosoever would, he filled his hand, and he was made a priest of the excellest. And for this cause did the house of Ieroobaem sinn, and was overthrown, and destroyed from the face of the earth.

CHAP. XIII.

Abia the prophet forebode with the ruine of Hieroboam's familie: 12. namely the death of his sonne, for whom being sick, the mother consulted the prophet. 20. Hieroboam dieth, and his sonne Nadab reigneth. 21. Some also of the people of Israell, committing idolatrie and other sinnes, 25. the King of Egypt invadeth and sacketh Hierusalem. 31. Roboam dieth and his sonne Abias reigneth.

At that time Abia the sonne of Ieroobaem was sick. And Ieroobaem said to his wife: Arie, and change thy habitation, that thou be not known to be the wife of Ieroobaem, and goe into Silo, where Abia the prophet is, which spake to me, that I should reign over this people. Take also in thy hand ten loaves, and cracknels, and a vessel of honey, and goe to him: for he will shew thee what shall happen to this childe. The wife of Ieroobaem did as he had spoken.
spoken: and rising vp went into Silo, and came into the house of Ahias: but he could not see, because his eyes were dimme for age. † And our Lord sayd to Ahias: Behold the wife of Ieroboam cometh in, to consult thee concerning her sonne that is sicke: thus and thus shalt thou speake to her. When she therefore entered in, and dissembled to be that she was, † Ahias heard the sound of her seate entring in at the doore, and sayd: Come in Ieroboam's wife: Why dost thou sayne thyself to be an other woman? But I am sent to thee a heauen messenger. † Goe, and tel Ieroboam: Thus sayth our Lord the God of Israel: Because I haue exalted thee out of the middes of the people, and made thee prince over my people Israel: † and haue rent the kingdom of the house of David, and geuen it to thee, and thou haft not beene as my seruant David, who kept my commandements, and followed me in all his hart, doing that which was well liked in my sight: † but haft wrought euill aboue all, that haue beene before thee, and haft made thee strange and molten goddes, that thou mightest provoke me to anger, and haft rejected me behind thy backe: † therefore behold I will bring in euils upon the house of Ieroboam, and will strike of Ieroboam him that putteth to the wal, and the inclosed, and the vilest in Israel: and I will cleanse the remaines of the house of Ieroboam, as dung is wont to be cleansed til al be pure. † They that shal die of Ieroboam in the citie, them the dogges shal eate: and they that shal die in the field, them the foules of the ayre shal dwayne: because our Lord hath spoken. † Thou therefore arise, and goe into thy house: and in the verie entrance of thy seate into the citie, the childe shal die, † and al Israel shal mourn for him, and shal bury him: for this onlie of Ieroboam shal be brought into the sepulchre, because vpon him hath beene found a good word from our Lord the God of Israel, in the house of Ieroboam. † And our Lord wil appoynte to him self a king over Israel, that shal strike the house of Ieroboam in this day, and in this time: † and our Lord the God of Israel shal strike it, as a reede is wont to be moued in the water: and he shal plucke out Israel from this good countrey, which he gave to their fathers, and shal scatter them over the River: because they haue made to them felues groues, to provoke our Lord. † And our Lord shal deliver Israel for the sinnes of Ieroboam, who hath sinned, & made Israel to sinne. † The wife therfore of Ieroboam
Roboam dieth.

OF KINGES.

18 And they buried him. And all Israel mourned for him according to the word of our Lord, which he spake in the hand of his servant Ahias the prophet. But the rest of the words of Ieroboam, how he sought, and how he reigned, behold they are written in the Booke of the words of the daies of the kings of Israel. And the daies that Ieroboam reigned, are two and twentye yeares: and he slept with his fathers; and Nadab his sonne reigned for him.

Moreover Roboam the sonne of Salomon reigned in Iuda: one and fourtie yeares old was Roboam when he began to reigne: seuentene yeares reigned he in Ierusalem the citie, which our Lord chose to put his name there, of all the tribes of Israel. And his mothers name was Naama an Ammonite. And Iudas did euill before our Lord, and provoked him about al thinges, that their fathers had done, in their sinnes which they sinned. For they also built them altars, and statues, and groves upon euery high hill, and euery euistle tree ful of greene leaes: yea and cleminites 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. And in the fifth yeare of the reigne of Roboam, Seso the king of Egypt came vp into Ierusalem, and tooke the treasures of the house of our Lord, and the kings treasure, and all thinges he spoyled: the shieldes also of gold, which Salomon had made: for the which Roboam made brazen shieldes, and delivered them into the hand of the captaynes of shield bearers, and of them that kept watch before the doore of the kings house. And when the king went into the house of our Lord, they that had the office to goe before, carried them: and afterward they recaried them to the armourie of the shieldbearers. And the rest of the words of Roboam, and all that he did, behold they are written in the Booke of the words of the daies of the kings of Iuda.

Abias reigneth wickedly in Iuda three yeares. 8. After him his sonne Asa succeeding destroyeth idolatrie, reigning fourtie one yeares. 16. Whohaving
THIRD BOEKE.

THEREFORE in the eighteenth yere of king Ieroboam the sonne of Nabat, Abias reigned over Iuda. 

1. Three yeres reigned he in Jerusalem: the name of his father was Maacha the daughter of Abessalom. 

2. And he walked in all the sinnes 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. 

3. But for David's sake our Lord his God gave him a lampe in Jerusalem, that he might raise vp his sonne after him, and establish Jerusalem: because David had done right in the eies of our Lord, and had not declined from al things, which he commanded him, al the daies of his life, except the matter of Vriast the Hethite. 

4. But there was warre between Roboam and Ieroboam at the time of his life. 

5. And the rest of the wordes of Abias, and al that he did, are they not written in the booke of the wordes of the kings of Iuda? And there was warre between Abias and Ieroboam. 

6. And Abias slept with his fathers, and they buried him in the citie of David: and Asa his sonne reigned for him. 

7. In the twenteth yere therefore of Ieroboam the king of Israel reigned Asa the king of Iuda. 

8. And he reigned one and fowrtye yeres in Jerusalem. His mothers name was Maaca, the daughter of Abessalom. 

9. And Asa did right before the sight of our Lord, as David his father: and he tooke away the effemmate out of the land, and he purged all the filth of the idols, which his fathers had made. 

10. Moreover he removed also Maaca his mother, that she should not be prince in the sacrifices of Priapus, and in the grove which she had consecrated: and he destroyed her denne, and brake the most filthie idol, and burnt it in the torrent Cedron: but the excelles he did not take away. 

11. Otherwise the hart of Asa was perfect with our Lord al his daies: and he carried in those things, which his father had sanctified, and vowed into the house of our Lord, silver and gold, and vessels. 

12. And there was warre between Asa, and Baasa the king of Israel al their daies. 

13. Baasa also the king of Israel went vp into Iuda, and Asa and Abias had built Rains, that no man might go out or come in of Alaces. 

Side
Of Israel Nadab.

18 Simeon the king of Judah. † 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 Benhadad the sonne of Tabremon the sonne of Hezioth, the king of Syria, which dwelt in Damascus, saying: † There is a league between me and thee, & between 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 Baasha the king of Israel, and he may retire from me. † Benhadad agreeing to king Asa, sent the princes of his army into the cities of Israel, and they stroke Ahion, and Dan, and Abeldomum of Maacha, and al Cenneroth, to witte, all the Land of Nephthali. † Which when Baasha had heard, he intermitted to build Rama, and returned into Thersa. † But king Asa sent word into al Judah, saying: Let no man be excused, and they tooke stones from Rama, and the timber thereof, wherewith Baasha had builded, and Asa of it built GabaaBeniamin, and Maspha.

† But the rest of all the wordes of Asa, and al his forces, and all that he did, & the cities that he builded, are not these written in the Booke of the words of the dayses of the kinges of Judah? Howbeit in the time of his old age he was diseased in his feete. † And he slept with his fathers, & was buried with them in the citie of David his father. And Joasaphat his sonne reigned for him. † But Nadab the sonne of Jeroboam reigned over Israel the second yeare of Asa the king of Judah: and he reigned over Israel two yeares. † And he did that which was evil in the sight of our Lord, and walked in the ways of his father, and in his sinnes, wherewith he made Israel to sinne.

† And Baasha the sonne of Ahias of the house of Iscahar, lay in wayte against him, and stroke him in Gibeon, which is a citie of the Philistimes: for Nadab and al Israel besiegd Gebberthon. † Baashafurtherfore slew him in the third yeare of Asa the king of Judah, and reigned for him. † And when he reigned, he stroke all the house of Jeroboam: he least not so much as one soule of his teede, til he destroyed him according to the word of our Lord, which he had spoken in the hand of Ahias the Silonite; † for the sinnes of Jeroboam, which he had sinned, and wherewith he had caused Israel to sinne, and for the offence, wherewith he prouoked our Lord the God of Israel. † But the rest of the wordes of Nadab, and al
And the word of our Lord came to Iehu the sonne of Hanani agaynft Baafa, saying: †  For so much as I haue exalted thee out of the dute, & set thee duke over my people Israel, but thou haft walked in the way of Ieroboam, and haft made my people Israel to sinne, that thou mightest anger me with their sinnes: † behold, I will cut downe the posteritie of Baafa, and the posteritie of his house, and I will make thy house as the house of Ieroboam the sonne of Nabat. † Whosoever of Baafa shal die in the citie, him shal the dogges eate: and whosoever of his shal die in the countrie, him shal the fowles of the ayre deoure. † But the rest of the wordes of Baafa, and whatsoever he did, and his battels, are not these things written in the booke of the wordes of the daies of the kingses of Israel? † Baafa therfore slept with his fathers, and was buried in Thersa: and Ela his sonne reigned for him. † And when the word of our Lord came in the hande of Iehu the sonne of Hanani the prophete agaynft Baafa, and agaynft his house, and agaynft the eui, that he had done before our Lord, to anger him in the worke of his handes, that it should be made as the house of Ieroboam: for this cause he slew him, that is to say, Iehu the sonne of Hanani, the prophete. † In the sixe and twentey yeare of Asa the king of Iuda, reigned Ela the sonne of Baafa ouer Israel in Thesra two yeares. † And his seruante Zambri rebelled agaynft him, the captayne of the
halfe part of the horsemen: and Ela was in Thersa drinking, 
and dronken in the house of Arsa the governour of Thersa.
10 † Zambri therefore rushing in, stroke and slew him in the se-
uen and twentieth yeare of Asa the king of Iuda, & he reigned
for him. † And when he reigned, and sat upon his throne, 
he stroke al the house of Baasa, and he left not of it one that
could pyff e agaynst a wal, & his kinsfolke and frendes. † And
Zambri destroyed al the house of Baasa, according to the
word of our Lord, that he had spoken to Baasa in the hand of
13 Ieahu the prophet, † for al the sinnes of Baasa, and the sinnes
of Ela his sonne, who sinned, and made Israel to sinne, pro-
oking our Lord the God of Israel in their vanities. † But
the rest of the words of Ela, and al that he did, are not these
written in the booke of the words of the daies of the kings
of Israel? † In the seuen and twentieth yeare of Asa the king
of Iuda, reigned Zambri seuen daies in Thersa: moreover the
armie besieged Gebbethon a citie of the Philishines. † And
when they heard that Zambri had rebelled, and slayne the
king, † al Israel made Amri their king, who was General of
the warfare over Israel that day, in the campe. † Amri there-
fore went vp, and al Israel with him from Gebbethon, and
18 they besieged Thersa. † And Zambri seeing that the citie should
be taken, he went into the palace, and burnt him self with
the kings house: and he died † in his sinnes, which he had
sinned doing euil before our Lord, and walking in the way of
Ieroboam, and in his sinne; wherewith he made Israel to sinne.
† But the rest of the words of Zambri, and of his treason,
and tyrannie, are not these things written in the booke of
the words of the daies of the kings of Israel? † Then was
the people of Israel diviuged into two partes: the halfe part of
the people followed Thebni the sonne of Gineth, to make
him king: and the halfe part Amri. † But the people that
was with Amri, preuayed over the people that followed
Thebni the sonne of Gineth: and Thebni died, and Amri
22 reigned. † In † the one and thirteenth yeare of Asa the king of
Iuda Amri reigned over Israel, twelve yeares: in Thersa he
reigned six yeares. † And he bought the mount of Samaria
of Somer for two talentes of silver: and he built it, and he
called the citie which he had built, by the name of Senec the
25 lord of the mount of Samaria. † And Amri did euil in the sight of our Lord, and wrought wickedly aboue al, that were
before
before him. † And he walked in al the way of Ieroboam the 26
sonne of Nabat, and in his sinnes wherwith he made Israel to
sinne: that they might anger our Lord the God of Israel in
their vanities. † But the rest of the wordes of Amri, and the 27
battels he made, are not these thinges written in the booke, of
the battels that he made are not these thinges written in the
booke of the wordes of the daisies of the kings of Israel?
† And Amri slept with his fathers, and was buried in Samaria 28
and Achab his sonne reigned for him. † But Achab the sonne 29
of Amri reigned over Israel the eight and thirtith yeares of
Ala the king of Iuda. And Achab the sonne of Amri reigned
over Israel in Samaria twentie and twentie yeares. † And Achab 30
the sonne of Amri did euil in the sight of our Lord aboue al,
that were before him. † Neither did it suffice him that he 31
walked in the sinnes of Ieroboam the sonne of Nabat: be-
sides he tooke to wife Iezabel the daughter of Ethbail the
king of the Sidonians. And he went, and serted Baal, and
adored him. † And he sette an altar at Baal in the temple of 32
Baal, which he had built in Samaria; † and he planted a grove: 33
and Achab added in his worke, prouoking our Lord the
God of Israel aboue al the kings of Israel, that were before
him. † In his daisies Hiel of Bethel built Iericno: : in Abiram 34
his first borne he founded it, and in Segub his last he sette vp
the gates thereof. according to the word of our Lord, which
he spake in the hand of Iosue the sonne of Nun.

CHAP. XVII.

Elia, by his prayer botteth the hauen from raiming. 2. Is fed by a crow.
8 and by a widow of Sarephah. 13. Whose potte of meale, and barrel of
oyle diminisheth not. 17. Her sonne dieth, and is raiyd to life.

AN d Elia the Thesbire of the inhabiters of Galaad said 1
to Achab: Our Lord liueth the God of Israel, in whose
sight I stand, if there shal be these yearer dew and rayne, but
according to the wordes of my mouth. † And the word of 2
our Lord came to him, saying: † Depart from hence, and goe 3
agaynst the East, and be hidde in the Torrent carith, which is
agaynst Jordan, † and there thou shalt drinke of the torrent: 4
and I haue commanded the rauens that they seed thee there.
† He therefore went, and did according to the word of our 5
Lord: and when he was gone, he faile in the Torrent carith,
which is against Jordan, † The rauens also brought him bread 6
and
and flesh in the morning, in like manner bread and flesh in the
evening, and he dranke of the torrent. † But after certaine
days the torrent was dried: for it had not rayned upon the
earth. † Therefore the word of our Lord came to him, saying:
† Arise, and go into Sarepta of the Sidonians, and there
shalt tarry there: for I have commanded a woman there
to feed thee. † He arose, and went into Sarepta. And when
he was come to the gate of the city, the woman appeared to him gathering fitches, and he called her, and
said to her: Give me a little water in a vessel, that I may drinke.
† 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.
† Who answered: Our Lord thy God liueth, I have no bread,
but so much meal in a potte as a hand can hold, and a little oil
in a vessel: behold I gather two fitches, that I may go in, and
dress it for me and my sonne, that we may eate, and die.
† To whom Elias said: Fear not, but goe, and doe as thou
hast said: but first make for me of the same meal a little hard
cake, and bring it to me: and for thy self and thy sonne thou
shalt make afterward. † For thus saith our Lord the God of
Israel: The potte of meal shall not sayle, nor the vessel of
oil be diminished until the day, wherein our Lord will give
rayne upon the face of the earth. † Who went and did according
to the word of Elias: and he did eate, and she, and her
house: and from that day † the pot of meal was full, and
the vessel of oil was not diminished, according to the word
of our Lord, which he spake in the hand of Elias. † And it
came to passe after these things, the sonne of the woman, the
good wife of the house, fell sick, and the sickness was very
vehement so that there remained no breath in him. † She
therefore said to Elias: What is to me and thee thou man of
God? comest thou vnto me, that myne iniquities might be re-
membred, and thou mightest kill my sonne? † And Elias said
to her: Give me thy sonne. And he tooke him from her bos-
some, and carried him into the upper chamber where himself
abode, and laid him upon his bed. † And he cried to our
Lord, and said: O Lord my God, what, the widow also with
whom I am after a fortie yeares, hast thou afflicted, that thou
wouldst kill her sonne? † And he stretched forth, & measured
him selfe vpon the childe three tymes, & he cried to our Lord,
and said: O Lord my God, let the foule of this childe, I beseech
thee,
Achab, Elias
tece, returned into his bodie. † And our Lord heard the voice 22
de Elias: and the soule of the child returned into him, and he reuiued. † And Elias tooke the childe, and brought him 23
downe from the upper chamber into the lower house, and 6
delivered him to his mother, and sayd to her: Behold thy 7
sonne liueth: † And the woman sayd to Elias: Now, in this 14
I have known that thou art a man of God, and the word of 15
our Lord in the mouth is true.

CHAP. XVIII.
The third yeare of famine, Elias meeting the chief governour of Ahab’s house, 17. Ahab blameth Elias; but Elias freely answeareth that not he, but Ahab troubleth Israel.
19. By a miracle foure hundred and fiftie false prophets are convinced, and are slaine. 40. Elias prayeth and it raineth.

AFTER manie daies the word of our Lord came to Elias, 1.
the third yeare, sayyng: Goe, and shew thy selfe to Ahab, 2.
that I may geue rayne vpon the face of the earth. † Elias there- 3.
fore went to shew himselfe to Ahab: and there was sore fa- 4.
mime in Samaria. † And Ahab called Abdius the governour 5.
of his house: and Abdius did feare our Lord very much. † For 6.
when Iezabel killed the prophete of our Lord, he tooke an 7.
hundred prophete, and hid them by fiftie and fiftie in houses, 8.
and fed them with bread and water. † Ahab therefor sayd 9.
to Abdius: Goe into the land to all the fountaynes of waters, 10.
and into al valleys, if perhaps we may finde graffe, and saue 11.
the horses and mules, and the beasts may not utterly perish.
† And they diuided the countries between them, that they 12.
might goe circuite about them: Ahab went one way, and 13.
Abdius an other way levellerly. † And when Abdius was in 14.
the way, Elias mette him: who when he knowed him, fel on 15.
his face, and sayd: My lord, art not thou Elias? † To whom 16.
he answered: I am, Goe, and tel thy lord: Elias is here. † And 17.
he sayd: What haue I sinned, that thou deliuerest me thy ser- 18.
vant into the hand of Ahab, that he may kil me? † Our 19.
Lord thy God liueth, there is no nation or kingdom, whither 20.
my lord hath not sent to secke thee: and al answering: He is 21.
not here: he adiured all kingdomes and nations, for that thou 22.
waft not found. † And now thou sayest to me: Goe, and tel 23.
thy lord: Elias is here. † And when I am departed from thee, 24.
the Spirit of our Lord wil capte thee into a place, that I know 25.
not:
the prophet. Ahab.

OF KINGES.

not: and I encting in shal tel Ahab, and not finding thee, he wil kil me: and thy servant seareth our Lord from his

13 infantie. † Hath it not beene told thee my lord, what I did
when Iezebel killed the prophets of our Lord, that I hid of
the prophets of our Lord an hundred men, by litter and littie
in caues, and fed them with bread and water? † And now
thou sayst: Goe, and tel thy lord: Elias is here: that he may
15 kil me? † And Elias sayd: The Lord of hostes liueth, before
16 whose face I stand, this day wil I appeare to him. † Abdiel
therefore went to mee Ahab, and told him: and Ahab
17 came to mee Elias. † And when he had seene him, he sayd:
18 Art thou he that doest trouble Israel? † And he sayd: not I
have troubled Israel, but thou, and the house of thy father,
who have forsaken the commandements of our Lord, and
19 haue solowed Baalim. † Neverthelesse send now, and gather
unto me all Israel in the mount of Carmel, and the prophets
20 of Baal foure hundred fiftie, and the prophets of the groues
21 foure hundred, which eate of Iezabels table. † Ahab sent
to al the children of Israel, and gathered together the pro-
21 phetes in the mount of Carmel. † And Elias coming to al
the people, sayd: How long halt you on two sides? If our
Lord be God, folow him: but if Baal, folow him. And the
22 people did not answer him a word. † And Elias sayd agayn
23 to the people: I onlie remayne a prophete of our Lord: and
23 the prophets of Baal are foure hundred and fiftie men. † Let
two oxen be geuen vs, and let them choose to them selves
24 one oxe, and cutting it into pieces let them lay it vpon wood,
but put no fire vnder: and I wil dresse the other oxe, and wil
24 lay it vpon wood, and put no fire vnder. † Inuocate ye the
names of your goddes, & I wil inuocate the name of my Lord:
and the God that shal heare by fire, let the same be God. And
25 all the people answering sayd: A very good proposition. † Elias
therefore sayd to the prophete of Baal: Choose you one oxe,
and make it first, because you are manie: & inuocate the names
26 of your goddes, and put no fire vnder. † whe when they had
taken the oxe, which he gave them, they dressed it: and they
inuocated the name of Baal from morning untill midday,
saying: Baal heare vs. And there was no voice; nor any that
answered: and they leaped ouer the altar, that they had made.
27 † And when it was now midday, Elias set at them, saying:
Crie with a lowder voice: for he is God, and perhaps he spea-

X x x x z

ke then, or
Elias, Achab.

When miracles are attempted for trial of the truth, the devil's power is restrained, & only the truth is testified: Our Lord working manifest, & confirming the doctrine with signs following. 

When he was gone vp, and had looked, he said: There is nothing.
is nothing. And againe he said to him: Returne seuen tymes.

44 † And in the seuenth time: Behold a little cloud as it were a
   mans foote, came vp from the sea. Who said: Goe vp and say to
   Ahab: Yoke thy chariote and goe downe, lest the raine pre-
   vent thee. † And when he turned him selfe hither and thi-
   ther, behold the heauens were darkened, and cloudes, and
   winde, and there fell great raine. Ahab thercfore going vp
   46 went into Iezabel: † and the hand of our Lord was made
   vpun Elias, and his loynes girded he ranne before Ahab,
   until he came into Iezabel.

Chap. XIX.

Elias seeing Iezabel, in the desert eateb a barth cake and drinkt b water,
   brought by an Angel, and so goeth fourtie dayes and nightes into mount
   Horch. 9. Lamenting that he alone is left of the prophetes of God. 15. God
   commandeth him to returne to Damascus, and anoint Ezael king of Syria,
   Isak king of Israel, and Eliseus a prophet. 18. and tell eth him, there remaine
   seuen thousand in Israel, which have not bowed to Baal.

5. A No Achab told Iezabel al things that Elias had done,
   and how he had killed al the prophete with the sword.

6. † And Iezabel sent a messeneger to Elias, saying: These things do
   the goddes to me, and these adde they, if this houre to
   morow I make not thy soule as the soule of one of them.

7. † Elias thercfor was afraid, & crying he went whither focuer
   his wil caried him: and he came into Betsabee of Luda, and
   lefte his servant there, † and went forward into the desert,
   one dayes journey. And when he was come, and set vnder a
   juniper tree, he desiere for his soule to die, and sayd: It suiff-
   ceth me Lord, take my soule: for I am not better then my fa-
   thers. † And he cast him selfe downe, and slept in the shadow
   of the juniper tree: and behold an Angel of our Lord tou-
   ched him, and sayd to him: Arise, and eate. † He looked,
   and beheld at his head harthbaked bread, and a veselle of
   water: he thercfor did eate, and drinke, and he slept againe.

8. † And the Angel of our Lord returned the seconde time, and
   touched him, and sayd to him: Arise, eate: for thou haft yet
   a great way to goe. † Who when he was risen: did eate and
   drinke, & walked in the strengthe of that meate fourtie daies,
   and fourtie nightes, vnto the mount of God, Horch. † And
   when he was come thither, he taried in a cave: and beheld the
   word of our Lord vnto him, & he said to him: What doest thou
   here Elias? † But he answered: With zeale have I beeene zelous

XXX 3
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, & "I alone am left, & they seek my life to take it away. † And he said to him: Come forth, and stand in the mount before our Lord: 
and behold our Lord pasheth, and a great wind, and strong 
overthrowing mountaines, and breaking rockes before our 
Lord: not in the winde is our Lord, and after the winde 
an earth quake: not in the earth quake is our Lord, † and 
after the earth quake fire: not in the fire is our Lord, and 
after the fire a whisling of a gentle winde. † Which when 13 
Elias had heard, he covered his face with his mantel, and 
coming forth stood in the doore of the cave, and beheld a 
voice unto him, saying: What doest thou here Elias? † And 14 
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 they have destroyed, and thy pro-
phets they have slain with the sword, and I alone am left, 
and they seek my life to take it away. † And our Lord said 15 
to him: Goe, and returne into thy way by the descent of Da-
miascus: and when thou art come thither thou shalt anoint 
Hazaell king over Syria, † and Iehu the sonne of Naboth thou 16 
shalt anoint king over Israel: and Eliseus the sonne of Sa-
phant, which is of Abelmeula, thou shalt anoint prophet for 
thee. † And it shall be, whosoever shall escape the sword of 17 
Hazaell, him Iehu shall kill: and whosoever shall escape the 
sword of Iehu, him shall Eliseus kill. † And I will leave me 18 
in Israel seven thousand men, whose knees have not beene 
bowed before Baal, and enemie mouth, that hath not adored 
him kysling his handes. † Elias therefore departing thence, 19 
found Eliseus the sonne of Saphat, ploughing with twelue 
yoke of oxen, and he was one of them that ploughed with 
twelue yoke of oxen: and when Elias came to him, he cast 
his mantel vpon him. † Who forthwith leaving the oxen 20 
ranne after Elias, and said: Let me kiss, my father, and my mother, and so I will follow thee. And he said to him: Go, and returne: for that which was my part, I have 
donne to thee. † And returning from him, he tooke a yoke 21 
of oxen, and killed them, and fed the flesh with the plough 
of the oxen, and gave to the people, and they did eate: and 
sling vp he departed, and followed Elias, & ministred to him. † 

CHAP.
Of Israel Achab.

OF KINGES.

CHAP. XX.

The Syrins threatening and besieging Samaria, 13. God signifieth by a prophet to Achab, that he shall have the victorie. 20. Which he obtained. 23. Also the second year fighting in the champame. 31. But saying the king of Syrins life, and making league with him, 35. one of the children of the prophets being slain, for not stryking when he was so commanded, 37. an other denounceth revenge to Achab, for not killing the Syrian King.

1 Moreover Benadad the king of Syria, gathered together al his host, & two & thirtie kinges with him, & horses, and chariotes: and going vp sought against Samaria, 2 and besieged it. † And sending messengers to Achab the king of Israel into the citie, † he said: Thus saith Benadad: Thy siluer, and thy gold is mine: and thy wiuues, and thy principal children be mine. † And the king of Israel answered: According to thy word my lord king, I am thine, and all that is mine. † And the messengers returning, said: Thus saith Benadad, which sent vs vnto thee: Thy siluer, and thy gold, and thy wiuues, and thy children thou shalt geue me. † To morowe therefore this verye house I wil send my servantes to thee, and they shal seach thy house, and the house of thy servantes: and all that pleaseth them, they shal put in their handes, and take away. † And the king of Israel calleth al the ancienes of the land, and said: Markes, and see that he seeketh to intrappe vs. for he sent to me for my wiuues, and children, and for the siluer and gold: and I said not nay. † And al the ancienes, and al the people said to him: Heare not, neither agree vnto him. † He thence answered the messengers of Benadad: Tell my Lord the king: All things for the which thou didst send to me thy servaunt in the beginning I wil doe: but this thing I can not doe. † And the messengers returning made report vnto him, who sent againe, and saide: These things do the goddes to me, and these add they, if the dut of Samaria shal suffise for the hanfulles of al the people, that foloweth me.

† And the king of Israel answering, saide: Tel him: Let not the girded glorie as the ungirded. † And it came to passe, when Benadad had heard this word, himself, and the kinges dranke in pavilions, and he saide to his servauntes: Betelle the citie, and they did besette it. † And behold a prophete coming to Achab the king of Israel, saide to him: Thus saith our Lord: Hast thou in dede sene all this exceeding great multitude? behold,
behold, I will deliver them into thy hand this day: that thou mayst know, that I am the Lord.† And Achab said: By whom? 14 And he said to him: Thus saith our Lord: By the servants of the princes of the provinces. And he said: Who shall begin to fight? And he said: Thou. † He therefore mustered the servants of the princes of the provinces, and he found the number of two hundred thirtie two: and he mustered after them the people, all the children of Israel, seven thousand. † And they went forth at noone. But Benadad drankke al dronken in his tent, and two and thirtie kinges with him, which were come to ayde him. † 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. † And he said: Whether they come for peace, take them alive: or els to fight, alieue take ye them. † The servants therefore of the princes of the provinces issued forth, and the rest of the armie folowed: † and euery one stroke the man, that came against him: and the Syrians fled, and Israel pursued them. Benadad also the king of Syria fled on horsebacke with his horsemen. † Moreover the king of Israel issuing forth stroke the horses and chariotes, and he stroke Syria with a great slaughter. † And a prophet coming ro the king of Israel, said to him: Goe, and take courage, and know, and see what thou doest: for the yeare following the king of Syria wil come vp against thee. † But the servants of the king of Syria said to him: The goddes of the mountaynes be their goddes, therefore hau: they overcome vs: but it is better that we fight against them in the champaigne, & we shall overcome them. † Thou therefore do this word: Remoue al the kings from thine armie, and put captraines for them: † and repaire the number of souldiers, that are flaine of thine, and horses according to the old horses, & chariotes according to the chariotes, which thou hast before: and we wil fight against them in the champaigne, and thou shalt see that we shall overcome them. He beleued their counsel, and did so. † Therefore after a yeare was passed, Benadad mustered the Syrians, and went vp into Aphec, to fight against Israel. † Moreover the children of Israel were mustered, and taking victuals they went forth.on the contrarie side, and camped against them, as it were two little flockes of goates: but the Syrians filled the land. († And a man of God coming, said to the king of Israel: 28 Thus
Thus faith our Lord: Because the Syrains have said: The Lord is God of the mountains, and is not God of the Valles: I will geue al this great multitude into thy hand, and thou shalt know that I am the Lord.) And seuen dayes did these, and they directed their armies one against the other, and in the seuenthe day was the battle fought: and the children of Israel stroke of the Syrains an hundred thousand footemen in one day. And they that remained in Aphec fled into the citie: and the wals fell upon seuen and twentie thousand men, that were least. Moreover Benadad fleing entered the citie, into a chamber that was within a chamber, and his seruanates said to him: Behold, we haue heard that the kings of the house of Israel are mercifull: Let vs therefore put sackclothes on our lownes, and cordes on our heads, and goe forth to the king of Israel: perhaps he wil saue our liues. They girded their lownes with sackclothes, and put cordes on their heads, and came to the king of Israel, and said to him: Thy servanthe heart: Let my soule liue, I beseech thee. And he said: If he be yet alive he is my brother: Which the men tooke for good lucke: and in haste caught the word of his mouth, and said: Thy brother Benadad. And he said to them: Goe and bring him to me. Benadad therefore came out to him, and he lifted him vp into his chariote. Who said to him: The cities which my father tooke from thy father, I will render: doe thou make thee strictes in Damascus, as my father made in Samaria, and I confederate wil depart from thee. He therafore made a league, and dimissed him. Then a certaine man of the children of the prophets sayd to his fellow in the word of our Lord: Strike me. But he would not strike. To whom he said: Because thou wouldest not heare the word of our Lord, behold thou shalt depart from me, and a lyon shall strike thee. And when he was departed a little from him, a lyon found him, and slew him. But finding also an other man, he said to him: Strike me. Who stroke him, and wounded him. The prophet therefore went, and mete the king in the way, and with sprinkling of dust changed his face and his eyes. And when the king passed by, he cried to the king, and said: Thy servant went forth to fight hand stroke: and when a certaine man was fled, one brought him to me, and said: Keepe this man: who if he shal slippe away, thy life shal be for his life, or thou shalt pay a talent of siluer. And
THIRD BOOK

whiles I being troubled turned hither and thither, sildenly he appeared not. And the king of Israel said to him: This is thy judgement, which thy self hast decreed. But he forthwith wiped of the dust from his face, and the king of Israel knew him, that he was of the prophets. Who said to him: Thus sayeth our Lord: Because thou hast let goe out of thy hand a man worthie to die, thy life shall be for his life, and thy people for his people. The king of Israel therefore returned into his house, contemning to heare, & raging came into Samaria.

Chap. XXI.

Naboth for denying his vineyard to King Ahab, is by some 167bels commanded, falsely accused, and stoned to death. Ahab hastening to possess the vineyard, Elias the prophet threatened him manie eues, and no estate to 167bels, both being obstinate in sinne. Ie Ahab for fear of punishment, doth external works of penance, and thereby escapeth part of the temporal plagues.

A no after these wordes, at that tyme Naboth the Iezrahelit had a vineyard, which was in Iezrahel, beside the palace of Ahab the king of Samaria. Ahab therefore spake to Naboth, saying: Geue me thy vineyard, that I may make me a garden of herbes, because it is nigh, and joyning to my house, and: I will geue thee for it a better vineyard: or if thou thinke it more commodious for thee, the price of silver, so much as it is worth. To whom Naboth answered: Our Lord be merciful to me, that I gene not the inheritance of my fathers to thee. Ahab therefore came into his house with indignation, and fretting upon the word, that Naboth the Iezrahelite had spoken to him, saying: I will not geue thee the inheritance of my fathers. And calling him self upon his bed, he turned away his face to the wall, and did not take bread. And Iezabel his wife went in vnto him, and sayd to him: What is this matter, whereupon thy soule is greued? and why eatest thou not bread? Who answered her: I spake to Naboth the Iezrahelite, and sayd to him: Geue me thy vineyard, taking money for it: or if it please thee, I will geue thee a better vineyard for it. And he sayd: I wil not geue thee my vineyard. Iezabel therefore his wife sayd to him: Thou art of great authoritie, and doest well gouerne the kingdom of Israel: Arise, and eate bread, and be of good cheer: I wil geue thee the vineyard of Naboth the Iezrahelite. She
Achab. Iezabel. Naboth. OF KINGS.

8. litte. She therefore write 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 citie, and dwelt with Naboth.

9. And this was the tenor of the letters: Proclaim a fast, and make Naboth sitte among the chief of the people, and suborne two men the children of Belial agaynst him, and let them beare false testimony: that he hath cursed God and the king: and bring him forth, and stone him, and let him die. His citizens therefore the ancients and chief men, that dwelt with him in the citie, did as Iezabel had commanded them, and as it was written in the letters which she sent to them: they proclaimed a fast, and made Naboth sitte among the chief of the people. And two men the children of the diuel being brought forth, they made them sitte agaynst him: but they, as deuful men, gave testimonie agaynst him before the multitude: Naboth hath cursed God and the king: for the which thing they brought him forth without the citie, and killed him with stones. And they sent to Iezabel, saying: Naboth is stoned, and is dead. And it came to passe, when Iezabel had heard that Naboth was stoned, and dead, she spake to Achab: Arise, and possess the vineyard of Naboth the Iezahelitit, who would not agree with thee, and give it taking money: for Naboth liueth not, but is dead. Which when Achab had heard, to witte, that Naboth was dead, he arose, and went downe into the vineyard of Naboth the Iezahelitit, to possess it. The word of our Lord therefore came to Elias the Thesbite, saying: Arise, and goe downe to meete Achab the king of Israel, who is in Samaria: behold he goeth downe to the vineyard of Naboth, to possess it: and thou shalt speake to him, saying: Thus saith our Lord: Thou haft slayne, moreover also thou hast possessed. And after these wordes thou shalt adde: Thus saith our Lord: In this place, wherein the dogges have licked the bloud of Naboth, they shall licke thy bloud also. And Achab sayd to Elias: Haft thou found me thyne enemie? Who sayd: I haue found thee, for that thou art sold, to doe euill in the sight of our Lord. Behold I will bring euil upon thee, and wil cut downe thy posteritie, and wil kil of Achab him that pisseth agaynst the wal, and the inclosed, and the last in Israel. And I wil make thy house, as the house of Ieroboam the sone of Nabat, and as the house of Baasa the sone of Yy y y 2 Ahias.
Ahias: because thou hast done, to provoke me to anger, and hast made Israel to sinne. But of Jezebel also our Lord spake, saying: The dogges shall eat Jezebel in the field of Jezreel. If Ahab die in the citie, the dogges shall eat him: but if he die in the field, the foules of the ayre shall eat him. Therefore there was not such another as Ahab, who was sold to wickednes, as if he had solde himselfe to the diuell, for some temporal pleasure, in your iniquities you are solde.

Therefore when Ahab had heard these wordes, he rent his garments, and covered his flesh with haerclout, and fasted and slept in sackcloth, and walked casting downe his head. And the word of our Lord came to Elias the Thebite, saying: Hast thou not seene Ahab, humbled before me? therefore, because he hath humbled himselfe for my sake, I will not bring in the euil in his dayes, but in his sonnes daies will I bring the euil upon his house.

Chap. XXII.

Ahab king of Israel consulting and beleauing false prophets rather then Mischeas a true prophet, accompanied with Josaphat king of Juda, resolue to fight against the Syrians for Ramoth Galaad. Committed Mischeas to prison, procedeth to the warre, is slaine, and Ochozias succeedeth. Josaphat refuseth to traffike longer with Ochozias; dieth, and his sonne: Toram reigneth.

There passed therefore three yeares without warre between Syria and Israel. And in the third yeare, Josaphat the king of Juda went downe to the king of Israel. (And the king of Israel sayd to his seruantes: are you ignorant that Ramoth-Galaad is ours, and we neglect to take it out of the hand of the king of Syria?) And he sayd to Josaphat: Wilt thou come with me to fight into Ramoth Galaad? And Josaphat sayd to the king of Israel: As I am, so thou also; my people and thy people are one: and my horsemen thy horsemen. And Josaphat sayd to the king of Israel: Ask, I beseech thee, this day the word of our Lord. The king of Israel therefor assembled the prophetes, about four hundred men, and he sayd to them: Shall I goe into Ramoth Galaad to fight, or sitte still? Who answered: Go vp, and our Lord will give King Josaphat into the kinges hand.

The godlie
8 And the king of Israel said to Iosaphat: There is one man least, by whom we may ask our Lord: but I hate him, because he doeth not prophesie unto me good, but evil. Micheas the sonne of Iemla. To whom Iosaphat said: Speak not to the king. ♦ The king of Israel therefore called a certaine eunuch, and sayd to him: Make haste, and bring hither Micheas the sonne of Iemla. ♦ And the king of Israel, and Iosaphat the king of Iuda sate eche in his throne clothed with royal arure, in a court beside the doore of the gate of Samaria, and all the prophets prophesied before them. ♦ Sedeans the sonne of Chanaana made himself: horns of yron, and sayd: Thus sayth our Lord: With these shalt thou smite Syria, till thou destroy it. ♦ And all the prophets in like maner prophesied, saying: Ascend into Ramoth Galaad, and goe prosperousely, & our Lord will deliver it into the kings handes. ♦ But the messenger, that went to call Micheas, spake to him, saying: Behold the wordes of the prophets with one mouth preache good things to the king: let thy word therfore be like to theirs, and speake good things. ♦ To whom Micheas sayd: Our Lord liueth, whatsoever our Lord shall tell me, that will I speake. ♦ He therefore came to the king, and the king sayd to him: Micheas, shall we goe into Ramoth Galaad to fight, or sittie stil? To whom he answered: ♦ Ascend, and goe prosperousely, and our Lord will deliver it into the kings handes. ♦ But the king sayd to him: I aduise thee agayne and agayne, that thou speake not to me but that which is true in the name of our Lord. ♦ And he sayd: I saw al Israel dispersed in the mountaynes, as sheepe not having a shepheard, and our Lord sayd: These have no maister: let euerie man returne into his house in peace. ♦ Therfore the king of Israel sayd to Iosaphat: Did I not tell thee, that he doeth not prophesie me good, but alwaies evil? ♦ But he adding, sayd: Therefore heare the word of our Lord: I saw our Lord sitting vpon his throne, and al the houfe of heauen assaileth him on the right hand and on the left: ♦ And our Lord sayd: Who shall deceive Ahab the king of Israel, that he may goe vp, and fal in Ramoth Galaad? And one sayd these maner of wordes, and an other otherwise. ♦ And there came forth a spirit, and stood before our Lord, and sayd: I will deceive him. ♦ To whom our Lord spake: Wherein? ♦ And he sayd: I
wil goe forth, and be a lying spirit in the mouth of all his prophets. And our Lord sayd: Thou shalt deceiue, and shalt prcuale: 1 goe forth, and doe so. Now therefor 2, behold our Lord hath geuen the spirit of lying in the mouth of all thy prophets, that are here, and our Lord hath spoken eui agaynt thee. 3 And Sedecias the sonne of Cha-14 na come, and smote Micheas on the cheeke, and sayd: Hath the spirit of our Lord lefte me, and hath it spoken to thee? 4 And Micheas sayd: Thou shalt see in that day, when thou shalt enter into thy chamber, within the chamber to be hid. 5 And the king of Israel sayd: Take Micheas, and let him tarie with Amon the governour of the citie, and with Joab the sonne of Amelech, 6 and tell them: Thus sayth the 27 king: Cast this man into prison, and feede him with bread of tribulation, and water of distresse, til I returne in peace. 7 And Micheas sayd: If thou returne in peace, our Lord hath not spoken in me. And he sayd: Heare al ye peoples. 8 There-fore the king of Israel went vp, and Iofaphat the king of Juda into Ramoth Galaad. 9 The king of Israel therefor sayd to Iofaphat: Take armour, and goe into the battell, and put on thyne owne garmente. Moreoever the king of Israel changed his habite, and went into the battell. 10 And the 31 king of Syria had commanded the princes of his chariotes thrtie and two, saying: You shall not slie agaynt any lesser, or greater, but agaynst the king of Israel onlie. 11 When there-fore the princes of the chariotes had seene Iofaphat, they suspected that he was the king of Israel, and making a violent assault they fought agaynst him; & Iofaphat cried out. 12 And the princes of the chariotes perceived that he was not the king of Israel, and they ceased from him. 13 And a certain man bent his bow, directing the arrow at an aduenture, and 14 by chance he stroke the king of Israel between the lungen and the stomacke. But he sayd to his cochere: Turne thy hand, and carrier me out of the armie, because I am greuyously wounded. 15 The battell thersfore was fought that day, and the king of Israel stood in his chariote agaynst the Syrains, and he died in the evening: & the bloud of the wound ranne into the middes of the chariote, 16 and the herald oulound in all the armie before the sunne sette, saying: Euerie man returne into his citie, and into his countrie. 17 And the king 37 died, and was caryed into Samaria: and they buried the king in Samaria,
38 In Samaria, and washed his chariote in the pool of Samaria, and the dogges licked his bloud, and they washed the raynes of the bridle, according to the word of our Lord which he had spoken. But the rest of the wordes of Achab, and all that he did, and the house of yuorie, that he built, and of all the cities that he built, are not these things written in the Booke of the wordes of the daies of the kinges of Israel?

40 But Achab thersore slept with his fathers, and Ochozias his sonne reigned for him. But Josophat the sonne of Asa began to reigne ouer Iuda the fourth yeare of Achab the king of Israel. Five and thirtie yeares old was he when he began to reigne, and fiue and twentie yeares he reigned in Jerusalem: the name of his mother was Azuba the daughter of Salai. 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. But yet he tooke not away the excelles: for as yet the people did sacrifice, and burnt incense in the excelles. And Josophat had peace with the king of Israel.

43 But the rest of the wordes of Josophat, and his workes, which he did, and his battells, are not these things written in the Booke of the wordes of the daies of the kinges of Iuda?

47 Yea and the remnant of the effeminates, which remained in the daies of Asa his father, he tooke out of the land. Neither was there then a king appoynted in Edom. But king Josophat had made nauies on the sea, which should faile into Ophir for gold: and they could not goe, because they were broken in allongaber. Then sayd Ochozias the sonne of Achab to Josophat: Let my seruantes goe with thy seruantes in the shippes. And Josophat would not. And Josophat slept with his fathers, and was buried with them in the Citie of David his father: and Ioram his sonne reigned for him. And Ochozias the sonne of Achab began to reigne ouer Israel in Samaria, in the seuenteenth yeare of Josophat the king of Iuda, and he reigned ouer Israel two yeares. 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 Ieroboam the sonne of Nabat, who made Israel to sinne. He serued also Baal, and adored him, and provoked our Lord the God of Israel, according to al thinges which his father had done.
Fourth booke
The argument of the fourth booke of Kinges.

This fourth booke professeth the historie of the two Kingdomes of Juda and Israel, to the several captivitie of them both. Shewing manie special vertues and heroicall acts of good Kinges, Prophets, and other godlie persons; and divers crimes of the Wicked. For in Juda were some good kinges, highly commended; some evil, whom God spared in this world for Davids sake. So that in both settes King Davids seed continued in his throne, and royal state (first in the twelve tribes, afterward in two) were soure hundred fourscore yeares. And after the captivitie (as it appeares in the age ensuing) it was conferred in honour and estimation, till Christ our Saviour. But in the Kingdom of Israel (or tenne tribes) which stood about two hundred fiftie yeares, was great change, by rasing and extinguishing royal families. At their kinges were bad, yet partly were set vp by God himself, partly suffered to reignes, and in both Kingdomes, were true and false prophets, God using the ministersie of all, to his owne glorie, the good of his Church, and punishment of others, and sometimes of themselves. So this booke may be divided into two partes. In the seventene former Chapters, are recorded soymeth and mixtly the principal thinges done in both Kingdomes, til the captivitie of the tenne tribes. The other eight Chapters containe other thinges done in Juda, until their captivitie in Babylon.

The fourth booke of Kinges:
According to the Hebrewes,
The second of Malachim.

Chap. I.

Ochozias King of Israel consulting Beelzebub for his sickness, is blamed by Elisha and foretold, that he shall die. 9. Fire from heaven devoureth two captains with eie of them fiftie men. 11. The third by his more modestie escapeth the like danger. 15. With him Elisha cometh to the King. 17. The same King dieth, and his brother Joram succeeth.

No Moab moued warre against Israel, after that Ahab was dead. † And Ochozias set through the tanchions of his upper chamber which he had in Samaria, and was sicke: and he sent messengers, laying to them: Go ye, consult Beelzebub the god of Accaron, whether I may live of this my infirmity. † And 3 an Angel
Of Israel Ochozias.

Of Kings.

an Angel of our Lord spake to Elias the Thesbite, saying: Arise, and goe vp to mete the messengers of the king of Samaria, and thou shalt say to them: What is there not a God in Israel, that ye goe to consult Beelzebub the god of Accaron? † Wherfore thus faith our Lord: From the bed on which thou art ascended, thou shalt not goe downe, but dying thou shalt die. And Elias went away. † And the messengers returned to Ochozias. Who said to them: Why are you returned? † But they answered him: A man mette vs: and sayd to vs: Goe, and returne to the king, that sent you, and you shall say to him: Thus faith our Lord: Doest thou therefo re 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 goe downe, but dying thou shalt dye. † Who said to them: What shape and habite had that man, which mette you, and spake these wordes? † But they said: A hearie man, and girded about his raines with a girdle of lether: Who said: ¶ It is Elias the Thesbite. † And he sent vnto him a capaine of fiftie men, and the fiftie that were under him. Who went vp and sayd to him sitting in the toppe of the mount: Man of God, the king hath commanded that thou come downe. † And Elias answering, sayd to the capaine of fiftie men: If I be a man of God, ¶ let fyre come downe from heauen, and deuoure thee, and thy fiftie. Fyre therefore came downe from heauen, and devoured him and the fiftie men that were with him. † And he sent againe vnto him an other capaine of fiftie men, and his fiftie with him. Who spake to him: Man of God, Thus faith the king: Make haft, come downe. † Elias answering said: If I be a man of God, let fyre come downe from heauen, and deuoure thee, and thy fiftie. Fyre therefore came downe from heauen, and devoured him, and his fiftie. † Agayne he sent a third capaine of fiftie men, and the fiftie that were with him. Who when he was come, bowed his knees toward Elias, and prayed him and sayd: Man of God despise not my life and the liues of thy seruantes that are with me. † Behold fyre came downe from heauen, and hath devoured the two first captaynes of fiftie men, and the fifties, that were with them: but now I belech thee that thou haue mercie on my life. † And an Angel of our Lord spake to Elias, saying: Goe downe with him, feare not. He therefo re arose, and went
THIRD BOOKE Of Ise, Ioram, Elias, Eliseus.
downe with him to the king, and spake to him: Thus faith our Lord: Because thou hast sent messengers to consult Beelzebub the god of Accaron, as though there were no a God in Israel, of whom thou mightest ask the word, therefore from the bed, which thou art ascended upon, thou shalt not descend, but dying thou shalt die. He died therefore according to the word of our Lord which Elias spake, & Ioram his brother reigned for him, in the second yeare of Ioram the sonne of Iosaphat the king of Iuda: for he had no sonne. But the rest of the wordes of Ochozias, which he wrought, are not these written in the Booke of the wordes of the daies of the kinges of Israel?

CHAP. II.
Elias was not part from Elias. 7. Fiftie disciples follow them to Iordan. 8. The water is divided by Elias cloke, and they two passe the drie chanel. 9. Elias is assumped in a fire, chariote, and his duble spirite is given to Eliseus. 13. Who returning by like miraculous meanes our Iordan, the disciples receive and honour him as their religious Supiour. 16. They seek Elias, but find him not. 19. Eliseus amendeth the waters by casting in salt. 23. Boys are torne by beares for mocking Eliseus.

And it came to passe, when our Lord would take vp Elias by a hurele winde into heaven, Elias and Eliseus went from Galgal. And Elias sayd to Eliseus: Sitte here, because our Lord hath sent me as far as Bethel. To whom Eliseus sayd: Our Lord liueth, and thy soule liueth, I wil not leave thee. And when he was come downe to Bethel, the children of the prophetes, that were in Bethel, went forth to Eliseus, and sayd to him: Dooest thou know, that this day our Lord wil take thy maister from thee? Who answered: I also know it, hold your peace. And Elias sayd to Eliseus: Sitte here, because our Lord hath sent me into Iericho. And he sayd: Our Lord liueth, & thy soule liueth, I wil not leave thee. And when they were come to Iericho, the children of the prophetes, that were in Iericho, came to Eliseus, and sayd to him: Dooest thou know that this day our Lord will take away thy maister from thee? And he sayd: I also know it, hold your peace. And Elias sayd to him: Sitte here, because our Lord hath sent me as farre as Iordan. Who sayd: Our Lord liueth, and thy soule liueth, I wil not leave thee: They went thersore both together, & fiftie men of the children of the prophetes followed.
followed them, who also stood over against them, farre off:
8 but they two stood upon Iordan. † And Elias took his mantel,
and folded it together, and smote the waters, which were
divided into two partes, and they both passed over by the drie
land. † And when they were over, Elias sayd to Eliseus: Ask
what thou wilt haue to doe for thee, before I be taken
from thee. And Eliseus sayd: I beseech thee that in me may
be thy double spirit. † who answered: Thou hast asked a
hard thing: Neuertheless if thou see me, when I shall be
taken from thee, thou shalt have that thou haft asked: but if
thou see me not, thou shalt not haue it. † And when they
went forward, and going talked together, behold a fyrie char-
riote, and fyrie horses parted them two asunder: and Elias
ascended by a hurle winde into heauen. † And Eliseus saw
him, and cried: My father, my father, the chariote of Israel,
and the guider thereof. And he saw him no more: and he tooke
his garments, and rent them in two partes. † And he tooke
up the mantel of Elias, that was fallen to him: and returning
he stood upon the bank of Iordan, † and with the mantel of
Elias, that fell downe to him, he smote the waters, and they
were not diuided. And he sayd: Where is the God of Elias,
now also? and he smote the waters, and they were diuided
this way and that way, and Eliseus passed over. † And the
children of the prophetes, that were in Iericho, over agaynst
him seing him, sayd: The spirit of Elias hath rested upon Eli-
seus. And coming to meete him, † adored him flatte to the
ground, † and they sayd to him: Behold, there are with thy
servantes fester strong men, that can goe, and seeke thy ma-
stre, lest perhaps the spirit of our Lord hath taken him, and
cast him upon one of the mountaines, or into one of the val-
leis. Who sayd: Send not. † And they forced him, till he a-
greed, and sayd: Send. And they sent fiftie men. Who when
they had sought three daies, found not. † And they returned
to him: but he dwelt in Iericho, and he sayd to them: Did I
not say to you: Send not? † The men also of the citie sayd to
Eliseus: Behold the habitation of this citie is verie good, as
thy selue my lorde perceiue: but the waters are verie ill, and
the ground barren. † But he sayd: Fetch me a new vessell,
and put salt into it. Which when they had brought, † going
out to the fountayne of the waters, he cast salt into it, and
sayd: Thus sayth our Lord: I haue amended these waters, and

:: He desired not double spirit to his ma-
ster, but the double spirit of prophecy-
ing, and of working miracles, which Eli-
lias had. 7. 15.
:: They adored him for his holy
lines, and because God had given him the
spirit of so great a prophete, not for
wordlie, but spiritual excel-
lence, & therefore not with
civil but religious honour.
death shall no more be in them, nor barrenness. † The waters therefore were amended until this day, according to the word of Elisha, which he spake. † And from thence he went vp into Bethel: & when he went vp by the way, little laddes came forth out of the citie, and mocked him, saying: Come vp baldhead, come vp baldhead. † Who when he had looked backe, he saw them, & cursed them in the name of our Lord: and two beares came forth out of the forest, & tore of them two and fourtie boyes. † And from thence he went into the mount of Carmel, and from thence he turned into Samaria.

Chap. III.

And Ioram the sonne of Achab reigned over Israel in Samaria; the eighteenth yere of Isphath the king of Iuda. And he reigned twelve yeares. † 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. † Neuertheles in the sinnes of Ieroboam the sonne of Nabat, who made Israel to sinne, he stooke fast, and departed not from them. † Moreover Mela the king of Moab, nourished manie sheepe, and he payed to the king of Israel an hundred thousand lambes, and a hundred thousand rammes with their fleeces. † And when Achab was dead, he brake the league, which he had made with the king of Israel. † Therfore king Ioram went forth that day out of Samaria, and mustered all Israel. † And he sent to Isphath the king of Iuda, saying: The king of Moab is revolted from me, come with me against him to battle. Who answered: I will come vp: he that is mine, is thine: my people, thy people: & my horses thy horses. † And he said: What way shall we goe vp? but he answered: By the desert of Idumea. † Therfore the king of Israel, and the king of Iuda, and the king of Edom went forward, and compassed seven daies journey, neither was there water for the armie, and the beastes, that followed them. † And the king of Israel said: Alas alas alas, our Lord hath gathered vs three kings together,
Of Iuda Iosaphat. of Isr. Ioram. OF KINGS.

together, that he might deliver vs into the handes of Moab.

† And Iosaphat said: Is there not here a prophet of our Lord, that we may beseech our Lord by him? And one of the ser-

uantes of the king of Israel answered: Here is Eliseus the

sonne of Saphat, which poured water upon the handes of

Elias. † And Iosaphat sayd: The word of our Lord is with

him. And the king of Israel went downe to him, and Iosaphat

the king of Iuda, and the king of Edom. † And Eliseus said to

the king of Israel: What is to me and thee? goe to the pro-

phetes of thy father, and thy mother. And the king of Israel

said to him: Why hath our Lord gathered together these three

kinges, that he might deliver them into the handes of Moab?

† And Eliseus said to him: The Lord of holles liueth, in

whose sight I stand, If I did not reverence the face of Iosa-

phat, the king of Iuda, I would not ceres have harkened to

thee, nor looked on thee. † But now bring me hither a plaier

on instrumentes. And when the player sang, the hand of our

Lord came vpon him, and he said: † Thus faith our Lord:

Make the chanel of this torrent ditches and ditches. † For thus

faith our Lord: You shall not see winde, nor raine: and this

chanel shall be filled with waters, & you shall drinke, and your

families, & your beastes. † And this is a smal thing in the sight

of our Lord: moreover he will deliver also Moab into your

handes. † And you shall strike euerie sented citie, and euerie

principal citie, and you shall cut downe all fruiteful trees, and

shal stoppe vp all fountains of waters, and euerie goodlie

field you shall couer with stones. † It came to passe therefor

in the morning, when they vseto offer the sacrifice, and be-

hold, water came by the way of Edom, and the ground was

filled with waters. † But al the Moabites hearing that the

kinges were come vp to fight against them, they called toge-

ther al that were girded with a belt vpon them, and they

stood in the borders. † And ryuing early in the morning,

and the sune being now risen ouer against the waters, the

Moabites saw the waters ouer against them red, as it were

bloud, † and said: It is the bloud of the sword: the kinges

have fought among them selues, and are slaine one of an

other: now goe on forward to the pray, Moab. † And they

went forward into the camp of Israel: Moreover Israel

ryuing vp, stroke Moab: but they fled before them. They

therefore that had overcome, came and stroke Moab, † and

destroyed

---It was forbid

Deut. 20. to
cutdowne

frucht trees in
the land of
Chanaan,
which the Is-
railite should
possesse, but
the land of
Moab perstey-
ned not to
them and so it
was not prohi-
bited to anoy
that country
upon iust of-

fence.
Third Booke of 1st Ioram. Eliscus.

destroyed the cities: & euerie principal field they filled euerie man casting stones: and they stopt vp al the fountaines of waters: and cut downe al trees that bare fruite, so that there remained onlie brike walles: and the citie was besette of the slingers, and for a great part thereof was strooken. † Which 26 when the king of Moab had seene, to witte, that the enemies had preuaied, he tooke with him seuen hundred men that crew sword, to breake in vpon the king of Edom: and they could not. † And taking his first begotten sonne, that should 27 have reigned for him, he offered him an holocaust vpon the wal: and there was great indignation in Israel, and forth with they retyr'd from him, and returned into their countrie.

Chap. IIII.

Eliseus so multipliceth a poore widower's oyle, that she payeth her debts and li- wealth of the rest. 8. By his prayers a Sunamite woman hath a sonne. 18. Which dying he rayseth to life. 38. He taketh away the bitterness of coloquintida, which by chance was put in the potte, 42. and feedeth manie with few loaves.

And a certayne woman of the wives of the prophete: cried to Eliseus, saying: Thy seruant my husband is dead: and thou knowest that thy seruant was one that feared God, & behold the creditor is come to take away my two sondres to serue him. † To whom Eliseus sayd: What wilt thou that I doe for thee? Tell me, what hast thou in thy house? But she answered: I thy handmaid haue nothing in my house, but a little oyle, to anoynt me withal. † To whom he sayd: Goe, 3 borrow of al thy neighbours emptie vessells not a few. † And 4 goe in, and shut thy doore, when thou art within, thou and thy sondres: and powre thereof into al these vessells: and when they shall be ful, thou shalt take them away. † The woman thersore went, and shut the doore vpon her, and vpon her sondres: they brought her vessells, and she powred in. † And 6 when the vessells were ful, she sayd to her sonne: Bring me yet a vessell. And he answered: I haue none. And the oile stood. † And she came, and told the man of God. And he sayde, 7 Goe, sel the oyle, and pay thy creditor: and thou and thy sondres liue of the rest: † And there came a certayneday, 8 and Eliseus passed by Sunam: and there was there a great woman, which held him to eate bread: and when he passed often that way, he turned in to her to eate bread. † Who 9 sayd
Elyseus. OF KINGES.

sAyd to her husband: I perceiue that this is a holey man of
10 God, which passeth by vs often. † Let vs therefore make him
a little chamber, and sette him a little bed in it, and a table, and
a stoole, and a candlestick, that when he cometh to vs he may
11 tarie there. † There came thence a certayne day, and coming
12 he turned in to the chamber, and reled there. † And he sayd
to Giezzi his servant: Call this Sunamite. Who when he had
13 called her, and she stooed before him, † he sayd to his serv-
14 ant: Speake to her: Behold thou hast diligently ministred
to vs in all things, what wilt thou that I doe for thee? hast
thou any busines, and wilt thou that I speake to the king, or
the general of the warrefare? Who answered: I dwel in the
middles of myne owne people. † And he sayd: What wilt she
then that I doe for her? And Giezzi sayd: Ask not: for she
15 hath no sonne, and her husband is old. † He thencefore com-
16 anded her to call her: who when she was called, and stooed be-
fore the doore, † he sayd to her: At this tyme, this self same
17 hour, if life accompanie, thou shalt haue a sonne in thy
wombe. But she answered: Doe not I beseech thee my lord,
18 man of God, doe not lie to thy handymaid. † And the we-
19 man conceiued, and brought forth a sonne in that time,
20 and in the self same hour, that Elyseus had sayd. † And
21 the childe grewe. And vpon a certaine day, when going
22 forth he went to his father, vnto the reapers, † he sayd
to his father: My head akeith, my head aketh. But he said
23 to his servant, take him, and bring him to his mother, † who
24 when he had taken him, and brought him to his mother, she
25 sette him vpon her knees until noone, and he dyed. † And
26 she went vp, and laid him vpon the bed of the man of God,
27 and shut the doore: and going forth † called her husband,
28 and sayd: Send with me, I beseech thee, one of the seruantes,
29 and an ass, that I may runne to the man of God, and returne.
30 † Who sayd to her: For what cause doest thou goe to him?
The Calendes be not to day, nor the Sabbath, Who answered:
31 I wil goe. † And she sadled the ass, and commanded her
32 servant: driue, and make haste, make no stay in going. And doe
33 that which I command thee. † She thencefore went forward,
34 and came to the man of God into mount Carmel: and when
35 the man of God saw her over against him, he saide to Giezzi his
36 servant: Behold that Sunamite. † Goe thencefore to meete her,
37 and lay to her: Is al weel about thee, and about thy husband,
and about thy sone? Who answered: Wel. I And when she 27
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 soule is in anguish, and our Lord
hath hid it from me, and hath not told me, I Who said to him: 28
Did I aske a sonne of my Lord? Did I not say to thee, Mocke
me not: I And he said to Giezi: Girde thy lynes, and take 29
my stafe in thy hand, & goe. If a man meete thee, salute him
not: and if any man salute thee, answer him not: and thou
shalt put the stafe upon the face of the childe. I Moreover 30
the mother of the childe said: Our Lord liueth, and thy soul
liueth. I will not leave thee. He arose therefore, and followed
her. I But Giezi was gone before them, and had put the stafe 32
upon the face of the childe, & there was not voice, nor senfe:
and he returned to meete him, and told him, saying: I The
childe is not risen. I Elisicus therefore went into the house, and
behold the childe lay dead on his bed; I And going in he shut
the doore upon him, & upon the childe & prayed to our Lord.
I And he went vp, and lay vp on the childe: and he put his 34
mouth vp on his mouth, & his eies vp on his eies & his handes
vp on his handes: and he bowed him self over him, and the
childe's flesh was warmed I But he returning, walked vp and
downe in the house, once hither & thither: I And he went vp, and
lay vp on him: and the childe gaped seuen tymes, and opened
his eies. I And he called Gierzi, & said to him: Call this Suna-
mite. Who being called, went in vnto him: Who said: Take
thy sonee. I She came, and fel at his feete, and adored vp on
the ground: and took her sonee, and went out, I And Elisicus 38
returned into Galgal. And there was a famine in the land, and
the children of the prophets dwelt before him; and he sayd
to one of his servantes: Sette on a greatte potte, and seetht
broth for the children of the prophets. I And one went 39
out into the field to gather wilde herbes: and he found as it
were a wildevine, and gathered of it the colocynthides of
the field, and filled his mantel, and returning cut it into the
potte of broth, for he knew not what it was. I They therefore 40
powred it to their felowes, to eate: and when they had tasted
of the broth, they cried, saying: Death is in the potte, man of
God. And they could not eate. I But he sayd: Bring meale, 41
and when they had brought it, he cast it into the potte, and
said: powere in for the multitude, that they may eate. And
there was no more anie bitternesse in the potte. ¶ And a certaine man came from Baalsalma bringing to the man of God loaves of the first fruits, twenty barley loaves, and new wheate in his scrip. But he said: Give to the people, that they may eate. ¶ And his servant answered him: How much is this, that I should sette it before an hundred men? Agayne he said: Give to the people, that they may eate: for thus faith our Lord: They that eate, and there shall be leaft. ¶ He therefore sette it before them: who did eate, and there was leaft according to the word of our Lord.

CHAP. V.

Naaman the general captain of Syria is cleene of leprosye, by washing himselfe as Elieuse appointeth him seven times. in Ior. 15. professeth his belie in one God promising to serve him. 20. Giezi taketh gifts of Naaman, 25. and is stikken with leprosye.

1 N A A M A N 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. ¶ Moreover out of Syria there were comeforth robbers, and had led away captive out of the Land of Israel a little girle, which was setted upon the wife of Naaman. ¶ Who said to her maistresse: I would my lord had bene with the prophete, that is in Samaria: surely he would have cured him from the leprosye, which he hath. ¶ Naaman therefore went into his lord, and told him saying: Thus and thus hath the wench of the Land of Israel spoken. ¶ And the king of Syria said to him: Go, & I will send letters to the king of Israel who when he was sette forward, and had taken with him ten talentes of silver, and six thousand peces of gold, and ten change of rayment, ¶ he brought the letters to the king of Israel, in these wordes: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest cure him of his leprosye. ¶ And when the king of Israel had read the letters, he rent his garments, and said: Am I God, that I can cleane, and geue life, because this man hath sent to me, that I should cure a man of his leprosye? marke, and see that he seeketh occasions against me. ¶ Which when Elieuse the man of God had heard, to write, 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
Know that there is a prophet in Israel. Naaman therefore came with horses and chariotes, and stood at the doore of the house of Elishus: and Elishus sent a messenger to him, saying: Goe and be washed seven times in Iordan, and thy flesh shall receive health, and thou shalt be cleane. Naaman being angerie departed, saying: I thought he would come out to me, and standing would inuocate the name of the Lord his God, and touch with his hand the place of the leprosie, and cure me. What are not Abana, and Pharpar the rivers of Damasc, better then all the waters of Israel, that I may be washed in them, and be made cleane? Therefore when he had turned himself, and went away with indignation, his seruantes came unto him, & spake to him: Father, & if the prophet had saied a great thing to thee, certes, thou shouldest have done it: how much more whereas now he saied unto thee: Be washed, and thou shalt be cleane? He went downe, & washed in Iordan seven times according to the word of the man of God, and his flesh was restored, as the flesh of a little childe, & he was made cleane. And returning to the man of God with all his trayne, he came, and stood before him, & saied: In very deede I know that there is no other God in all the earth, but only in Israel. I beseech the therefore to take a benediction of thy seruant. But he answered: Our Lord liueth, before whom I stand, I wil not take it. And when he would have forced him, he did in no wise agree. And Naaman saied: As thou wilt, but I beseech thee: grant unto me thy seruant, that I may take of the earth the burden of two mules: for thy seruant will no more make holocaust, or victimes to strange goddes, but to the Lord. But this onlie is it, for which thou shalt beseech the Lord for thy seruant, when my maister shal goe into the temple of Remmon, to adore: and he leaning upon my hand, if I shal adore in the temple of Remmon, he adoring in the same place, that the Lord pardon me thy seruant for this thing. Who saied to him: Goe in peace. He therefor went from him in the spring time of the earth. And: Giezi the seruant of the man of God saied: My maister hath spared Naaman this Syriane, that he tooke not of him the things which he brought: Our Lord liueth, I wil runne after him, and wil take some thing of him. And Giezi folowed at the backe of Naaman: whom when he saw running toward him, he lefte downe from his chariote to mete him, and saied: Are all things well? And he saied:
Eliseus;

he said: Wel, my maister hath sent me to thee, saying: Even now there are come to me two yong men from mount Ephraim, of the children of the prophetes: geue them a talent of siluer, and two change of rayment. † And Naaman sayd: It is better that thou take two talentes. And he forced him, & bound the two talentes of siluer in two bagges, and the double rayment, & layd it vpon two of his servantes, who also caried it before him. † And when he was come now in the evening, he tooke it out of their hand, & layd it vp in the house, & dismissed the men, & they departed. † And himselfe going in, stood before his maister. And Eliseus said: From whence comest thou Giezi? who answered: Thy servant hath not gone any whither.

† But he sayd: Was not my hart present, when the man returned out of his chariote to meete thee? Now therefore thou haist received siluer, and taken rayment, to bye olucentes, and vineyares, and sheepe, and oxen, and servantes, and maides. † But the leprosie also of Naaman shall cleave to thee, and to thy seede, for euer. And he went out from him a leper.

As it were snow.

ANNOTATIONS.

CHAP. V.

19. [God in peace.] Sheismatiques, as they are commonly (but improperly) now call'd in England, which being in mind and judgement Catholiques, goe sometimes to Protestantes common prayers, or sermons, draw an excuse of their fict, from this warrant of the Prophet, permitting a Nobleman of Syria to goe and sethe his king in the temple, when he adored an Idol. But whosoever will duly consider this example, shall finde great difference in respect of the times, places, persons, and of the very doubts propos'd, between this mans case and ours. For before Christis Gospell was promulgate, neither al Articles of faith were so expressly taught, nor the external profection thereof so strictly commandd, as now they are in time of more grace, which giveth more ayde to mans weaknes, wherein also more perfection is required, and therefore our Saviour exacteth of all to confess him, and his Religion, before men: Els he will denie 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 resolt from true religion, which was never professd there, nor be scandalous to anie man being al Inhylers: but in a Christian country, where al beare the name of Christians, especially where men are at controverse about the true Christian religion, at that frequent, or repaire to the same assemblies, for publique fetsuice of God, are reputed to be of the same religion; or els dissembler, as it were to haue no care of religion, knowing God, and not glorifying him as God. Of places.

Rom 1.


The case of going to heretical service, and Naamans going to the temple of an idol differ in diuers respectes. Of persons.

Difference of times.
Fovath booke Of Ith. Ioram. Eliseus.

his Maitre, or shewed disloyal, then thought, that he retrayned for religion: whereas in our case, very few do such temporal servise, about the king in the church: and such as this do carry the sword, scepter, or the like, are accounted of that religion, which is there practised; except they manifest the contrary, as this man did, and our men commonly do not. Yet if anie do say they are Catholiques, and yet go to the Protestants church, they are counted of that rank. S. Paul speakeith of, which confess they know God, but denie him in their deeds. And those which refuse such an office, can not be judged disloyal, because it is sufficiently known, that Catholiques refuse of more conscience. An other most especial difference is in the things demanded. This Syrian promising expressly before the Prophet, and his own great trayne, that he would never assume serue false goddes, and that he would serue 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 doe any thing, whereby he might seeme to serue an Idol: but that when the king leaning upon him, should adore Remmon, he might bow with his maitre, not adoring the Idol, for he resolved, and promis'd the contrary, and adoring God Almighty, in whom now he beleued. And this the Prophet approved, in that time, peace, and perscon to be lawful. But those that now in England goe to Protestants service, or sermons, do neither publicly renounce all heresies, nor profess to frequent Maife, the true Sacrifice of the Christian Church, nor assow the erecting of an Altar, but go to church, to shew them suches obedient to the Parliament law, which abandoned the true Divine Sacrifice, and in place thereof appointed & commanded al to be present, at a new forme of common prayer, thereby making its distinctive signe of conformity, and participation in that religion, which these dissemble in their conscience know to be false.

This example therefore doth in no wise warrant their going to the heretical church, but contrariwise admonithe al 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 please an excise, but he sayth: None can goe without incurring gresuous finne, 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 doe, nor to make shew of doing it, but rather to dye, as they did most gloriously.

Chap. VI.

Elsene made iron to swimme upon the water: S. leadeoth the king of Syria him men (sent to apprehend him) blindly into Samaria. 20. Where their eyes being opened, they are curiously intertained, and freely dismissed. 24. The Syrians before Samaria. 16. For extreme famine a mother eateth her child. 31. A 6d 6: king commandeth to kill Eliseus.

A nd the children of the prophetes sayd to Eliseus: Behold the place, wherein we dwell before thee is strete for vs. + Let vs goe as far as Jordan, and take out of the wood enemie in some timber, that we may build there a place to dwell in. Who said: Go. + And one of them sayd: Come therefore thou also with thy seruantes. He answered: I will come
Of Sir Jordan. Eliseus. OF KINGS. 1773

4 come. And he went with them. And when they were
5, come to Jordan they cut wood. And it chanced, that when
one had cut downe timber, the head of the axe fell into the
water; and he cried out, and said: Alas alas alas my lord, this
6 came also I did borrow. And the man of God sayd: where
fell it? and he shewed him the place. he therfore cut of a peace
7 of wood, and cast it thither: and the yron did swime, and
he said: Take it vp. Who stretched forth his hand, and tooke
8 it. And the king of Syria fought against Israel, and tooke
counsel with his seruantes, saying: In that and that place let
9 vs lay embushementes. And therefore the man of God sent to
the king of Israel, saying: Beware thou passe not into such a
10 place: because the Syrians are there in embushementes.† The
king of Israel therafore sent to the place, which the man of
God had told him, and prevented him, and looked well to him
11 self there not once or twise. And the hart of the king of
Syria was troubled for this thing. And calling together his
seruantes, he sayd: Why doe you not tell me who is the betraier
of me to the king of Israel? And one of his seruantes sayd:
Not so my lord king, but Eliseus the prophet, which is in
Israel, telleth the king of Israel al wordes, whatsoever thou
13 shalt speake in thy priuie chamber. And he sayd to them:
Goe, and see where he is: that I may send, and take him. And
they told him, saying: Behold in Dothan. And therefore sent
thither horses and chariotes, and the force of his armie: who
when they were come in the night, they besette the
citie. And the seruant of the man of God rising early,
went out, and saw an armie round about the citie, and horses
and chariotes: and he told him, saying: Alas alas alas my lord,
what shal we doe. But he answered: Feare not: for there are
17 more with vs then with them. And when Eliseus had
prayed, he sayd: Lord open the eies of this man, that he may
see. And our Lord opened the eies of the seruant, and "he
behold: and see the mountaine full of horses, and of fire e-
18 chariotes round about Eliseus. But the enemies went downe
to him: moreover Eliseus prayed to our Lord, saying: Strike,
I beseech thee, this people with blindenesse. And our Lord
smote them, that they saw not, according to the word of Eli-
19 seus. And Eliseus sayd to them: This is not the way neither is
this the citie: follow me, & I wil shew you the man, whom you
10. seek. He therfore led them into Samaria: and when they
w}
were entered into Samaria, Eliseus said: Lord open the eies of these men, that they may see. And our Lord opened their eies, and they saw them selues to be in the middes of Samaria.

† And the king of Israel said to Eliseus, when he had sene 21 them: Shal I strike them, my father? † And he said: Thou 22 shalt not strike them: for thou didst not take them with thy 23 sword, and thy bow, that thou mayst strike them: but let bread and water before them, that they may eate and drinke, and goe to their maister. † And a great preparation of meate 23 was sette before them, and they did eate and drinke, and he dismissed them, and they went away to their maister, and the robbers of Syria came no more into the Land of Israel. 24 † And it came to passe after these things, Benadad the king 24 of Syria gathered together all his armie, and went vp, and besieged Samaria. † And there was a great famine in Samaria: 25 and so long it was besieged, till the head of an ass was sold for foure score siluer peeces, & the fourth part of a cabe of pigeons dung, for five siluer peeces. † And when the king 26 of Israel pased by the wall, a certayne woman cried out to him, saying: Save me my lord king. † Who sayd: No, our 27 Lord faue thee: how can I faue thee? of the floore, or of the presse? And the king sayd to her: What ayleth thee? Who answered: † This woman sayd to me: Geue thy sonne, that we may eate him to day, & my sonne we wil eate to morrow. † We therefore boyled my sonne, and did eate him. And I sayd 29 to her the next day: Geue thy sonne, that we may eate him. 30 Who hath hid her sonne. † Which when the king had 30 heard, he rent his garmentes, and passe by the wal. And all the people saw the hearecloth, which he ware next vpon his flesh. † And the king sayd: These things doe God to me, and these adde he, if the head of Eliseus the sonne of Saphat shall stand vpon him this day. † But Eliseus fate in 32 his house, and the ancients fate with him. He therefor sent a man before: and before that messenger came, he sayd to the ancients: Doe you know that this murderers sonne hath sent to cut of my head? See therefore, when the messenger shall come, but the doore, and suffer him not to enter in: for behold the found of his maisters eeteis behinde him. 33 † While he was yet speaking to them, the messenger appeare, which came to him. And he sayd: Behold, this so great cuilis of our Lord: what shal I looke for more of our Lord?
Eliseus.

OF KINGES.

CHAP. VII.

Eliseus prophesieoth plentie of corne the next day, and death to a chief man that wil not believe t II. 3. Four Lepers going to yeld themselves to the Syrians, 6. Who by Gods providence are frightened and fled away, 9. bring newes thereof to Samaria, 12. Which by trial is found true, 16. And so there is plentie of corne, and the incredulous nobleman is trod to death, with preste of multitude in the gate, as the prophet foretold.

1 And Eliseus sayd: Heare ye the word of our Lord: Thus sayth our Lord: At this time to morow a bushel of flouer shal be at one stater, and two bushels of barley at one stater, in the gate of Samaria. † One of the Dukes, vpon whose hand the king leaned, answering the man of God, sayd: If our Lord shal make shudgates in heauen, can that possibly be which thou speakest? Who sayd: Thou shalt see it with thine eies, and shalt not eate thereof. † There were therefore, four men lepers, beside the entrance of the gate: who sayd one to another: What meane we to be here til we die? † Whether we enter into the citie, we shal die for famine: or whether we tarie here, die we must: come therefore, and let vs runne away to the campe of Syria. If they spare vs, we shal live: but if they wil kil vs, we shal die neuerthelesse.

5 † They arose therefore in the euening, to come to the campe of Syria. And when they were come to the beginning of the campe of Syria, they found no man there. † For our Lord had made them in the campe of Syria to heare the sound of chariotes, and horses, and of a verie great armie: and they sayd one to another: Behold the king of Israel hath for wages hisred agaynst vs the kings of the Hethites, and of the Egyptians, and they are come vpon vs. † They arose therefore, and fled in the darke, and leaft their tentes, and their horses andasses in the campe, and fled desirous to saue their lives only.

8 † Therefore when these lepers were come to the beginning of the campe, they entered into one tabernacle, and did eate and drinke: and they tooke thence siluer, and gold, and rayment, and went, and hid it: againe they returned to an other tabernacle, and from thence likewise taking away they hid it. † And they said one to another: We doe not well: for this is a day of good tydings. If we shal hold our peace, and wil not tel vntil morning, we shal be blamed of a heinous offence: Come, let vs goe, and make report in the kings court.
court. † And when they were come to the gate of the citie, 10 they told them saying: We went to the campe of Syria, and found no man there, but horses, and asses tied, and the tents pitched. † The porters therefore went, and told it to the king 11 within his palace. † Who arose in the night, & said to his ser- 12 uants: I tel you what the Syrians have done to vs: They know that we suffer great famine, and therefore they are gone out of the campe and lie hid in the fields, saying: When they 13 shall come forth out of the citie, we will take them alive, and then we may enter into the citie. † But one of his seruantes 15 answered: Let vs take five horses that are remaining in the 16 citie (because they onlie are in the whole multitude of Israel 17 for the other are consumed) and sending, we may trie. † They 18 brought therefore two horses, and the king sent into the 19 campe of the Syrians, saying, Goe ye, and see. † Who went 20 after them as far as Jordan: and behold al the way was ful of rayment, and vessells, which the Syrians had cast away, 21 when they were amased, and the messengers returning told 22 the king. † And the people going forth spoyled the campe of 23 Syria: and a bushel of floure became at one flater, and two 24 bushels of barley at one flater, according to the word of 25 our Lord. † Moreover the king appoynted that duke 26 on whose hand he leaned, to stand at the gate: whom the 27 multitude trode in the entrance of the gate, & he died, accor- 28 ding as the man of God had spoken, when the king came 29 downe to him. † And it came to passe according to the word of 30 the man of God, which he spake to the king, when he saide: 31 Two bushels of barley shall be at one flater, and a bushel of 32 floure at one flater, this vertie tyne to morow it the gate of 33 Samaria: † when that duke answered the man of God, and 34 said: Although our Lord would make fludgates in the heauen, 35 can this be done which thou speakest? And he said to him: 36 Thou shalt see with thine eyes, and shalt not eate thereof. † It 37 chanced therefore to him as it was foretold, and the people 38 trode him in the gate, and he died.

Chap. VIII.

After seven yeares famine fortoold by Eliseus, the Sennamite Woman returnning home, recovered her landes and reuenedes. 7. Eliseus forthe with the death of Benadad king of Syria, and cruel reigne of Hazael. 16. Ioram reigne in Iuda, the Idumeans revolt from him, also Lohna. 23. He dieth, and his sonne Ochozias succeedeth.
And Elieus [spake to the woman, whose sonne he restored to life, saying: Arise, goe thou and thy house, and sojourne wheresoeuer thou shalt finde: for our Lord hath called a famine, and it shall come upon the land seven years.

†Who arose, & did according to the word of the man of God: & going with her house, they sojourned in the land of the Philisthims many days. †And when the seven years were ended, the woman returned out of the Land of the Philisthims: and she went forth to speake to the king for her house, and for her landes. †And the king spake with Giezzi, the servant of the man of God, saying: Tell me all the meruelous things that Elieus hath done. †And when he had told the king how he had rased a dead man, the woman appeared, whose sonne he had reviv'd, crying to the king for her house, and her landes. And Giezzi sayd: My lord king, this is the woman, and this is her sonne, whom Elieus rased. †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 reuence of the landes, from the day, that she left the land vntil this present. †Elieus also came to Damascus, and Benadad the king of Syria was sicke: and they told him, saying: The man of God cometh hither. †And the king sayd to Hazael: Take with thee presents, and goe to meete the man of God, and consult the Lord by him, saying: Can I escape of this myne infirmitie? †Hazael therefore went to meete him, having with him presents, and al good things of Damascus, the lodes of fourtie camels. And when he stood before him, he sayd: Thy sonne Benadad the king of Syria hath sent me to thee, saying: Can I recover of this mine infirmitie? †And Elieus sayd to him: Goe, tel him: Thou shalt be healed: but our Lord hath shewed me that dying he shal die. †And he stood with him, and was troubled so far that he blushed:

and the man of God wept. †To whom Hazael sayd: Why doeth my lord weep? But he sayd: Because I know what eues thou wilt doe to the children of Israel. Their sended cities thou wilt burne with fire, and their yongmen thou wilt kill with the sword, and their little ones thou wilt dash in pices, and women with childe thou wilt diuide. †And Hazael sayd: What am I thy servant a dog, that I should doe this great thing? And Elieus sayd: Our Lord hath shewed me that thou shalt be king of Syria. †Who when he was departed from

:: This was true in some sense, sicknes ending when death came.
from Eliseus, came to his maister, who sayd to him: What sayd Eliseus to thee? But he answered: He told me: Thou shalt recover health. And when the next day was come, he tooke a couerlet, and powred water theron, and spred it upon his face: who being dead, Hazael reigned for him. In the fifth yeare of Ioram the sonne of Ahab the king of Israel, and of Josaphat the king of Iuda, reigned Ioram the sonne of Josaphat the king of Iuda. He was two and thirtie years old when he began to reigne, and he reigned eight yeares in Jerusalem. And he walked in the waies of the kings of Israel, as the house of Ahab had walked: for the daughter of Ahab was his wife: and he did that which is euil in the sight of our Lord. But our Lord would not destroy Iuda, for Dauid his servant, as he had promised him, to geue him a lampe to him, and to his children alwaies. In his daies revolted Edom, from being vnder Iuda, and made to itself a king. And Ioram came to Seira, and al the chariotes with him: and he arose in the night, and stroke the Idumeans, that had beset him, and the captaynes of the chariotes, and the people fled into their tabernacles. Edom therefore revolted from being vnder Iuda, vntil this day. Then Lobna also revolted at that time. But the rest of the wordes of Ioram, and all that he did, are not these things written in the Booke of the wordes of the kings of Iuda? And Ioram slept with his fathers, and was buried with them in the Citie of Dauid, and Ochozius his sonne reigned for him. In the twelfth yeare of Ioram the sonne of Ahab the king of Israel, reigned Ochozius the sonne of Ioram the king of Iuda. Two and twenty yeares old was Ochozius when he began to reigne, and he reigned one yeare in Jerusalem: the name of his mother was Athalia the daughter of Amri the king of Israel. And he walked in the waies of the house of Ahab: and he did that which is euil before our Lord, as the house of Ahab: for he was the sonne in lawe of the house of Ahab. He went also with Ioram the sonne of Ahab, to fight against Hazael the king of Syria in Ramoth Galaad, and the Syrians wounded Ioram: Who returned to be cured, in Iezrahel: because the Syrians wounded him in Ramoth fighting against Hazael the king of Syria. Moreover Ochozius the sonne of Ioram the king of Iuda, went downe to visite Ioram the sonne of Ahab into Iezrahel, because he was sicke there.
And Elieus the prophetes called one of the children of the prophete, and sayd to him: Girde thy loynes, and take this little boxe of oyle in thy hand, and goe into Ramoth Galaad. † And when thou shalt come thither, thou shalt see Iechu the sonne of Iolah at the sonne of Nami: and going in thou shalt rayse him out of the middes of his brethren, and shalt bring him into an inner chamber. † And holding the little boxe of oyle, thou shalt powre vpou his head, and shalt say: Thus sayth our Lord: I have anointed thee king ouer Israel. And thou shalt open the doore, and flee, and shalt not stay there. † The yongman therefore the childe of a prophete went into Ramoth Galaad, † and entered in thither: and behold the captaynes of the armie sate, and he sayd: I have a word to the one prince: And Iechu saide: to whom of vs al? But he sayd: To the one prince. † And he arose, and went into the chamber: but he powred oyle vp in his head, and sayd: Thus sayth our Lord the God of Israel: I have anointed thee king ouer the people of the Lord of Israel, † and thou shalt strike the house of Ahab thy maiter, and I wil revenge the bloud of my seruantes the prophetes, and the bloud of al the seruantes of the Lord of the hand of Iezabel. † And I wil destroy al the house of Ahab, and wil kil of Ahab him that pisseth agayne it a wal, and the shut vp, and the meanest in Israel. † And I wil make the house of Ahab, as the house of Ieroboam the sonne of Nabat, and as the house of Baasa the sonne of Ahias. † Iezabel also the dogges hal eate in the field of Iezrahel, neither shal there be anie to burie her. And he opened the doore, and fled. † And Iechu went forth to his maiters seruantes. Who said to him: Are al thinges wel? Why came this madde man to thee? Who sayd to them: You know the man, and what he spake. † But they answered: It is false, but rather doe thou tel vs. Who sayd to them: Thus and thus he spake to me: and he sayd: Thus sayth our Lord, I haue anointed thee king ouer Israel † They thersore made haft, and euerie man taking his mantel layd it vnder his feete, after the similitude of a judgement seate, & they suffered the Trumpet.
Fourth booke Of Israel Ioram, Ichu.

trumpet, and sayd: Iehu hith the kingdom. † Iehu ther-
fore the sone of Iosaphat the sone of Namsi conspired:
against Ioram: Moreover Ioram had besieged Ramoth
Galaad, he, and al Israel against Hizael the king of Syria:
† and was returned to be cured in Iezrahel of the-woundes,
for the Syrians had wounded him fighting against Hizael the
king of Syria. And Iehu sayd: If it please you, let no man goe
forth fugitive out of the citie, lest he goe, and tel in Iezrahel.
† And he mounted, and went into Iezrahel: for Ioram was
sick there, and Ochoziyas the king of Juda was come downe
to visite Ioram. † The watchman therefore, that stood vpon
the toure of Iezrahel, saw the troupe of Iehu coming, & said:
I see a troupe. And Ioram sayd: Take a Chariote, and send
to meeete them, and let him that goeth say: Are al things wel?
† He went therefore, that was gotten vp into the chariote, to
meeete him, and sayd: Thus saith the king: Are al things
peaceable? And Iehu sayd: What hast thou to doe with peace?
passe, and follow me. The watchman also told, saying: The
messenger came to them, & returneth not. † He sent allo the
second chariote of horses: and he came to them: and said:
Thus sayth the king: is there peace? And Iehu sayd: What
hast thou to doe with peace? passe, and follow me. † And the
watchman told, saying: He is come as far as they, & returneth
not: and it is the peace as it were the pace of Iehu the sone of
Namsi, for he goeth amayne. † And Ioram sayd: Make readie at
the chariote. And they made readie his chariote, and Ioram
the king of Israel went forth, and Ochoziyas the king of Juda,
each in their chariotes, and they went forth to meeete Iehu, and
found him in the field of Naboth the Iezrahelite. † And
when Ioram had sene Iehu, he sayd: Is there peace Iehu? But
he answered: What peace? The fornications of Izezel thy
mother, and her manie sorceries are in their vigour. † And
Ioram turned his hand, and being sayd to Ochoziyas: Treason
Ochoziyas. † Moreover Iehu bent his bow with his hand, and
strove Ioram between the shoulders: and the arrow went
out through his hart, and immediately he fel in his chariote.
† And Iehu sayd to captaine Baaccer: Take him; throwe
him forth in the field of Naboth the Iezrahelite: for I re-
member when I and thou sitting in a chariote did follow
Achab this mans father, that our Lord lifted vp this burden
upon him, saying: † If not for the blood of Naboth, and "for
the
Of Iuda. Ochozias of Idr. Iehu. OF KINGS.

the blood of his children, which I saw yesterday, sayst thou our Lord, I requite thee not in this field sayst thou our Lord. Now therefore take him, and throw him into the field according to the word of our Lord. But Ochozias the king of Iuda, seeing this, fled by the way of the house of the garden: and Iehu pursuewed him, and said: This man also strike ye in his chariote. And they stroke him in the going vp of Gauer, which is beside Ieblama: who fled into Mageddo, and died there. And his servantes layd him upon his chariote, and carried him into Jerusalem: and they buried him there in his sepulchre with his fathers in the Citie of David. In the eleventh yeare of Ioram the sonne of Ahab, reigned Ochozias over Iuda. I and Iehu came into Iezrahel. Moreouer Iezabell hearing of his entrance, painteth her face with firbickie stone, and decke her head, and beheld through the window. Iehu coming at the gate, and sayd: Can there be peace to Zambri, that killed his master? And Iehu lift up his face to the window, and sayd: What is she? And two or three eunuches bowed them selves to him. But he sayd to them: Cast her downe headlong, and they threw her downe, and the wal was sprinkled with the blood, and the hoofes of the horses trode her. And when he was entered in, to cave, and to drinke, he sayd: Go ye, and see that cursed woman, and bury her: because she is a kings daughter. And when they went to bury her, they found nothing but the skull, and the feete, and the extreme partes of the handes. And returning they told him. And Iehu sayd: It is the word of our Lord, which he spake by his servuant Elias the Thesbite, saying: In the field of Iezrahel shall the dogges eate the flesh of Iezabell, and the flesh of Iezabell shall be as dung vpon the face of the earth in the field of Iezrahel, so that they which passe by shall say: Is this that same Iezabell?

CHAP. X.

The Samaritians fearing the force of Iehu, choose no other king, but offer him their seruice: 6. and by his commandment hel the late kings seuerentie sonnes. 11. Fortyie two of Obalsias late king of Iuda are slaine. 15. Iehu making league with Ionadab, utterly destroyeth Ahab's house. 18. by a stratagem killeth at the worshippers of Baal, 26. burneth his five, & turneth his temple into a lake: 28. but maintaineth Ierooboam golden calues. 32. The Assyrians affliet Israel. 34. Iehu dieoth, and his sonne Iosachar reigneth.
And Achab had seuentie sonnes in Samaria: Iehu therefore wrote letters, and sent into Samaria to the chiefe of the citie, and to the ancientes, and to them that brought vp Achabs children, saying: As sowe as you shal receive these letters, ye that have your maisters sonnes, and chariotes, and horses, and fenced cities, and armouy, choose the better, and him that shal please you of your maisters sonnes, and set him vp upon his fathers throne, and fight for the house of your lord. They were sore afraide, and sayd: Behold two kinges could not stand before him, and how shall we be able to refiste? The ouerseers thersore of the house, and the rulers of the citie, and the ancientes, and the tutors sent to Iehu, saying: We are thy servantes, whatsoever thou shalt command we wil doe, neither wil we make vs a king: Doe thou whatsoever pleaseth thee. And he wrote letters to them agayne, the second tyme, saying: If you be mine, and obey me, take the heads of your maisters sonnes, and come to me this verie houre to morow into Iezrahel. Moreover the kinges sonnes, seuentie men were brought vp with the chiefe of the citie. And when the letters were come to them, they tooke the kinges sonnes, and slew seuentie men, and put their heads in baskets, and sent them to him into Iezrahel. And a messenger came, & told him, saying: They haue brought the heads of the kinges sonnes. Who answered: Lay them in two heapes by the entrance of the gate untill morning. And when it was light, he went forth, and standing sayd to all the people: You are just: If I haue conspired agaynst my maister, and haue slayne him, who hath strooken at these? Seetherefore now there hath not fallen of the wordes of our Lord on the ground, which our Lord spake vpon the house of Achab, and our Lord hath done that which he spake in the hand of his servant Elias. Iehu therefore smote all that were least of the house of Achab in Iezrahel, and al his nobles, and familiars, and priests, til there remained no reliques of him. And he arose, and came into Samaria: and when he was come to the cabbin of the shepeheardes in the way, he found the brethren of Ochozius the king of Iuda, and he sayd to them: What are you? Who answered: We are the bretheren of Ochozius, and are come downe to salute the kinges sonnes, and the queenes sonnes. Who sayd: Take them alioye, whom when they had taken alioye, they killed them in a cesterne besi-
Of Israel Iehu.

OF KINGES.

side the cabin, two and fourtie men, and he leaft not any of
them. † And when he was gone thence, he found Iona-
dab the sonne of Rechab coming to meete him, and he blest
him. And he sayd to him: Is thy hart right as my hart with
thy hart? And Ionadab sayd: It is. If it be so, quoth he, geue
me thy hand. Who gave him his hand. But he lifted him vp to
him into the chariote, † and sayd to him: Come with me,
and see my zeale for our Lord. And being sette in his chariote,
† he brought him into Samaria. And he stroke al that were
least of Achab in Samaria, til there was not one, according
to the word of our Lord, which he spake by Elias. † Iehu
therefore assembled al the people, and sayd to them: Achab
worshiped Baal a little, but: I wil worship him more.
† Now therefore call me al the prophetes of Baal, and al his
servautes, and al his priesters: let there be none but that he
come, for I haue a great sacrifice to Baal: He that shall be
wanting shall not live. Moreover Iehu did this craftely, that
he might destroy the worshippers of Baal. † And he sayd:
Sanctifie a solemn day to Baal. And he called † and sent
into al the borders of Israel, and al the servautes 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. † And he sayd to them that were outer
the garments: Bring forth garments for all the servautes of
Baal. And they brought them forth garments. † And Iehu
going in, and Ionadab the sonne of Rechab into the temple
of Baal, sayd to the worshippers of Baal: Search, and see left
perhaps there be any with you of the servautes of the Lord,
but that there be the servautes of Baal onlie. † They therefore
went in to make victimes and holocaustes: but Iehu had pre-
pared him without foure score men, and sayd to them: Who-
ssoever shall escape of these men, whom I wil bring into your
handes, his life shall be for the life of him. † And it came to
passe, when the holocauste was ended, Iehu commanded his
souldiers and captaynes: Goe in, and strike them, let none
ecape. And the souldiers and captaynes stroke them in the
edge of the sword, and cast them forth: and they went into
the citie of the temple of Baal, † and brought forth the statue
out of Baals temple, and burnt it, † and brake it in peeces.
They destroyed also the temple of Baal, and made a lake:
it untill this day. † Iehu therfore destroyed Baal out of Israel:
† but
but yet from the sinnes of Ieroboam the sonne of Nabat, 29
who made Israel to sinne, he departed not, neither forsooke
he the golden calues, that were in Bethel, and Dan. 1 And 30
our Lord sayd to Iehu: 1 Because thou haft diligently done
that which was right, and that pleased in mine eies, and haft
done al things that were in my hart, against the house of
Achab: thy children shal fete upon the throne of Israel to the
fourth generation. 1 Moreover Iehu observd not to walke 31
in the law of our Lord the God of Israel in all his hart: for he
departed not from the sinnes of Ieroboam, who had made
Israel to sinne. 1 In those daies our Lord began to be weare 32
of Israel: and Hazael smote them in al the costes of Israel,
1 from Iordan agaynft the East quarter, al the land of Galaad, 33
and Gad, and Ruben, and Manasses, from Aroer, which is
upon the Torrent Arnon, and Galaad, and Bashan. 1 But the 34
rest of the wordes of Iehu, & al that he did, and his strength,
are not these things written in the Booke of the wordes of
the dayes of the kingses of Israel: 1 And Iehu slept with his 35
fathers, and they buried him in Samaria: and Ioachaz his
sonne reigned for him. 1 And the dayes which Iehu reigned 36
ouer Israel, be eight and twentie yeares in Samaria.

CHAP. XI.

Athalia killing al the kingses progenie (except Ioas, who is saued by his aunt)

B 7 Athalia the mother of Ochozias seing her sonne 1
dead, arose, and 1 slew al the kingses seede. 1 But Ioabas 2
king Iorams daughter, the sister of Ochozias, taking IoaS
the sonne of Ochozias, stole him out of the middes of the
kinges children, that were slaine, and his nurse out of the
bedchamber: and bid him from the face of Athalia, that
he should not be slaine. 1 And he was with her five yeares ;
secretely in the house of our Lord. Moreover Athalia reigned
ouer the land. 1 And in the seuenth yeare 2 Ioiada sent and
taking the centurions, and the souldiars brought them in to
him into the temple of our Lord, and made a covenante with
them: and aduring them in the house of our Lord, shewed
them the kinges sonne; 1 and commanded them, saying: 5
This is the thing, which you must doe. 1 Let the third part 6
of you
In Juda Q. Athalia

of you goe in on the Sabbath, and let a
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 shilde-
bearers; and you shal kepe the watch of the house of Meslia.
7 † But let two partes of you al that goe forth on the Sabbath,
kepe the watch of the house of our Lord about the king.
8 † And you shal shald him round about, hauing weapons in
your hands: & if anie man shall enter the precinct of the tem-
ple, let him be slaine: and you shal be with the king coming in
& going out. † And the centurions did according to al things,
that Ioiada the priest had commanded them: & euerie one ta-
ting their men, that went in on the Sabbath, with them that
went out in the Sabbath, came to Ioiada the priest. † Who
gave them the speares, & the weapons of king David, which
were in the house of our Lord. † And they flood euerie one
hauing their weapons in their hand , on the right side of the
temple, vnto the leaft side of the altar, & of the temple, about
the king. † And he brought forth the kinges sonne, and put
uppon him the diadem, and the couenant: and they made him
king, and anointed him: and clapping with the hand, sayd:
13 God saue the king. † And Athalia heard the voice of people
running: and she going in to the multitudes into the temple
of our Lord, † saw the king standing on the tribunal seate
according to the maner, and theingers, and trumpettes were
him, and all the people of the land rejoysing, and sounding the
trumpettes: and she rent her garments, and cried: A conspi-
racie, a conspiracie. † But Ioiada commanded the centurions,
that were over the armie , and sayd to them: Lead her forth
without the precinct of the temple, and whosoever shal fol-
low her, let him be striken with the sword. For the priest had
16 sayd: Let her not be slaine in the temple of our Lord. † And
they layd handes on her: and threw her by the way of the
entrance of the horses, beside the palace, and she was slaine
there. † Ioiada therefore made a couenant between our Lord,
and the king, and between the people, that it should be the
people of our Lord, and between the king and the people.
18 † And all the people of the land entered into the temple of
Baal, and destroyed his altars, and his images they brake in
pieces stouly: Mathan also the priest of Baal they flew before
the altar. And the priest sette gardes in the house of our Lord,
19 † And he tooke the centurious, and the legions of Cerethi
Cccce and

Great respect is to be had of holy places.
Whereof cometh the privilege of San-
ctuaries.
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 shieldbearers into the palace, and he sat upon the throne of the kings. And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword in the king's house. And Joas was seven years old, when he began to reign.

CHAP. XII.

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 proviseth 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 purified with money. 19. Joas is traitorously slain by his servants, and his sonne Amasias reigneth.

In the seventh yeare of Iehu reigned Joas: and he reigned fourtie yeares in Jerusalem. The name of his mother was Sebia of Berebee. And Joas did right before our Lord all the days, that Iohada the priest taught him. But yet the excelses he took not away: for the people immolated & burnt incense in the excelses. And Joas laid 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 price of a soul, and which of their owne accord, and of their owne free hart they bring into the temple of our Lord: let the priests take it according to their order, and mayne other reparations of the house, if they shall see any thing that needeth reparation. Therefore until the three and twentieth yeare of king Joas, the priests did not make reparations of the temple. And king Joas called Iohada the high priest and the priests, saying to them: Why maketh you not the reparations of the temple? Take you therefore money no more according to your order, but render it to the reproportion of the temple. And the priests were prohibited to take money anie more of the people, and to make the reparations of the temple. And Iohada the high priest tooke a treasury, and opened a hole in the topp of it, and set it by the altar at the right hand of them that goe into the house of our Lord, and the priests that kept the doores, did cast into it all the money, that was brought to the temple of our Lord. And when they saw that there was very much money in the treasury, the kings

* a chest or almon boxe.
kinges scribe, and the high priest went vp, and powerd it out, and counted the money, that was found in the house of our Lord: † 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, † and made reparations: and on them that hewed stones, and that they should by trees, and stones, that were hewed, so that the reparation of the house of our Lord was accomplished in all things, which had neede of cost to uphold the house. † But yet there were not made of the same money the watter porces of the temple of our Lord, and the fleshhooks, and censars, and trumpets, and euerie vessel of gold and siluer, of the money, that was brought into the temple of our Lord. † For it was given them that did the worke, that the temple of our Lord might be repayed: † and there was no account made with those men, that received the money to distriute it to the craftes men, but upon their fidelitye they bestowed it. † But the money for offente, & the money for sinnes, they brought not into the temple of our Lord, because it was the priests. † Then Hazael the king of Syria went vp, and fought against Geth, and tooke it: and directed his face to goe vp to Jerusalem. † For which cause Joas the king of Juda tooke al the sanctified thinges, which Josaphat, and Ioram, and Ochozias his fathers the kings of Juda had consecrated, and which him self had offered: and al the siluer, that could be found in the treasures of the temple of our Lord, and in the kings palce: and sent it to Hazael the king of Syria, and he retir'd from Jerusalem. † But the rest of the wordees of Joas, and all that he did, are not these thinges written in the Booke of the

**CHAP. XIII.**

Joash, king of Israel, is afflicted by the Syrians, 4. and delivereth, 6. Yet destroyeth not idolatries. 8. dieth, and his sonne Joas followeth his evil steepe. 14. Elseuews being sicke. Will he the king to choose, 18. and so strike the earth,
In the three and twentieth yeare of Ioas the sonne of Othrius the king of Iuda, reigned Ioachaz the sonne of Iehu ouer Israel in Samaria, seuentene yeares. And he did euil before our Lord, and followed the sinnes of Ierooboam the sonne of Nabat, who made Israel to sinne, and declined not from them. And the furie of our Lord was wrath against Israel, and he deliuered them into the hand of Hazael the king of Syria, and into the hand of Benadad the sonne of Hazael, alwaies. But Ioachaz besought the face of our Lord, and our Lord heard him: for he saw the distresse of Israel, that the king of Syria had broken them: and our Lord gave a savour to Israel, and they were deliuered out of the hand of the king of Syria: and the children of Israel dwelt in their tabernacles as yesterday and the day before. But yet they departed not from the sinnes of Ierooboam who made Israel to sinne, but they walked in them: for the grone also remayned in Samaria. And there were leaft to Ioachaz of the people but fiftie horsemen, and ten chariotes, and ten thousand footmen: for the king of Syria had slaine them, and had brought them as dust by threshing in the barne floore. But the rest of the wordes of Ioachaz, and al that he did, and his strength, are not these things written in the Booke of the wordes of the daies of the kinges of Israel? And Ioachaz slept with his fathers, & they burieth him in Samaria: and Ioas his sonne reigned for him. In the seuenthe and thirtene yeare of Ioas the king of Iuda reigned Ioas the sonne of Ioachaz ouer Israel in Samaria sixtene yeares, and he did that which is euil in the sight of our Lord, he declined not from al the sinnes of Ierooboam the sonne of Nabat, who made Israel to sinne, but he walked in them. But the rest of the wordes of Ioas, and al that he did, and his strength, how he fought agaynst Amasias the king of Iuda, are not these things written in the Booke of the wordes of the daies of the kinges of Israel? And Ioas slept with his fathers: but Ierooboam sate upon his throne. Moreover Ioas was buried in Samaria with the kinges of Israel. And Eliseus was sicke of an infirmitie, whereof also he died: and Ioas the king of Israel went downe to him,
to him, and wept before him, and sayd: My father, my father,
the chariote of Israel and the garder thereof. † And Elieus
sayd to him: fetch a bow and arrowes. And when he had
brought him a bow, and arrowes, † he sayd to the king of
Israel: Put thy hand vp on the bow. And when he had put
his hand, Elieus put his handes oner the kings handes, † and
sayd: Open the east window. And when he had opened it,
Elieus sayd: Shot an arrow. And he shot. And Elieus sayd:
The arrow of the saluation of our Lord, and the arrow of
saluation agaynst Syria: and thou shalt strike Syria in Aphec,
til thou consume it. † And he sayd: Take vp the arrowes.
Who when he had taken them agayne, he sayd to him: Strike
the earth with a iauelin. And when he had striken three ti-
times, and stood still, † the man of God was angrie with him,
& sayd: If thou hadst striken five or six or seuen times, thou
hadst striken Syria even to destruction: but now three times
shalt thou strike it. † Elieus thersore died, and they buried
him. And the rouers of Moab came into the land the same
year. † And certayne persons burying a man, saw the ro-
uers, and threw the body in the Sepulchre of Elieus. Which
when it had touched the bones of Elieus, the man reuived,
and stood upon his feete. † Hazael thersore the king of Syria
afflicted Israel at the daies of Ioachaz: † and our Lord had
mercie on them, and returned to them for his covenuant,
which he had with Abraham, and Isaac, and Jacob: and he
would not destroy them, nor utterly cast them away, vntill
this present time. † And Hazael the king of Syria died, and
Benadad his sonne reigned for him. † Moreover Ioas the
sonne of Ioachaz, tooke the cities out of the hand of Ben-
dad the sonne of Hazael, which he had taken out of the hand
of Ioachaz his father by the right of warre, three times did
Ioas strike him, and he delievered the cities to Israel.

Chap. XIII.
Amazias king of Iuda killeth those that had slaine his father; Edom. 8. Provoking Ioa king of Israel to warre, receiveth a contemptible answer; 11. provoking againe is beaten in battle, and Jerusalem is ransackt. 15. Ioa dieth and his sonne Jeroboam follows the bad steppes of the first Jeroboam; yet receiveth manie places lost before, and dying his sonne Zacharias reigneth.
IN the second yeare of Ioas the sonne of Ioachaz the king of Israel reigned Amasias the sonne of Ioas the king of Iuda. † Five and twentie yeares old was he when he began to reigne: and nine and twentie yeares he reigned in Ierusalem, the name of his mother was Ioadan of Ierusalem. † And he did right before our Lord, but yet not as David his father. † He did according to all things, which Ioas his father did: † but this onlie that he tooke not away the excelles: for yet the people immolated, and burnt incense in the excelles. † And when he obtayned the kingdom, he smote his seruantes, which had slaine the king his father: † but their children that killed him, he did not put to death, according to that which is written in the booke of the law of 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 owne sinne. † He smote Edom in the Vail of Salt pittes ten thouland, and tooke the rooke in bateel, and called the name thereof, Iezechel until this present daye. † Then Amasias sent messengers to Ioas the sonne of 8 Joachaz, the sonne of Ieheu the king of Israel, saying: Come let vs see one an other. † And Ioas the king of Israel sent agayne to Amasias the king of Iuda saying: A thistle of Libanus sent to a cedar tree, which is in Libanus, saying: Getteth thy daughter to my sonne to wife. And the beasts of the forest, that are in Libanus, passed and trode the thistle. † Thou to strike hast prevailed over Edom, and thy hart hath puffed thee vp: be content with the glorie, and sit in thy house: why proouketh thou euel, that thou mayst fal and Iuda with thee. † And Amasias agreed not. And Ioas the king of Israel went vp, and they saw eche other, he and Amasias the king of Iuda in Bethsames a towne of Iuda. † And Iuda was strooken before Israel, and euery man fled into their tabernacles. † But Ioas the king of Israel did take Amasias the king of Iuda the sonne of Ioas, the sonne of Ochozias, in Bethsames, and brought him into Ierusalem: and he brake downe the wall of Ierusalem, from the gate of Ephraim vsnto the gate of the corner, fowre hundred cubites. † And he tooke al the gold, and siluer, and al the vessel, that were found in the house of our Lord, and in the kings treasures, and hostages, and returned into Samaria. † But the rest of the wordes of Ioas which he did, and his strength, wherwith he fought against Amasias.
Amasias the king of Juda, are not these things written in the
Booke of the wordes of the daies of the kinges of Israel? † And
Ioas slept with his fathers, and was buried in Samaria: with the
kinges of Israel: & Ieroboam his sonne reigned for him. † And
Amasias the sonne of Ioas the king of Juda lived, after that
Ioas the sonne of Joachaz the king of Israel was dead, fiftene
yeares. † But the rest of the wordes of Amasias, are not
these things written in the Booke of the wordes of the daies
of the kinges of Juda? † And there was a conspiracie made
against him in Jerusalem: but he fled into Lichis. And they
sent after him into Lachis, and killed him there. † And they
caried him away upon horses, and he was buried in Jerusalem:
with his fathers in the Citie of David. † And all the people of
Iuda tooke Azarias sixtene yeares old, and made him king for
his father Amasias. † He builds Aelath, and restored it to Iuda,
after that the king slept with his fathers. † In the fiftene
yeares of Amasias the sonne of Ioas the king of Juda, reigned
Ieroboam the sonne of Ioas the king of Israel in Samaria, one
and fourscore yeares: † and he did that which is evil before
our Lord. He departed not from all the sinnes of Ieroboam:
the sonne of Nabat, who made Israel to sinne. † He restored
the borders of Israel from the entrance of Emath, unto the Sea
of the wildernesse, according to the word of our Lord the
God of Israel, which he spake by his seruant Ioas the sonne of
Amathi, the prophet, who was of Geth, which is in Opher.
† 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 helpe Israel. † Neither
did our Lord determine that he would destroy the name of
Israel from under heaven, but he slew them in the hand of
Ieroboam the sonne of Ioas. † But the rest of the wordes of
Ieroboam, 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 Booke of the wor-
des of the daies of the kinges of Israel? † And Ieroboam slept
with his fathers, the kinges of Israel, and Zacharias his sonne,
reigned for him.

CHAP. XV.

Zacharias beginneth ¶ 1, 4. afterward (for offering incense on the altar. 2:
Targ. § 26.) is broken with leprosy, cast out of the temple, and from con-
versation with the people, his sonne Joas being ruling the kingdom. S. Semail
killed.
In the seuen and twentieth yeare of Ierooboam the king of Israel reigned Azarias the sonne of Amasia the king of Iuda. He was sixtene yeares old, when he began to reign, and two and fiftie yeares he reigned in Jerusalem: the name of his mother was Iechelia of Jerusalem, And he did that which was liked before our Lord, according to all things that his father Amasia did. But the excelses he destroyed not: as yet the people sacrificed, and burnt incense in the excelses. And our Lord stroke the king, and he was a leper until the day of his death, and he dwelt in a free house: but Ioathan the kings sonne governed the palace, and judged the people of the land. But the rest of the wordes of Azarias, and all that he did, are not these things written in the Booke of the wordes of the daies of the kings of Iuda? And Azarias slept with his fathers: and they buried him with his ancestors in the citie of Daud, and Ioathan his sonne reigned for him. In the eight and thirteth yeare of Azarias the king of Iuda, reigned Zacharias the sonne of Ierooboam ouer Israel in Samaria sixe monethes: and he did that which iseuil before our Lord, as his fathers had done: he departed not from the sinnes of Ierooboam the sonne of Nabat, who made Israel to sinne. And Sellum the sonne of Iables conspired against him: and smote him openly, killed him, and reigned for him. But the rest of the wordes of Zacharias, are not these written in the Booke of the wordes of the daies of the kings of Israel? This is the word of our Lord, which he spake to Iehu, saying: Thy children shall sit vnto the fourth generation vpon the throne of Israel. And so it came to passe. Sellum the sonne of Iables reigned the nine and thirteth yeare of Azarias the king of Iuda: and reigned one moneth in Samaria. And Manahem 14. the sonne of Gadi went vp from Tersal: and he came into Samaria, and smote Sellum the sonne of Iables in Samaria, and slew
and flew him, & reigned for him.† But the rest of the wordes of
Sellum, & his conspiracie, wherewith he wrought treason,
are not these things written in the Booke of the wordes of
the daies of the kings of Israel?† Then Manahem stroke
Thaphsa and al that were in it and the borders therof from
Theba, for they would not open vns to him: and he slew al
women therof that were withchilde, and ripped them.† In
the nine and thirtieth yeare of Azarias the king of Iuda, reigned
Manahem the sonne of Gadi over Irael ten yeares in Sa-
maria.† And he did that which was euill before our Lord: he
departed not from the sinnes of Ierooboam the sonne of Na-
bar, who made Israel to sinne at his daies.† Phul also the king
of the Assyrians came into the land, and Manahem gave to
Phula a thousand talentes of siluer, that he should ayde him, &
establish his kingdom.† And Manahem put a taze of siluer
upon Israel, on them that were mightie and riche to give the
king of the Assyrians, fiftie sicles of siluer every man: and the
king of the Assyrians returned, and tarried not in the land.
† But the rest of the wordes of Manahem, and al that he did,
are not these things written in the Booke of the wordes of
the daies of the kings of Israel?† And Manahem slept with
his fathers: and Phacea his sonne reigned for him.† In the
fiftieth yeare of Azarias the king of Iuda reigned Phacea the
sonne of Manahem over Irael in Samaria two yeares:† and
he did that which was euill before our Lord: he departed not
from the sinnes of Ierooboam the sonne of Nabat, who made
Israel to sinne.† And Phacea the sonne of Romelia, his cap-
taine conspired against him, and stroke him in Samaria, in
the towre of the kings house beside, Argeb and beside Aric,
and with him fiftie men of the children of the Galaadites,
and he slew him, and reigned for him.† But the rest of the
wordes of Phacea & al that he did, are not these things written
in the Booke of the wordes of the daies of the kings
of Israel.† In the two and fiftieth yeares of Azarias the king
of Iuda reigned Phacea the sonne Romelia over Irael in Sa-
maria twenty yeares.† And he did that which was euill be-
fore our Lord: he departed not from the sinnes of Ierooboam
the sonne of Nabat, who made Israel to sinne.† In the daies
of Phacea the king of Israel came Theglathphalasar the king
of Assyria, & made Aion, and Abile the house of Maachat and
Ienic, and Cedas, and Asor, and Galaad, and Galilee, and al
the land
the land of Nepthali: and transported them into the Assyrians. † And Olee the sonne of Ela conspired, and lay in 30 wayte against Phacee the sonne of Romelia, and stroke him, and slew him: and he reigned for him the twentith yeare of Ioatham the sonne of Ozias. † But the rest of the wordes of 31 Phacee, and al that he did, are not these things written in the Booke of the wordes of the dayes of the kings of Israel?
† In the second yeare of Phacee the sonne of Romelia the 32 king of Israel, reigned Ioatham the sonne of Ozias the king of Iuda. † Five and twentie yeares old was he when he began to reigne, and sixtene yeares he reigned in Jerusalem: the name of his mother was Jerufa, the daughter of Sadoc.
† And he did that which was like before our Lord: according to al things which Ozias his father had done, did he worke. † Howbeit the excelses he tooke not away: as yet the people immolated, and burnt incense in the excelses, he built the highest gate of the house of our Lord. † But the rest of the wordes of Ioatham, and al that he did, are not these things written in the Booke of the wordes of the dayes of the kings of Iuda?
† In those dayes our Lord began to send into Iuda Rabin the king of Syria, and Phacee the sonne of Romelia. † And Ioatham slept with his fathers, and was buried with them in the citie of Dauid his father, and Achaz his sonne reigned for him.

CHAP. XVI.

A bax king of Iuda besides other idolatrye, sacrificeth his owne sonne to idoles. 5 The kings of Israel and Syria besieging Jerusalem, the Assyrians are bazyd to releaze it. 10 A bax causeth Hrus to make an altar like to one in Damascus, 14. in place of Gods altar. 17. removeth divers other things perteyng to divine service, 19. dieth, and his sonne Ezechias reigneth.

In the seventeeth yeare of Phacee the sonne of Romelia reigned Achaz the sonne of Ioatham king of Iuda. † Twenty yeares old was Achaz when he began to reigne, and he reigned sixtene yeares in Jerusalem: he did not that which was pleasing in the sight of our Lord his God, as Dauid his father. † But he walked in the way of the kings of Israel: moreover also he consecrated his sonne, making him passe through fire according to the idols of the Gentils: which our Lord destroyed before the children of Israel. † He immolated also
Of Iuda Achaz. Of Ist. Osee.  

OF KINGS.  

also victimes, and burnt incense in the excelses, and on the  
5 hilles, and under every tree full of greene leaves. † Then  
went vp Rasim the king of Syria, and Phacee the sonne 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 Rasim the king of Syria restored Aila to Syria,  
and throw out the Iewes out of Aila: and the Idumeians came  
7 into Aila, and dwelt there vnto this day. † And Achaz sent  
messengers to Theglathphalasar the king of the Assyrians,  
saying: I am thy servaunt, and thy sonne: come vp, and save  
me out of the hand of the king of Syria, and from the hand  
of the king of Israel, which are riven together against me.  
8 † And when he had gathered together the siluer and gold,  
that could be founde in the house of our Lord, and in the  
kings treasures, he sent gifts to the king of the Assyrians.  
9 † Who also agreed to his wil: for the king of the Assyrians  
got vp into Damascus, and wasted it: and he transferred  
the inhabitants therof to Cyrene, but Rasim he slew. † And  
king Achaz went forth to meete Theglathphalasar the king  
of the Assyrians into Damascus, and when he had seene the  
altar of Damascus, king Achaz sent to Vrias the priest a pat-  
erne of it, and a similitude according to al the worke therof.  
10 † And Vrias the priest built an altar, according to al things,  
which king Achaz had commanded, from Damascus, so did  
the priest Vrias, whilst king Achaz came from Damascus.  
11 † And when the king was come from Damascus, he saw the  
altar and worshipped it: and went vp and immolated holo-  
caustes, and his sacrifice, † and offered libamentes, and  
powred the blood of the pacifiques, which he had offered  
13 vp upon the altar. † Moreover the altar of brasse that was be-  
fore 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 sett it at the side of the altar toward the  
North. † King Achaz also comanded Vrias the priest, saying:  
Upon the greater altar offer the morning holocaust, and the  
euening sacrifice, and the kings holocaust, and his sacrifice,  
and the holocaust of the whole people of the land, and their  
sacrifices, and their libamentes: and al the blood of the  
holocaust, and al the blood of the victime thou shalt powre  
out vp upon it: but the altar of brasse halbe prepared readie at  
14 my pleasure † Vrias therefore the priest did according to al  
things,
things, which king Achaz had commanded him. † And king Achaz tooke the engrauen feete, and the lauatorie that was vpon them: and he tooke downe the * sea from the oxen of brasse, that held it vp, and put it vpon the pauement paued with stone. † The * Mufach alfo of the Sabbath, which he had built in the temple: and the entrie of the king outward, he turned into the temple of our Lord because of the king of the Assyrians. † But the rest of the wordes of Achaz, which he did, are not these written in the Booke of the wordes of the dayes of the kinges of Iuda? † And Achaz sleept with his fathers, and was buried with them in the citie of Dauid, and—Ezechias his fonne reigned for him.

CHAP. XVII:
Salmazar king of Assyrians maketh Osee king of Israel tributarie, and persecuting his endeauor to be delivered thereof, imprisoneth him; after three yeres seygeth Samaria, and carrieth the people captive into Assyria. 7. At which God permitted for divers great sins hee recited. 25. The new inhabitants of the countrey not knowing God, are devoured by lions. Whereas a true priest is sent to instruct them. 19, but they leaing the rites of true religion do mist the same with idolatry.

IN the twelfthe yeare of Achaz king of Iuda, reigned Osee the fonne of Ela in Samaria ouer Israel nine yeaeres. † And he did euil before our Lord: but not as the kinges of Israel, that had bene before him. † Against him came vp Salmanaftar king of the Assyrians, and Osee was made servant to him, and payd him tributes. † And when the king of the Assyrians had found, that Osee endeauoring to rebel had sent messengers to Sua the king of Egypt, that he might not pay tributes to the king of the Assyrians, as every yeer he was accustomed, he besieged him, and cast him blound into prison. † And he rangeth through al the land: and going vp to Samaria, he besieged it three yeaeres. † And in the ninth yeare of Osee, the king of Assyrians tooke Samatia, and transferred Israel vnto the Assyrians: and he put them in Hala, and in Habor beside the river of Gozan, in the citie of the Medes. † For it came to passe, when the children of Israel had sinned to our Lord their God, which brought them out of the land of Egypt, and out of the hand of Pharaoh the king of Egypt, they worshipped strange goddes. † And they walked according to the rite of the Gentiles, which our Lord had consumed in the sight of the
the children of Israel, and of the kings of Israel: because they
had done in all manner. And the children of Israel offended
our Lord their God with words not right: and built them excelsis in all their cities from the Tower of watchmen unto the
sensed city. And they made them statues & grooves on euery
eight hill, and under euery thick woddie tree: and burned
there incense upon the altars after the manner of the Gentiles,
which our Lord removed from their face: and they did wick-
ked things, provoking our Lord. And they worshipped the
sithles, whereof our Lord commanded them, that thou
should not doe this thing. And our Lord testified in Israel
and in Juda by the hand of all the Prophets and Seers, saying:
Returne from your most wicked wayes, and keepe my pre-
cepts, and ceremonies according to all the law, which I com-
manded your fathers: and as I have sent to you in the hand
of my seruantes the Prophets. Who heard not, but harde-
ned their necke according to the necke of their fathers, who
would not obey our Lord their God. And they cast away
his ordinances, and the covenent that he made with their fa-
thers, and the testifications, wherewith he conceyled them: and
they folowed vanities, and did vayne: and they folowed the
Gentiles, that were round about them, concerning which
our Lord had commanded them, that they should not doe as
they did. And they forsooke all the preceptes of our Lord
their God: and made to them selves two molten calves, and
grooves, and adored al the hoste of heauen: and they servd
Baal, and consecrated their sonnes, and their daughters
through fire: and they gave them selves to deuinations, and
soothsayings: and they delivered vp themselves to doe euil
before our Lord, that they might provoke him. And our
Lord was wrath with Israel vehemently, and tooke them
away from his sight, and there remained but the tribe of Juda
onlie. But neither Juda it self kept the commandementes
of our Lord their God: but walked in the errours of Israel,
which it had wrought. And our Lord rejected al the seede
of Israel, and affliction them, & deliuered them into the hand
of the spoillers, till he threwe them away from his face: even
now from that time, when Israel was rent from the house of
Daud, and made Jeroboam the sonne of Nabat their king:
for Jeroboam seperated Israel from our Lord, and made them
sinne a great sinne. And the children of Israel walked in
al the sinnes of Ierooboam, which he had done: and they departed not from them, 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. And the king of the Assyrians brought from Babylon, and from Cutha, and from M este, and from Sepharuaim: and placed them in the cities of Samaria for the children of Israel: who possessed Samaria, and dwelt in the cities thereof. And when they began to dwell there, they feared not our Lord: and our Lord sent lions upon them, which killed them. 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. And the king of the Assyrians commanded, saying: Bring thee one of the priests, which thou brought hence captive, and let him goe, and dwell with them: and let him teach them the ordinances of the God of the land. 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. And euery Nation framed their owne god, and put them in the highe temples, which the Samaritanes had made, Nation and Nation in their cities, where they dwelt. For the men of Babylon made Scoothbenoth: and the Cuthites made Nergel: and the men of Emath made Asima. Moreover the Heueites made Nebaz & Tharthac: And they that were of Sepharuaim burnt their children in sacrifice, to Adramelech, and Anamilech the goddes of Sepharuaim. And notwithstanding they worshipped our Lord: And they made to themselves of the vilest persons priests of the excelles, and they placed them in the highe temples. And when they worshipped our Lord, they sereed also their owne goddes according to the custome of the Nations out of the which they were transported to Samaria: until this present day: they follow the old maner: they fear not our Lord, neither keepe they his ceremonies, and judgements, and law, and the commandements, which our Lord commanded the children of Iacob, whom he surnamed Israel: and he had made a covenent with them, & had commanded them,
them, saying: Fear not strange goddes, and adore them not, neither worship them, and immolate not to them. † But the Lord your God, which brought you out of the Land of Egypt in great strength, and a stretched out arme, him feare ye, and him adore, and to him doe ye immolate. † The ceremonies also, and judgementes, and law, and the commandment, that he wrote you, kepe ye, that you may doe them alwayes: and feare not strange goddes. † And the covenat, that he made with you, forget not: neither doe ye worship strange goddes, † but feare our Lord your God, and he will deliver you out of the hand of all your enemies. † But they heard not, but did according to their old custome. † These Nations therefore were fearing of our Lord but neverthelesse servering their idols also: for both their children and nephewes, as their fathers did, doe doe they vntil this present day.

CHAP. XVIII.

Ezechias destroyed all places of idolatry in Iuda, breaking also the brazen serpents, made by Moses, because the people offered incense to ii. 9. The captivity of the ten tribes is repeated. 15. 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 terrifie the people.

1 IN the third yeare of Osee the sonne of Ela king of Israel, 2 and twenty yeares old was he when he began to reign: and he reigned nine and twenty yeares in Jerusalem: the name of his mother was Abi the daughter of Zacharias. † And he did that which was good before our Lord, according to all things which David his father had done. † He destroyed the excels, and brake the statuetes in pecces, and cut downe the grooves, and brake the brazen serpents, which Moses had made: for vntil that time the children of Israel burnt incense to it: and he called the name thereof * Nohestan. † He trusted in our Lord the God of Israel: therefore after him there was not the like to him in al the kings of Iuda, yea neither among them that were before him: 6 † and he cleaued to our Lord, and departed not from his steppes, and he did his commandementes, which our Lord commanded Moses. † Wherefore our Lord also was with him, and in al things, to the which he proceded, he behaued himselfe wisely. He rebelled also agaynst the king of the Assyrians...
people offered sacrifice vnto it, which is proper to God only, good Ezechias did laudably breake it. And to shew that there was no deitie in it called it Nobestan, that is, a peace of brasse. And so in the Catholique Church when anie holy Relique or Image is abused, it is taken away or the error otherwise corrected. Ser. S. Aug. ch. 10. c. 8. c. 3. Ser. 14. de Vindic. Apost. c. 101. de temp.

800. Fourth booke Of Iuda Ezechias.

As yeares as Gaza, & al the borders, from the Towre of watchmen vnto the fenced citie. † In the fourthe yeare of king Ezechias, which was the seuenthe yeare of Osee the sonne of Ela the king of Israel, came vp Salmanasar the king of the Assyrians into Samaria, and assaulted it, † and tooke it. For after three yeares, in the sixte yeare of Ezechias, that is, the ninth yeare of Osee the king of Israel, Samaria was taken: † and the king of the Assyrians transported Israel vnto the Assyrians, and placed them in Hala, and in Habor riuers of Gozan in the cities of the Medes: † because they heard not the voice of our Lord their God, but transgressed his covenant: al things, that Moses the servant of our Lord commanded, they heard not, neither did they it. † In the fourteenth yeare of king Ezechias, came vp Sennacherib the king of Assyrians to al the fenced cities of Iuda: and tooke them. † Then sent Ezechias the king of Iuda messengers to the king of the Assyrians into Lachis, saying: I have sinned, retyre from me: and al that thou shalt put vpon me, I will beare. Therefore the king of the Assyrians put a taxe vpon Ezechias the king of Iuda, three hundred talents of siluer, and thirtie talents of gold. † And Ezechias gave al the siluer that was found in the house of our Lord, and in the kings treasures. † At that time Ezechias brake the doores 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. † But the king of the Assyrians sent Tharthan, and Rablaris, and Rabpaces from Lachis to king Ezechias with a strong powre to Jerusalem: who when they were come vp they came to Jerusalem, and floode beside the conduite of the upper poole, which is in the way of the fullers field. † And they called the king: and there went out to them Eliacim the sonne of Helcias governour of the house and Sobna the Scribe and Iaah the sonne of Asaph, the * register. † And Rabpaces sayd to them: Speake to Ezechias: Thus saith the great king, the king of Assyrians: What is this confidence, that thou doest stay vpon? † Perhaps thou hast taken counsel, to prepare thy selfe to battle. Wherin hast thou confidence, that thou darest to rebel? † Dost thou hope in Egypt a staffe of reede and broken, vpon which a man leane, broken into splinters it wil enter into his hand, and pearce it? so is Phraeo the king of Egypt.
22 of Egypt, to al that haue confidence in him. † But if you will say to me: We haue confidence in our Lord God: is not this he, whose excellences and altars Ezechias hath taken away: and he commanded Iuda and Jerusalem: Before this altar shall you adore in Jerusalem? † Now therefor passe to my lord the king of the Assyrians, and I wil geue you two thousand horses, and see whether you be able to haue ryders for them. † And how can you resist before one prince of the least servants of my lord? Haue thou confidence in Egypt for the chariotes and horsemen? † Why am I come vp without the wil of the Lord to destroy it? The Lord sayd to me:

26 Go vp to this land, and destroy it. † And Eliacim the sonne of Hecias, and Sobna, and Ioahe sayd to Rabfaces: We pray thee that thou speake to vs thy servants in Syryake: for we understand this tongue: and speake not to vs in the Iewes language, the people hearing it, which is uppon the wall. † And Rabfaces answerd them, sayd: What did my lord send me to thee, that I should speake these wordes, and not rather to the men that sit uppon the wall, that they may eate their owne dung, and drinke their vinne with you?

28 † Rabfaces therefore flood, and cryed out with a lowd voyce in the Iewes language, and sayd: Hear ye the wordes of the great king, the king of the Assyrians. † Thus saith the king: Let not Ezechias seduce you: for he shall not be able to deliver you out of my hand. † Neither let him geue you confidence upon the Lord, sayd: Our Lord deliuering wil deliuer vs, and this citie shal not be geuen into the hand of the king of the Assyrians. † Doe not heare Ezechias. For thus sayth the king of the Assyrians: Doe with me that which is profitable for you, and come forth to me: and every man shal eate of his vineyard, and of his figge tree: and you shal drinke waters of your owne cестernes, † til I come, and transporte you into a land, that is like to your land, into a fruitful land, and plentiful of wyne, a land of bread and of vineyards, a land of oluete, and of oyle and honie, and you shal liue, and shal not die. Hear not Ezechias, who deceiueth you, saying:

33 Our Lord wil deliuer vs. † Did the goddes of Nations deliuer their land from the hand of the king of Assyrians? † Where is the God of Emath & Arphad? Where is the God of Sepphuraim, of Ana, and Aua? did they deliuer Samaria out of my hand? † What are they among al the goddes of nations, which have
haue deliuered their countrie out of my hand, that the Lord
can deliuer Jerusalem out of my hand? † The people therefore 36
held their peace, and did not answere him any thing: for they
had receiued the kings commandement that they should not 37
answre him. † And Eliacim the sonne of Helcias, gouernour
of the house, and Sobna the scribe, and Ioahe the sonne of
Asaph regifter came to Ezechias, their garments rent, and told
him the worde of Rablases.

CHAP. XIX.

Ezechias in affliction reque steth the prayers of Isaias the prophet. 6. Who assu-
wereth him of Gods helpe. 8. The king of the Assyrians stil threatneth and
blasphemeth. 15. Ezechias praieth, 20. and God hearing the prayers of the
one, and blasphemies of the other, 28. promiseth to prote his Jerusalem. 35. An
Angel in one night killeth an hundred four score and five thousand of the
Assyrians campe, their king retorneth to Ninive, is there slaine by two of
his owne sonnes, and another sonne reigneth in his place.

V

Which thinges when Ezechias the king had heard, †
he rent his garmente, and was covered with sack-
cloth, and entered into the house of our Lord. † And he sent 2
Eliacim the gouernour of the house, and Sobna the scribe,
and the ancienes of the priestes covered with sackclothes,
so Isaias the prophete the sonne of Amos. † Who sayd to 3
him: Thus saith Ezechias: This day is a day of tribulation, and
rebuke, and of blasphemie: the children are come to the
birth, and the woman in travell hath not strenth. † If per-
haps our Lord thy God wil heare at the wordes of Rablases,
whom the king of the Assyrians his maister hath sent to up-
brayd the liuing God, and reprowe with wordes, which our
Lord thy God hath heard: and make thou prayer for the rem-
nants that are found. † The seruantes thersore of king 5
Ezechias came to Isaiac. † And Isaiac sayd to them: Thus shall 6
you say to your maister: Thus sayth our Lord: Peare not for
the wordes, which thou haft heard, with which the ser-
vantes of the king of the Assyrians haue blasphemed me.
† Behold I wil send into him a spirit, and he shal here a mes-
sage, and shall retorn into his countrie, and I wil overthrow
him with the sword in his countrie. † Rablases thersore 8
returned, and found the king of Assyrians expugning Lobna:
for he heard that he was departed from Lachis. † And when 9
he had heard of Thara ca the king of Ethiopia, saying: 10
Behold,
Behold, he is come forth to fight against thee: and went
against him, he sent messengers to Ezechias, saying: † Say
this to Ezechias the king of Juda: Let not thy God seduce
thee, in whom thou hast confidence: neither say thou: Ieru-
salem shall not be delivered into the handes of the king of the
Assyrians. † For thou thy self hast heard what the kinges
of the Assyrians haue done to al the countries, how they haue
spoyled them: canst thou therefore onlie be delivered? † Why
haue the goddes of the Nations delivred al those, whom my
fathers haue destroyed, to witte, Gozan, & Haran, and refuge,
and the children of Eden, which were in Thelassar? † Where
is the king of Emath, and the king of Arphad, and the king of
the citie of Sepharuaim, of Ana and Aua? † Therefore when
Ezechias had received the letters of the hande of messengers,
& had read them, he went vp into the house of our Lord, & layd
them open † before our Lord, † & praied in his sight, saying:
Lord God of Israel, which sittest vpon the cherubins, thou art
the only God of al the kinges of the earth: thou madest heaven
and earth: † Incline thine ear, and heare: open Lord thine
eyes, and see: and heare al the wordes of Sennacherib, who
hath sent to vprayd vnto vs the liuing God. † In verie deede
Lord, the kinges of the Assyrians haue destroyed Nations,
and the countries of al. † And they haue cast their goddes
into firc: for they were not goddes, but the workes of mens
handes of wood and stone, and they destroyed them. † Now
therefore O Lord our God, haue vs from his hand, that al the
kingdomes of the earth may know, that thou art the Lord
the onlie God. † And Isai the sonne of Amos sent to Eze-
chias, saying: Thus faith our Lord the God of Israel: That
which thou hast befouled me concerning Sennacherib the
king of the Assyrians, I haue heard. † This is the word, that
our Lord hath spoken of him: The † virgine daughter of Sion
hath despised thee, and scorned thee: Behinde thy backe hath
the daughter of Ierusalem wagged her head. † Whom hath
thou vprayd, and whom haft thou blasphemed?: against
whom hath thou exalted thy voice, and lifted vp thine eies
in high? against the holy one of Israel. † By the hand of thy
servantes thou haft vprayded our Lord, and haft sayd: In the
multitude of my chatiotes haue I climed the height of moun-
taynes, in the topp of Libanus, and haue cut downe high
cedars therof, and the chosen firretrees of it. And I haue

[The text continues with more verses from the Book of Isaiah, discussing the Assyrians and the faith of the Israelites. The name of the page is 'OF KINGS.']
entered into the borders therof, & the forrest of the carmel therof. I haue cut downe. And I haue drunke strange wa- ters, and haue dried vp with the steppes of my feete al the waters inclosed. Why, haist thou not heard what I haue done from the beginning? From ancient daies I haue made that thing, and now I haue brought it to effect: and fen- sed cities shal be into ruine of little hilles bickering together.

† And they that sitte in them, weake of hand, they haue trembled and are confounded, they became as the grasse of the field, and the greene herbe of the roofes of houses, which withered before it came to ripency. Thy habitation, and thy going out, and thy coming in, and thy waye I haue kno- wen before, & thy furie against me. Thou haft bene madde against me, & thy pride hath ascended into myn eares: I ther- fore wil put a ring in thy nostrils, and a bitte in thy lippes, and wil bring thee back into the waye, by the which thou camest.

† And to thee Ezechias this shal be a signe: Eate this yeare what thou shalt finde: & in the second yeare, the things that growe of themselues: moreover in the third yeare saue ye and reape: plant ye vineyardes, and eate the fruit of them.

† And whatsoever shal be least of the house of Iuda, shal take roote downward, and beare fruit upward. For out of Jeru- salem there shal remnantes goe forth, and that which is to be saued from the mounte of Sion: the zeale of the Lord of hostes shal doe this.

† Wheresore thus sayth our Lord of the king of the Assyrians: He shal not enter into this citie, nor shoote arroue into it, neither shal shield occupie it, nor muni- tion compasse it. By the way, that he came, he shal returne: and into this citie he shal nos enter, sayth our Lord.

† And I wil protect this citie, and wil fauce it for my self, and for Da- vid my servant. It came to passe therefore in that night, an Angel of our Lord came, and stroke in the campe of the Assy- rians an hundred eightie five thousand. And when he was rifen early, he fauawe the bodies of the dead, and Senna- cherib the king of the Assyrians departing went away, and taried in Ninive. And when he adored in the temple of Nelroc his god, Adramelech and Sarasar his sonnes stroke him with the sword, and they fled into the land of the Arme- nians, and Asarhaddon his sonne reigned for him.
Ezechias.  

OF KINGES.  

CHAP. XX.  

Ezechias being sick is told by Isaias that he shall die: but praying to God obtained fifteen years longer life. 8. And in confirmation thereof received a signe in Acha's dial, returning back tenne lines. 12. To the Assyrians bringing him presents, he showed all his treasures. 16. Which Isaias reproving prophesied the captivity of Juda. 20. Ezechias dieth, and his sonne Manasses reigneth.

1 In those dayes Ezechias was sick eu'en to death: and Isaias the sonne of Amos the prophete, came and sayd to him: Thus sayth our Lord God: Take order with thy house, for thou shalt die, and shalt not liue. 1. Who turned his face to the wal, and prayed our Lord, saying: 1. I beseech thee Lord, remember I pray thee how I haue walked before thee in truth, and in a perfect hart, and haue done that which is liked before thee. Ezechias threfore wept with great weeping. 1. And before Isaias was gone out of the middles of the court, the word of our Lord came to him, saying: 1. Returne, and tel Ezechias the prince of my people: Thus sayth our Lord the God of Davids thy father: I haue heard thy prayer, and seene thy teares: and behold I haue healed thee, the third day thou shalt goe vp to the temple of the Lord. 1. And I wil adde to thy daies fiveene yeares: yea & out of the hand of the king of Assyrians I wil deliver thee, and this citie, & I wil protect this citie for my sake, and for Davids my servant. 1. And Isaias said: Fetch me a bunch of figges. Which when they had brought, 3 and had layd it upon his fore, he was cured. 1. And Ezechias had sayd to Isaias: What signe shal there be, that our Lord wil heal me, and that I shal goe vp the third day to the temple of our Lord? 1. To whom Isaias sayd: This shal be the signe from our Lord, that our Lord wil doe the word, which he hath spoken: Wilt thou that the shadow goe forward ten lines, or that it goe backe for many degrees. 1. And Ezechias sayd: It is an easie matter for the shadow to goe forward ten lines, neither wil I that this be done, but that it returne back ten degrees. 1. Isaias threfore the prophet inuocated our Lord, and brought backe the shadow by :: the lines, by the which it was now gone downe in the dial of Acha's, backward ten degrees. 1. In that time Berodach Baladan, the sonne of Baladan, the king of the Babilonians sent letters and giftes to Ezechias: for he had heard that Ezechias had bene sick.

Eeeecce 3 1. And
FOURTH BooKE  
Ezechias Manasses.

† And Ezechias rejoyned in their coming, and he shewed them the house of aromaticall spices, and gold and siluer, and diuerse precious, odours, ointements also, and the house of his vesseis, and al that he had in his treasures. There was nothing which Ezechias shewed them not in his house, and in all his powre. † And I saie the prophete came to king Ezechias, and sayd to him: What sayd these men or from whence came they to thee? To whom Ezechias said: From a far country they came to me out of Babylon. † But he answered: What saw they in thy house? Ezechias sayd: They saw al things whatsoever are in my house: there is nothing that I have not shewed them in my treasures. † I saie therefore said to Ezechias, heare the word of our Lord: † Behold the daies shall come, and all things shall be taken away, that are in thy house, and that thy fathers haue layd vp vntil this day, into Babylon: there shall not anie thing remayne, sayth our Lord. † Yea of the children also that come forth of thee, whom thou shalt beget shall be taken away, and they shall be eunuches in the palace of the king of Babylon.† Ezechias said to I saie: The word of our Lord which thou hast spoken is good: be there peace and truth in my daies. † But the rest of the wordes of Ezechias, and all his strengthe, and how he made a poole, and a conduit, and brought waters in to the citty, are not these things written in the Booke of the wordes of the daies of the kinges of Iuda? † And Ezechias slept with his fathers, and Manasses his sonne reigned for him.

CHAP. XXI.

For the enormious impietie of Manasses, 10. God threatneth destruction of the kingdom. 16. He spillett innocent bloud, 18. diet the, and his sonne Amnon reigneth also wickedly. 23. is slaine by his seruantes, and his sonne Josias reigneth.

WELVE yeares old was Manasses, when he began to reigne, & he reigned five and fiftie yeares in Jerusalem: the name of his mother was haphsiba. † And he did euill in the sight of our Lord, according to the idoles of the Nations, which our Lord destroyed from the face of the children of Israel. † And he was turned, and built the excelles, which Ezechias his father had destroyed: and he sette vp. altars to Baal, and made groues, as Achab the king of Israel had done: and he adored at the hoist of heauen, and worshipped it. † And
Manasses.

OF KINGS.

4 And he built altars in the house of our Lord, of the which our Lord said: In Jerusalem I will put my name. And he built altars to all the gods of heaven in the two courts of the temple of our Lord. And he made his son pass through fire, and he used soothsaying, and observed divinations, and made pithones, and multiplied enchanters, to do evil before our Lord, and to provoke him. He set up 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 Solomon 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. And I will not more make the foot of Israel to be moved out of the land, which I gave to their fathers: Yet so if in works they shall keep all things, that I have commanded them, all the law which my servant Moses commanded them. But they heard not: but were seduced by Manasses, to do evil: above the nations, which our Lord destroyed before the face of the children of Israel. And our Lord spake in the hand of his servants the prophets, saying: Because Manasses the king of Judah hath done these most wicked abominations, passeth all things that the Amorrites did before him, and hath made Judah also to sinne in his filthiness: therefore thus saith our Lord the God of Israel: Behold I will bring in euils upon Jerusalem and Judah: that whosoever shall hear it, both his ears shall tingle. And I will stretch out upon Jerusalem the corde of Samaria, and the weight of the house of Ahab: and I will wipe out Jerusalem, as tables are wont to be wiped out, and wiping out I will turne it, and draw often the pencil upon the face thereof. But I will leave remnantes of mine inheritance, and will deliver them into the handes of their enemies: and they shall be vnto waste, and vnto spoile to all their adversaries: because they have done euil before me, and have continued provoking me, from the day that their fathers came out of Egypt, vntil this day. Moreover Manasses shed also innocent blood exceeding much till he filled Jerusalem even to the mouth: beside his sinnes, wherein he made Iuda to sinne, to doe euil before our Lord. But the rest of the wordes of Manasses, and al that he did, and his sinne, which he sinned, are not these things written in the Booke of the wordes of the dayes of the kings of Iuda? And Manasses slept with his:
his fathers, and was buried in the garden of his house, in
the garden of Oza: and Amon his sonne reigned for him.
† Two and twentye yeares old was Amon when he began 19
to reigne: two yeares also he reigned in Jerusalem: the
name of his mother was Messalemeth the daughter of Le-
teba. † And he did eul in the sight of our Lord, as Manasses 20
his father had done. † And he walked in al the way, by the 21
which his father had walked: and he serued the filthes, which
his father had serued, and he adored them, † and forlooke 22
our Lord the God of his fathers, and walked not in the
way of our Lord. † And his seruantos lay in wayte agaynst 23
him, and slew the king in his house. † But the people of 24
the land stroke al them, that had conspired agaynst king
Amon: and made Iosias his sonne their king for him. † But 25
the rest of the wordes of Amon which he did, are not these
written in the Booke of the wordes of the dayes of the kinges
of Iuda? † And they buried him in his sepulchre, in the 26
garden of Oza: and Iosias his sonne reigned for him.

CHAP. XXII.

Iosias repayreth the temple, and Divine service. 8. The booke of law is found
11. Wherupon they consult our Lord, 15. and are foretold that much eul
shal fal vpon them, 18. but the good king shal dye in peace.

Eight yeares old was Iosias when he began to reigne;
he reigned one and thirtie yeares in Jerusalem: the name
of his mother was Iidea, the daughter of Hadaiia of Belecath.
† And he did that which was liked before our Lord, and 2
walked in al the waies of Dauid his father: he declined not
to the right hand, or to the lefte. † And in the eighteenth yeare 3
of king Iosias, the king sent Saphan the sonne of Aslia,
the sonne of Messulam, the scribe of the temple of our Lord,
saying to him: † Go to Heliias the high priest, that the 4
money may be gathered into a summe, which hath bene
brought into the temple of our Lord, which the porters of
the temple haue gathered of the people, † and let it be geuen 5
to the workemen by the overseers of the house of our Lord:
who also shal destruue it to them that worke in the temple
of our Lord, to make the reparations of the temple: † that 6
is, to the carpenters and masons, and to them that mend bro-
ken places: and that timber may be bought, and stones out of
the quarries to repayre the temple of our Lord. † Yet let not 7
the
the money which they receive be accounted to them, but let
them have it in their power, and upon their fidelity. † And
Helcias the high priest sayd to Saphan the scribe: I have
found the Booke of the law in the house of our Lord: and
Helcias gave the volume to Saphan, who also did reade it.
† Saphan also the scribe came to the king, and reported unto
him that which he had commanded, and sayd: Thy servants
have gathered into a summe 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. † Saphan also the scribe told the king,
saying: Helcias the priest hath given me a Booke, which
when Saphan had read before the king, † and the king had
heard the wordes of the law of our Lord, he rent his gar-
mentes. † And he willed Helcias the priest, and Ahicam
the sonne of Saphan, and Achabor the sonne of Micha,
and Saphan the Scribe, and Asaia the kinges servant, saying:
† Go and consult our Lord for me, and for the people, and
for all Judah, concerning the wordes of this volume, which is
found: for the great wrath of our Lord is kindled against vs:
because our fathers have not heard the wordes of this Booke.
to do all that is written for vs. † Helcias therefore the priest,
and Ahicam, and Achabor, and Saphan, and Asaia went to
Holda a prophetess and wife of Saimon the sonne of Thecua,
the sonne of Araas keeper of the garments, who dwelt in
Jerusalem in the second: and they spake to her. † And she
answered them: Thus sayeth our Lord the God of Israel: Tell
the man, that sent you to me: † Thus sayeth our Lord: Be-
hold, I will bring evils upon this place, and upon the inhab-
itantes thereof, at the wordes of the law which the king of
Judah hath read: † because they have forsaken me, and have
sacrificed to strange goddesses, provoking me in all the works
of their handes: and my indignation shall be kindled in this
place, and shal not be quenched. † But to the king of Judah,
that sent you to consult our Lord, thus you shal say: Thus
sayeth our Lord the God of Israel: For that thou hast heard
the wordes of the volume, † and thy hart is striken with
fear, and thou art humbled before the Lord, hearing the
wordes against this place, and the inhabitantes thereof, to
write that they should become a wonder and a curse: and
halt rent thy garments, and wept before me, and I have
heard it.
heard it, sayth our Lord: therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace, that thy eyes may not see all the evils, which I will bring upon this place.

Chap. XXIII.

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, and other places of Judah. 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 feast. 26. Yet God threateneth the captiuitie of Judah for their sinnes. 19. Josias is slaine in battle by the king of Egypt, and his sonne Joachim reigneth. Who after three moneths is deposed by the king of Egypt, and his brother Eliakim, henceforth called Zedekiah, made king.

And they reported to the king that which she had said. 1 who sent: and all the ancients of Judah and Jerusalem were assembled to him. And the king went vp to the temple of our Lord, and all the men of Judah, 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 Booke of the covenant, which was found in the house of our Lord. And the king stood upon the steppe: and made a covenant with our Lord, to walke after our Lord, &kepe his precepts, and testimonies and ceremonies, with all their heart, and with all their soule, and to perfore the wordes of this covenant, which were written in that booke: & the people agreed to the covenant: 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 bene made to Baal, and in the grove, and to all the host of heaven: &he burnt them without Jerusalem in the Valley of Cedron, and caried the dust of them into Bethel. And he destroyed the Southlers, which the kinges of Judah had appointed to sacrifice in the excelsies in the cities of Judah, and round about Jerusalem: and them that burnt incense to Baal, and to the Sunne, and to the Moone, and to the twelve signes, and to all the host of heaven. And he caused the grove to be carried forth out of the house of our Lord without Jerusalem in the Valley of Cedron, & he burnt it there, and brought it into dust, and threw it upon the sepulchres of the common people. And he destroyed also the little houses of the effeminates, which
which were in the house of our Lord, for the which the women woue as it were little houses of the grous. ¶ And he gathered together all the priests of the cities of Iuda: and he contaminated the excells, where the priests did sacrifice from Gabaa vnto Berahee: and he destroyed the altars of the gates in the entrance of the doore of Io sue chief of the citie, which was on the left hand of the gate of the citie.

¶ Howbeit the priests of the excells went not vp to the altar of our Lord in Jerusalem: but only they did eate azimes in the middes of their brethren. ¶ He contaminated also Topheth, which is in the Valley of the sonne of Ennom: that no man should consecrate his sonne or daughter by fyrte to Moloch. ¶ He tooke away also the horses, which the kings of Iuda had gotten to the Sunne, in the entrance of the temple of our Lord, beside the chamber of Nathanmelech the eunuch, who was in Phaturim: and the chariotes of the Sunne he burnt with fire. ¶ The altars also that were upon the rooses of the upper chamber of Achaz, which the kings of Iuda had made, and the altars which Manasses had made in the two courtes of the temple of our Lord, the king destroyed: and he ranne from thence, and sprinkled the ashes of them into the Torrent cedron. ¶ The excells also that were in Jerusalem on the right side of the Mount of offence, which Salomon the king of Israel had built to Altaroth 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. ¶ And he brake in peeces the statues, and cut downe the grous: and he filled their places with the bones of dead men. ¶ Moreover the altar also, that was in Bethel, and the excelles, which Ieroboam the sonne of Nabat had made, who made Israel to sinne: and that altar, and excelle he destroyed, and burnt, and brake into powder, and the grous also he burnt. ¶ And Iosias turning, saw there sepulchres, that were in the mount: and he sent and tooke the bones out of the sepulchres, and burnt them upon the altar, and polluted it according to the word of our Lord, which the man of God spake, who had foretold these things. ¶ And he sayd: What title is that, which I see? And the citizens of that citie answered: It is the sepulchre of the man of God, which came from Iuda, and foretold these things: which thou hast done vpon the altar of Bethel. ¶ And he sayd:

Because they had offered sacrifice to false gods and in unlawful places they were suspended from offering anie more sacrifice atal.
F O U R T H  B O O K E

The Pasch of Iosias.

Let him alone, let no man move his bones. And his bones remained vntouched with the bones of the prophet, that came out of Samaria. Moreover al the temples of the excelles, which were in the cities of Samaria, which the kings of Israel had made to prouoke our Lord, Iosias tooke away: and he did to them according to al the workes, which he had done in Bethel. And he slew al the priestes of the excelles, that were there upon the altars: and he burnt mens bones upon them: & turned into Ierusalem. And he commanded al the people, saying: Make a Phase to our Lord your God, according as it is written in the booke of this covenant. For there was not such a Phase made from the daies of the Judges, which judged Israel, and of al the daies of the kings of Israel, and of the kings of Iuda, as in the eighteenth yeare of king Iosias this Phase was made to our Lord in Ierusalem. Yea and the Pythones, and Southfayers, and the images of idols, and the filthes, and the abominations, that had bene in the land of Iuda and Ierusalem, Iosias tooke away: that he might establish the wordes of the law, that were written in the Booke, which Helcias the priest found in the temple of our Lord. There was no king before him like to him, that returned to our Lord in al his hart: & in al his soule, and in all his powre according to al the law of Moses: neither after him did there arise the like to him. But yet our Lord was not aurered from the wrath of his great furie, wherwith his furie was wrath agaynst Iuda: for the provocations, wherewith Manasses had prouoked him. Our Lord thercfor sayd Iuda also wil I take away from my face, as I haue taken away Israel: and I wil reiect this citie, which I chote Ierusalem, and the house, whereof I sayd: My name shal be there. But the rest of the wordes of Iosias, and al that he did, are not these thinges written in the Booke of the wordes of the daies of the kings of Iuda? In his dayes came vp Pharaoh Necho the king of Egypt, agaynst the king of Assyrians to the riuer Euphrates: and Iosias the king went to meete him: and was slaine in Mageddo, when he had seene him. And his servauntes caried him dead from Mageddo: & they brought him into Ierusalem: and buried him in his sepulchre. And the people of the land tooke Joachaz the sonne of Iosias: and they anoynted him, and made him king for his father. Three and twenty yeares old was Joachaz when he began to reigne, and he reigned...
he reigned three nonthes in Ierusalem: the name of his
mother was Amital, the daughter of Jeremie of Lobna. † And
he did evil before our Lord, according to all things which
his fathers had done. † And Pharaoh Necho made him in
Rebla, which is in the land Emath, that he should not reign
in Ierusalem: and he lette a penaltie upon the land, an hun-
dred talentes of silver, and a talent of gold. † And Pharaoh
Necho made Eliacim king the sonne of Iosias, for Iosias his
father: and turned his name Ioaikim. Moreover he tooke
Ioaiz and brought him into Egypt, and he died there.
† And Ioaikim gane the silver and the gold to Pharaoh, when
he had taxed the land vpon euerie man, that it might be payd
according to the precept of Pharaoh: and he exacted of euerie
man according to his abilitie, as well silver as gold of the peo-
ple of the land: to geue vnto Pharaoh Necho. † Foure and
twenty yeares old was Ioaikim, when he began to reign: and
he reigned eleuen yeares in Ierusalem: the name of his
mother was Zebida the daughter of Phadaia of Ruma. † And
he did evil before our Lord according to all things, which his
fathers had done.

CHAP. XXIII.

Ioaikim serveth the king of Babylon three yeares. 2. Manie rouers infest his
country. 3. He dieth, and his sonne Ioaikim reigneth 10. The king of Ba-
bylon carrieth king Ioaikim, and all the chief princes, and treasures into
Babylon. 17. Appointing Matthanias, whom he namest Sedecias, king of
Iuda. 20. Whoso revoloth from the king of Babylon.

I In his daies came vp Nabuchodonosor the king of Babyl-
on, and Ioaikim was made his seruant three yeares: and
he rebelled against him againe. † And our Lord sent in vpon
him the rouers of the Chaldees, and the rouers of Syria, and
the rouers of Moab, & the rouers of the children of Ammon:
and he sent them into Iuda, to destroy it, according to the
word of our Lord, which he had spoken by his seruantes the
prophetes. † And this by the word of our Lord was done
against Iuda, to take it away before him for all the sinnes of
Manssues which he did, † and for the innocent blood, that
he had shed, & filled Ierusalem with the blood of innocentes:
& for this thing God would not be made propitious. † But the
rest of the wordes of Ioaikim, and all that he did, are not these
wordes written in the Booke of the wordes of the daies of

FFFFF;
the kings of Juda. And Joakim slept with his fathers: and Joachin his sonne reigned for him. And the king of Egypt added no more to come out of his countrie: for the king of Babylon had taken all that had beene the kings of Egypt, from the river of Egypt, into the river Euphrates. Eightene years old was Joachin when he began to reign, and he reigned three monethes in Jerusalem: the name of his mother was Nechotha, the daughter of Elhanan of Jerusalem. And he did euil before our Lord, according to all things which his father had done. At that time came vp the servantes of Nabuchodonosor the king of Babylon into Jerusalem, and the citie was compassed with forces. And Nabuchodonosor the king of Babylon came to the citie with his servantes to assault it. And Joachin the king of Juda went forth to the king of Babylon, he and his mother, and his servantes, and his nobles, and his eunuches: and the king of Babylon received him the eight yeare of his reign. 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. And he transported all Jerusalem, and all the princes, and all the strong men of the armie, ten thousand into captivity: and euery artificer and inclosor: and nothing was left, sauing the poore sorte of the people of the land. And he transported also Joachin into Babylon, and the kings mother, and the kings wiuces, and his eunuches: and the judges of the land he led into captiuitie from Jerusalem into Babylon. And al the strong men, euhen thousand, and the artificers, and inclosors a thousand, al valiant men and warries: and the king of Babylon led them captiues into Babylon. And he appointed Mathanias his vnce for him: and called his name Sedecias. One and twentie yeares old was Sedecias when he began to reign: and he reigned euene yeares in Jerusalem: the name of his mother was Amital, the daughter of Jeremie of Lobna. And he did euil before our Lord, according to all things which Joakim had done. For our Lord was wrath against Jerusalem and against Juda, til he cast them away from his face: and Sedecias revolted from the king of Babylon.

CHAP.
Sedecias

OF KINGES.

CHAP. XXV.

Nabuchodonosor, king of Babylon besieging Jerusalem two yeares, the soldiers prepared with famine before it. King Sedecias also fled, and brought before Nabuchodonosor. At his sonnes 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. Except poor husbandmen. Al yeastel of brasse, silver, and gold broken and transported. Saraias high priest, and other principal men are slain. Godolias made governour, is slain by Israel. Isaiah is delivered from prison, and exalted by a new king of Babylon.

1. And it came to passe in the ninethe yeare of his reigne, the tenth moneth, the tenth day of the moneth, came Nabuchodonosor, the king of Babylon, himselfe and al his armie vnfoe Jerusalem, and they beset it: and built rampires round about it. And the citie was supe& trenched about vntil the eleuenth yeare of king Sedecias, the ninth day of the moneth: and there was a torre famine in the citie, neither was there bread for the people of the land. And a breach was made into the citie: and al the men of warre fled in the night by the way of the gate, which is betweene the duble wal toward the kings garden (moreover the Chaldees besieged the citie round about) Sedecias therefore fled by the way, that leadeth to the champayne of the wilderness. And the armie of the Chaldees purswed the king, and ouertooke him in the plaine of Jericho: and al the warriers, that were with him, were dispersd, and forsooke him. They therefore having taken the king, brought him to the king of Babylon into Reblatha, who spake judgement with him. And he slew the sonnes of Sedecias before his face, and he put out his eyes, and bound him with chynes, and brought him into Babylon. The fifth moneth, the seventh day of the moneth, that is, the ninetie yeare of the king of Babylon, came Nabuzardan the General of the armie, the servant of the king of Babylon into Jerusalem. And he burnt the house, of our Lord, the kings house, and the houses of Jerusalem, & euerie house he burnt with fyre. And al the armie of the Chaldees, which was with the General of the soulidiers, destroyed the walles of Jerusalem round about. And Nabuzardan the General of the armie, transported the remnant of the people that remained in the citie, and the fugitives, that were fled to the king of

*Certain prophetes persuaded the king and the people not to beleue the prophetes, which forwarned them of these calamites, because (sayd they) they con tradiste one an other, Ieremie saying (Jer. 32. & 34.) the eyes of Sedecias should see the eyes of Nabuchodonosor, and should be led into Babylon; and Ezechiel saying (Ezech. 12. v. 13.) that he should not see Babylon. Both saying most truly: for he was caried thither after his eyes were put out Iosephi. B. 10. Antiq. c. 10.
FOURTH BOOKE  Iuda captiue in Babylon.

king of Babylon, and the rest of the common people. † And of the poor of the land he left dressers of vineyards and husbandmen, † And the brazen pillers, that were in the temple of our Lord, and the seet, and the sea of brasse, which was in the house of our Lord, the Chaldees brake, and transported all the brasse into Babylon. † The portes also, of brasse, and mafars, and forkes with three teeth, and cupses, and little mortars, and at the vessels of brasse, in the which they ministered, they tooke away. † Moreover also the centars, and phials: those that were of gold: and that were of siluer the General of the warfare tooke, † that is, two pillers, one sea, and the seet, which Salomon had made in the temple of our Lord: there was no weight of the brasse of all the vessels. † One pillar had eighteene cubites in height, and the little head of brasse upon it was three cubites in height: and the nette, and the pomegranates upon the little head of the pillar, al of brasse: the second also had the like adorning. † Also the general of the armie tooke Saraias the chiefe priest, and Sophonias the second priest, and three porters. † And of the citie one Eu- nuch, which was captain of the men of warre: and five men of them, that waited before the king, whom he found in the citie, and Sopher the captain of the armie who proud the yong soldiars of the people of the land: and three score men of the common people, which were found in the citie. † Whom Nabuzardan the General of the armie taking, brought them to the king of Babylon into Reblatha. † And the king of Babylon stroke them, and slew them in Reblatha in the land of Emath: and Iuda was transported out of their land. † And he made Godolias the sonne of Ahicam the sonne of Saphan Gouernour over the people, that was leified in the land of Iuda, which Nabuchodonosor the king of Babylon had leisted. † Which when all the capitaines of the soldiars had heard, they and the men that were with them, to witte, that the king of Babylon had appointed Godolias, there came to Godolias into Mapa Iosue the sonne of Ma-thanias, and Iohanan the sonne of Cuée, and the Saria, the sonne of Thanechumeth a Nerophathite, and Zezonias the sonne of Maachathi, they and their felowe. † And Godolias swore to them and to their companions, saying: Be not afraid to serve the Caldees: tarie in the countrey, and serve the king of Babylon, and it shall be well with you. † But it came
it came to pass in the seventh month, there came Ismael the sonne of Nathanias, the sonne of Elifama of the kings, the seede, and ten men with him: and stroke Godolias, who also died: yea the Lewes also & the Chaldees, that were with him in Mespiba. 

And the people rising up from little to great, & the captaynes of the fouldiars, came into Egypt fearing the Caldees. 

But it came to pass in the seventy and thirtie yeaere of the Transmigation of Joachin the king of Iuda, in the twelfth moneth, the seventh and twentie day of the moneth: Eulimersodach the king of Babylon, in the yeaere, that he began to reigne, lifted vp the head of Joachin the king of Iuda out of prison. 

And he spake vnto him courteously: and he sette his throne aboue the throne of the kings, that were with him in Babylon. 

And he changed his garments, which he had in the prison, and he did eate bread always in his sight, al the daies of his life. 

A certaine provision also he appointed for him without intermission, which was also geuen him of the king day by day, al the daies of his life.

THE ARGUMENT OF PARALIPOMENON.

Paralipomenon, that is, A supplument of thinges omitted, called by the Hebrewes Dibre haiamim, The worde of the dayes, or Chronicle, is an Abridgement briefly shewing, besides divers other genealogies, from the beginning of the world, the faith and religion both of the progenitors, and offspring of the Patriarch Iacob, whose progenie God chose and made his peculiar people; and in that nation more particularly recounting the Acts of king Davi, and other kings of his line, til they were led captive into Babylonia. A booke of such and so great importance (saith S. Hierom.) as who so ever without it arrogateth the knowledge of Scriptures, may mocke him selfe. The author is uncertain, but probably it semeth to be gathered by Eldras, out of other booke and traditions, for the perfecting of the old Testament: and is Undoubtedly canonical Scripture. In hebrew it is at one booke, but being large, is with the Greekes and Latines parted into two. And the first booke may be divided into three principall partes. The first nine chapters conteyne divers genealogies, first by the only right line from Adam to Not, then by divers lines of Noah's progenie, but most specially of Iacob's twelve sonnes. In the tenth chapter the resurrection, and death of king Saul is repeated. The other nineteen chapters are al of Davi; to wit, of his election to be king, and inquisition, his vertues, his faults also, and his speciall affairs, concerning Gods service, government of the people, and provision made for building Gods Temple.
The First Booke of Paralipomenon.
In Hebrew, Dibre Haiaimim.

Chap. I.

The genealogie of Adam in the right line to Noe, and his three sonses, Sem, Cham, and Iaphet. 5. The generations of Iaphet, 8, of Cham, 17, and of Sem, 24. The right line of Sem to Abraham, 26. Abrahams generations by the line of Israel, 32, by the sonses of Cetura, 34, and by the line of Isaac, and his sonne Esau; 43, with their kings, 51, and dukes.

Adam had two other sonses before Seth, but Cainas race was utterly extinguished by the flood, and Abel had no childe.

D A M, 1. Seth, Enos, 2. Cainan, Malaleel, Iared, Henoch, Mathusale, Lamech, Noe, 4. Sem, Cham, and Iaphet. 5. The sonses of Iaphet: Gomer, and Magog, and Madai, and Lauan, Thubal, Mesoach, Thitas. 6. Moreover the sonses of Gomer: Asencz, and Riphath, and Thogorma. 7. And the sonses of Lauan: Elish and Thrass, Cethim and Dodanim. 8. The sonses of Cham: Chus, and Mestrain, and Phut, and Chanaan. 9. And the sonses of Chus: Saba, and Heuila, Sabatha, and Regma, and Sabathaca. Moreover the sonses of Regma: Saba, and Dadan. 10. And Chus begat Nemrod, this begane to be mightie in the earth. But 11. Mestrain begat Ludim, and Anamim, and Laabim, and Nephtuim, Phetrusmus also, and Casluim: from whom came Philisthym, and Capthhorim. 12. But Chanaan begat Sidon his firstborne, the Herheite also, and the Iebuseite, and the Amen, and Eretheite, and the Garphite, and the Heueite, and the Aracite, and the Sinite. 13. The Aradiam also, and the Esmirite, and the Hamateite. 14. The sonses of Sem: Aelam, and Assur, and Arphaxad, and Lud, and Aram, and Hus, and Hul, and Gether, and Mesoach. 15. And Arphaxad begat Sale, who also begat 16. Heber. Moreover to Heber were born two sonses, the name of one was Phaleg, because in his days the earth was divided, and the name of his brother Icetan. 17. And Icetan begat 18. Elmodad, and Saphel, and Affaromoth, and Iare, 19. Adoram also.
Genealogies.

22 also, and Vsal, and Decla, † Hebal also, and Abimael, and
23 Saba, moreover † also Ophir, and Husha, and Ijobab. All these
24 are the sons of Iaqtan: † † Sem, Arphaxad, Sale, † Heber
25 Phaleg, Ragau, † Serug, Nachor, Thare, † Abram, this is
26 † Abraham. † And the sons of Abraham, Isaac & Ismael.
27 † And these are the generations of them, The firstbegotten
28 of Ismael, Nabaioth, and Cedar, and Adbeel, and Mibsam,
29 † and Mafsa, and Duma, Maffa, Hadad, and Thema, † Eter,
30 Naphis, Ceda, these are the sons of Ismael. † And the
31 sons of Cetura Abrahams concubine, which the bare: Zare
32 † ran, Ieclan, Madan, Madian, Iesboc, and Sue. Moreover the
33 sons of Ieclan: Saba, and Dadan. And the sons of Dadan:
34 Assirum, and Latuflim, and Laomim, † And the sons of
35 Madian: Epha, and Epher and Henoch, and Abida, and Elda.
36 Al these the sons of Cetura. † And Abraham begat Isaac:
37 † whose sons were Elu, & Israel. † The sons of Elu: Eli-
38 † phaz, Rahuel, Ichus, Ihelom, and Core. † The sons of Eli-
39 † phaz: The man, Omar, Sephi, Gathan, Cenez, Thamna, Amalec.
40 † The sons of Rahuel: Nahath, Zara, Samma, Meza.
41 † The sons of Seir: Lotan, Sobal, Sebeon, Ana, Dison, Eser,
42 Disan. † The sons of Lotan: Hor, Homam. And the sister
43 of Lotan was Thamna. † The sons of Sobal: Alain, and
44 Manahath, and Ebal, Sephi, & Onam. The sons of Sebeon:
45 Aia & Ana. The sons of Ana: Dison. † The sons of Dison:
46 Hamram, and Eseban, and Iethran, and Charan. † The sons
47 of Eser: Balaan, and Zaan, and Iacan. The sons of Dison:
48 Hus and Aran. † These be the kings, that reigned in the
49 Land of Edom, before there was a king over the children of
50 Israel: Bas the sonne of Beor: and the name of his citie,
51 Deneba. † And Bas died, and Ijobab the sonne of Zare of
52 Bostra, reigned for him. † And when Ijobab also was dead,
53 Husam of the Land of the Themanes reigned for him. † And
54 Husam also died, and Adad the sonne of Badad reigned for
55 him, who stroke Madian in the Land of Moab: and the name
56 of his citie was Aith. † And when Adad also was dead, Semla
57 of Mafrea reigned for him. † But Semla also died, and there
58 reigned for him Saul of Rohoboth, which is situate besides
59 the river; † Saul also being dead, Balanan, the sonne of Acho-
60 bor reigned for him. † But this also died, and Adad reigned
61 for him: whose cities name was Phau, and his wife was called
62 Meetabel she daughter of Mattred, the daughter of Mezaab.

G g g g g g

† And
First booke

§ 20

Genealogies.

† And Adad being dead, there began to be dukes in Edom 51 for kings: duke Thanna, duke Alua, duke Ietheth, † duke 52 Oolibama, duke Ela, duke Phinon, † duke Cenez, duke 53 Theman, duke Mablar, † duke Magdiel, duke Hiram. These 54 be the dukes of Edom.

Annotations.

Because in divers holy Scriptures, and especially in these books of Paralipomenon, many difficulties occur concerning divers persons, and places, as also differences of numbers, and times, in reconciling whereof the holy Fathers and Doctors have much laboured, making sometimes large commentaries to satisfy themselves, 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.

First, it is evident by sundrie examples, that manie persons, places, and some other things had divers names, & so are sometimes called by one name, sometimes by an other. Secondly (which is more common) manie were called by the same names, and so must be distinguished by the differences of times, places, qualities, or other circumstances. Thirdly, in genealogies and other histories, children are not always called the sons, or daughters of their natural parents, but sometimes of legal fathers; and sometimes also of those that adopted them for children; and sometimes of their grandfathers, or former progenitors. Fourthly, sometime for mystery sake, an other number is expressed, being true in the mystical sense, differing from the precise number according to the historie. As in the genealogie of Christ the Evangelist counteth thirshe fourtene generations from Abraham to our Saviour, differing from the historie of the old Testament. Fiftly, even in the historic itself, sometimes holy Scripture counteth only the greater numbers, omitting the lesser, and in some other addeth also the odd numbers. Sixtly, the Scriptures speake often by tropes, as mentioning part for the whole, or the whole for the part; so by the figure Synechdoche, Christ is said to have bene three days dead, that is, one whole day and part of another. And some king living or reigning so many yeares and part of another, and his successor reigning the other part, each part is counted to each of them for a whole yeare, and so a yeare is added, more then is in the precise number. Seuenthly, sometimes the sonses reigned together with their fathers, as Joathan reigned his father Ozias yeeling. Fourthly, both their reignes are sometimes counted, sometimes their several yeares, as euerie one reigned alone. Eightly, the times of vacancies, in the government of the Judges, reignes of kings, and the like, are sometimes omitted in calculation, sometimes adjoyned to the predecessor, or successor. Ninhtly, sometimes the holy Scripture mentioneth the onely time that one lived or reigned well, as it were blotting out the rest with oblivion, so Saul is said to have reigned two yeares (1.Reg. 15.) Whoe wel and evil reigned much longer. Tenthly, by error in writing, words, names, and especially numbers may easely be changed, and can not easely be corrected. By these or other like means, all the holy Scriptures may be defended, though none ought to pre-
Genealogies.  

The names of Israel's twelve sons. 3. The genealogy of Judah, first in the right line to David, the seventh son of Jesse: 16. Then other genealogies of the same Judah.

1. And the children of Israel: Ruben, Simeon, Levi, Judah,
2. Issachar, and Zabulon; Dan, Joseph, Benjamin, Naphtali, Gad, and Aser. The sons of Judah: Her, Onan, and Shela. These three were born to him of the Canaanite whom he had as his concubine. And the sons of Judah were Er, Onan, and Shela.
3. Before our Lord, he fled from him. And Thamar his daughter-in-law bare to him Phares and Zara. Therefore all the sons of Judah were five.
4. And the sons of Phares, Hezron, Hamul.
5. And the sons of Zara: Hammath, and Efraim, and Zibhah, and Anah, and Aethan, and Shephuph, and Hetrach, and Jered.
6. And the sons of Efraim: Asaph, and Bera, and Joash, and Ahola, and Aholaab, and Shephuph, and Hetrach, and Heleph, and Hahbod, and Zina, and Sherah, and Japhun, and Athaliah.
7. And the sons of Hezron: Jerahmeel, and Jeshaiah, and Jakin, and Zattu, and Shallum, and Shattaiah, and Jerubbaal.
8. And the sons of Shattuah: sons of his wife Tamar: who were Perez and Zara, of whom Perez begat Hezron, and Hezron begat Ram, and Ram begat Ethan.
9. And the sons of Ethan: Azariah, and Bithuel, and Jerahmeel.
10. And the sons of Bithuel: Esau, the father of the Edomites, and Jacob, the father of the Israelites. And the sons of Esau: Eliphaz, Reuben, and Seir.
11. And the sons of Seir: Zoan, and Kenath, and Eder, and Opher, and brought the firstborn to the third wife, and the sons of Eliphaz were dearer to Esau than the sons of Reuben, the firstborn.
12. And the sons of Reuben: Hanoch, and Pallu, and Naaman, and Joel, and Shaphan, and Hushai.
13. And the sons of Naaman: Ephah, and Epher, and Hanoch, and Gnue.
14. And the sons of Ephraim: Shuthelah, and Zelophehad, and Zophah, and Suah, and Ezer, and Ambar.
15. And the sons of Shuthelah: Hemona, and Hazbodaa, and Pildah, and Deon, and Amalek, and Haziel, and Haran.
16. And the sons of Zelophehad: Zela, and Jetur, and Naphish, and Dollars, and Tusla.
17. And the sons of Shuthelah: Eber, and Z.Mobile, and Eber, and Shobal, and Jokneam, and Zela, and Hiel the Jebusite, and Buz.
18. And the sons of Jokneam: Heman, and Esh匡, and Jahir, and deh, and Uza, and Salathiel.
20. And the sons of Shallum: Hanan, and Zabad, and Haman, and Abiezer, and Zobai, and Beniamin, and Elkanah.
22. And the sons of Jeiel: Shihu, and Onah, and Obadiah, and Ishi, and Shalazon, and Zalmenuh, and Shileath, and Hice, and Zara, and Hazezethan, and Jada, and Jethetha, and Jeshberah, and Asa, and Eliah, and Eliezer, and Shemaiah, and Eliad, and Ebed, and Zilpah.
23. And the sons of Jeiel: Shima, and Shemeshah, and Shilba, and Jete, and Zanah, and1

Note: The text is a genealogy from the Bible, specifically from the book of Genesis. It lists the sons of Israel and their descendants, starting with Judah, and includes several generations of the Israelite lineage.
begat Iair, & possessed three and twenty cities in the Land of Galaad. † And he tooke Geffur, and Aram the townes of 23 Iair, and Canath, and the villages thet of, threescore cities, al these are ‡ the sones of Machir the father of Galaad. † And when Hesron was dead: Caleb went in to Ephrata. 24 Hesron also had to wife Abia who bare him Ashur the father of Thecua. † And there were borne sones to Irameel 25 the firstbegotten Hesron, Ram his firstborne, and Buna, and Aram, and Asom, and Achi. † Irameel married also an 16 other wife, named Atara, which was the mother of Onam. † But the sones also of Ram the firstbegotten of Irameel, 17 were Moos, Iamin, and Acar. And Onam had sones Semei, 18 and Iada. And the sones of Semei: Nadab, and Abifur. † But 29 the name of Abifurs wife, was Abihail, who bare him Abobban, and Molid. † And the sone of Nadab were Saleed, & Ap-30 phaim. And Saleed died without children. † But the sone of 31 Apphaim, Iesh: which Iesh begat Sefan. Moreouer Sefan begat Oholai. † And the sones of Iada the brother of Semei: Je-32 ther, and Jonathan. But Iether also died without children. † Moreouer Jonathan begat Phaleeth, and Ziza. These were 33 the sones of Irameel. † And Sefan had noe sones, but 34 daughters: and a servant an Ægyptian, named Isera. † And 35 he gave him his daughter to wife: who bare him Ethel. † And 36 Ethel begat Nathan, and Nathan begat Zabad, † Zabad also 37 begat Ophlal, & Ophlal begat Obed, † Obed begat Iehu, Iehu 38 begat Azarias, † Azarias begat Helles, and Helles begat Elasa, 39 † Ealafa begat Sifamoi, Sifamoi begat Sellum, † Sellum be- 40 gat Icamim, and Icamia begat Eliama. † And the sones 41 of Caleb the brother of Irameel: Me sa his firstbegotten, 42 he is the father of Ziph: and the sones of Marefa the father 43 of Hebron. † Moreouer the sones of Hebron, Core, and 44 Thaphua, and Recem, and Samma. † And Samnia begat 45 Raham, the father of Ierasa, and Recem begat Sammai. 46 † The sone of Sammai, Maon: and Maon the father of 47 Bethsur. † And Epha the concubine of Caleb bare Haran, 48 and Mosa, and Gezez. Moreouer Haran begat Gezez. † And 49 the sones of Iahaddai, Regom, and Ioathan, and Gesan, and Phalet, and Epha, and Saaph. † The concubine of Caleb 50 Maacha bare Saber, and Tharana. † And Saaph the father of 51 Madmena begat Sue the father of Machbena, and the father 52 of Gabaa. But the daughter of Caleb, was Achsa. † These 53 were
Genealogies.

Paralipomenon. 823

were the sones of Caleb, the sone of Hur the firstbegotten
of Ephrata, Sobal the father of Cariathiarim. † Salma the
father of Bethlehem, Hariph the father of Bethgader. † And
there were sones of Sobal the father of Cariathiarim, he
that saw the halfe of the restinges. † and of the kinned of
Cariathiarim, the Iethreites, and Aphontheites, and Sema-
theites, and Maferetes. Out of these issued the Saraiites, and
Etheolites. † The sones of Salma, Bethlehem, and Netoph-
athi, the "Crownes of the house of Iosab, and the Halfe of
the restinge of Sarai, † The kinnedes also of the scribes
dwelling in Iabes, singing and sounding, and abyding in ta-
bernacles. These are the Cineites, which came from heare of
the father of the house of Rechab.

Chap. III.

The sones of King David. 10. The line of the Kings of Juda from Salomon
to Iostas. 13. With divers generations of the same Iostas.

1 Byt David had these sones, which were borne to him
in Hebron: the firstbegotten Amon of Achinoam the
2 Iethreite, the second Daniel of Abigail the Carmelite, † the
third Abisalom the sone of Maacha the daughter of Toli-
the king of Gessur, the fourth Adonias the sone of Aggith,
† the fifth Saphatias of Abital, the sixth Iethraham of Egl
his wife. † Six sones therefor were borne to him in Hebron,
where he reigned seven yeares and six monethes. † And in
5 Jerusalem he reigned three and thirtie yeares. † Moreover in
Jerusalem sones were borne to him, Simmaa, and Sobab,
and Nathan, & Salomon, sone of Bethlehem the daughter of
7 Ammiel, † Iebaar also and Elifama, † and Eliphaleth, and
8 Noge, and Nepheg, and Iaphia, † moreover Elifanna, and
9 Eliada, and Elipheleth, nine: † al these the sones of David,
beside the sones of his concubines: and they had a sister
10 Thamar. † And the sone of Salomon, Roboam: whose
sonne Abia begat Asa. Of this also was borne Iosaphat, † the
father of Iotam: which Iotam begat Ochozias, of whom
12 rose Iosas: † and his sone Amasias begat Azarias. Moreover
13 Azarias the sone of Iothan † begat Achaaz, the father of E-
14 zechias, of whom was borne Manasses. † But Manasses also
15 begat Amon the father of Iosias. † And the sones of Iosias
were, the firstbegotten Iohanam, the second ‡ Iosakim, the
16 third Sedecias, the fourth Sellum. † Of Iosakim was borne
Iechonias, J.S. Matthew omitteth this
Iosakim, and
counteth Iechonias as the
sonne of Iosias.
The same Ieco-
nias was also
otherwise called
Iochin.

‡ 1 Kings 14:21-22

‡ 15:1-27.
Iechonias, and Sedeias. † The sons of Iechonias were Asir, 17
Salathiel, † Melchiram, Phadaia, Sennefer & Iccemia, Sama, 18
and Nadabia. † Of Phadaia were borne Zorobabel and Semeia. 19
Zorobabel begat Mofolom, Hananias, and Solomith their
sister: † Hasaba also, and Ohol, and Barachias, and Haldias, 20
Iasabhesed, sic. † And the sonne of Hananias, Phaltias the 21
father of Iesimeo, whose sonne was Laphaia. This mans sonne
also Arnan, of whom was borne Obdias, whose sonne was Se- 22
chenias. † The sonne of Sechenias: Semeia, whose sonnes were
Hattus, and Ilegal, and Baria, and Naaria, and Saphar, ‡ six
in number. † The sons of Naaria, Elioenaib, & Ezechias, and 23
Ezricam, three. † The sons of Elioenaib, Oduia, and Eliasub, 24
and Pheleia, and Accub, and Iohanen, and Dalaia, and Anani, 25
feuen.

CHAP. III.

Other genealogies of Iuda: 24. and of Simeon, 29. by whom the progenie of
Cham, 41. and reliques of Amelacites are subdued.

The sons of Iuda: Phares, Helson, and Charni, and 1
Hur, and Sobal. † But Reia the sonne of Sobal begat 2
Iahath, of whom were borne Ahumai, and Laad. these be
the kinredes of Sarathi. † This allo is the stocke of Etam: 3
Izrahel, and Isefem, and Itelos, and the name of their
sister Ajalephuni. † And Phanuel the father of Gedor, and 4
Ezar the father of Hosa, these are the sons of Hur the first
begotten of Ephratha the father of Bethleheim. † But Aslur 5
the father of Thecua had two wives, Halaa, & Naara. † And 6
Naara bare him Oozam, and Hepher, and Themani, and
Ahaatthari, these are the sons of Naara. † Moreover the 7
sons of Halaa, Sereth, Iaaar, and Ethann. † And Cos begat 8
Anob, and Soboba, and the kinred of Ahaarchel the sonne
of Arum. † And Iabes was honorable above his brethren, 9
and his mother called his name Iabes, sayning: Because I bare
him in sorrow. † But ‡ Iabes invoked the God of Israel, 10
saying: If blesting thou wilt blest me, and wilt enlarge
my borders, and thy hand be with me, and thou wilt make
that I be not oppressed by malice. And God granted the
things that he prayed for. † And Caleb the brother of Sua 11
begat Mahir, who was the father of Esthon. † Moreover 12
Esthon begat Bethrapha, and Phele, and Tehinna the father
of the citie of Nias: these are the men of Recha. † And the 13
sons of Cenez, Othoniel, and Sarai. Moreover the sons of
14 of Othoniel, Harthath, and Maonathi, † Maonathi begat Ophra, & Saraih begat Ioab: the father of the Vale of Artificers: for there were artificers. † And the sons of Caleb the son of Iephone, Hir, and Eia, and Naham. The sons
16 also of Eia: Cenez. † The sons also of Ialecleel: Ziph, and Zippa, Thiria, and Asrael. † And the sons of Esra, Iether, and Meroz, and Ephra, and Ialon, and he begat Mariam, and
18 and Sammai, and Iesba the father of Esthamo. † Also his wife Judaia, bare Jareed the father of Gedor, and Heber the father of Socho, and Icuthiel the father of Zanoe, and these are the sons of Bethia the daughter of Pharaon, whom
19 Mered took. † And the sons of the wife of Odaia the sister of Naham the father of Ceila, Garmi, and Esthamo, which was of Macathi. † The sons also Simon, Amnon, and Rinnah the son of Hanan, and Thilon. And the sons
21 of Jes, Zobeth, and Benzoeth. † The sons of Esla the son of Iuda: Her the father of Lecha, and Laada the father of Macea, and the kinsmen of their house that worke as like
22 in the House of oath. † And he that made the Sunne to stand, and the men of Lying, and Secure, and Burning, which were princes in Moab, and which returned into Lachem, and these
23 are old words. † These are potters, dwelling in Plantinges, and in Hedges, with the king in his works, and they abode there. † The sons of Simeon: Namuel, and Iamin, Iarib,
25 Zara, Saul: † Sellem his sonne, Mapsam his sonne, Masm his sonne. † The sons of Masma: Hamuel his sonne, Zachut
27 his sonne, Semei his sonne. † The sons of Semei sixtene, and six daughters: but his brethren had not manie sonnes, and the whole kinted could not reach to the summe of the
28 children of Iuda. † And they dwelt in Bersabee, and Molada,
29 and Harsufahal, † and in Bala, and in Afom, and in Tholad,
30 † and in Bathuel, and in Hormi, and in Siceleg, † and in Beth-
31 marcaboth, and in Harsussim, and in Bethberai, and in
32 Saatim. these were their cities until king David. † Their townes also: Etam, and Aen, Rhemmon, and Thochen, and
33 Asan, five cities. † And all their villages round about these cities unto Baal, this is their habitation, and the distribution
34 of their dwellinges. † Mosabab also and Iemlech, and Iosa
35 the sonne of Amantas, † and Joel, and Ichu the sonne of Iosa
36 bia the sonne of Saraiha, the sonne of Asiel, † and Eliornai, and Iacoba, and Isuhaia, and Asaia, and Adiel, and Ismiel, and

H h h h

Banaia,
Banaia, *Zizaalso the sonne of Zepheï the sonne of Allon 37 the sonne of Idaia the sonne of Semri the sonne of Samaïa.
† These renownd princes in their kinredes, & in the house 38 of their affinities they were multiplieth exceedingly. † And 39 they went forth to enter into Gador as far as the East side of the valley, and to seeke pastures for their flockes. † And they 40 sought fatte pastures, and very good, and a countie very large and quiet and fruitful, in the which before had dwelt the flocke of Cham. † These therefore, whom before we describeth by name, came in the dayes of Ezechias the king of Juda: and they stroke their tabernales, and the inhabitantes that were found there, & cleane destroyed them vntil this present day: and they dwelt for them, because they found there most fatte pastures. † Also of the children of Simeon there went 42 into mount Seir fift hundred men, hauing their princes Phaltias and Naaria and Raphaia and Oziel the sonnes of Iesim: † and they stroke the remnant of the Amaelcites, which were 43 able to escape, and they dwelt there for them vntil this day.

CHAP. V.
Genealogies of Ruben, whose birthright, concerning double portion, is translated to Ioseph, the principal to Iuda, with their special acts. 11. Also of Gad. 18. who with Ruben, and half tribe of Manasse, subdued the Agurines: 25. but for their sinnes are led captiue into Assyria.

Also the sonnes of Ruben the first begotten of Israel 1 (for he was his first begotten: but when he had violated his fathers bed, his firstbirthright was giuen to the sonnes of Ioseph the sonne of Israel, and he was not repected for the firstbegotten. † Moreover Iudas, which was the strongest 2 among his brethren, of his stocke sprang the princes: but the firstbirthright was reputed to Ioseph.) † The sonnes 3 then of Ruben the firstbegotten of Israel: Enoch, & Phallu, Elson, and Charmi. † The sonnes of Ioeil: Samias his sonne, 4 Gog his sonne, Semei his sonne, † Michah his sonne, Reia his sonne, Baal his sonne, † Beerah his sonne, whom Theglachphalnafar the king of the Assyrians led away captiue, and he was prince in the tribe of Ruben. † And his brethren, and all his kinred, when they were numbed by their families, had these princes Iehiel, and Zacharias. † Moreover Bala the sonne of Azaz, the sonne of Samma, the sonne of Ioeil, he dwelt in Aroer as far as Nebo, and Beelmeon. † Agayns the east quarter
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. † And in the daies of Saul they fought against the Agarenes, and stewe them, and dwelt for them in their tabernacles, in all the quarter, that looketh to the East of Galaad. † But the children of Gad dwelt over against them in the land of Basan, as far as Selcha: † Iothel the head, and Sapham the second: and Ianai, and Saphat in Basan. † And their brethren according to the houses of their kinredes, Michael, and Mofollam, and Sebe, and Iorai, and Iacan, and Zie, and Heber, seuen. † These are the sonses of Abihail, the sonses of Huri, the sonne of Iara, the sonne of Galaad, the sonne of Michael, the sonne of Ielesi, the sonne of Leddo, the sonne of Buz. † Also the brethren of the sonne of Abiel, the sonne of Guní, prince of the house in their families. † And they dwelt in Galaad, and in Basan, and in the townes thereof, and in all the suburbs of Saron, unto the borders. † All these were numbered in the daies of Ioatham the king of Juda, and in the daies of Ieroboam the king of Israel. † The children of Ruben, and of Gad, and of halfe the tribe of Manasses, men of warre, carrying shields, & swords, and bending the bow, and taught to battels, four and fourtie thousand, and seuen hundred threescore going forth to fight. † They fought against the Agarenes: but the Iturcians, and Naphis, and Nodab † gave them ayde. And the Agarenes were delivered into their handes, and all that were with them, because they called upon God when they fought: and he heard them, because they beleued in him. † And they tooke al that they possessed, Camels fiftie thousand, and sheepe two hundred fiftie thousand, and asses two thousand, and of men an hundred thousand soules. † And manie fell downe wounded: for it was the battel of our Lord. And they dwelt for them vntil the transmigraion. † Also the children of the halfe tribe of Manasses possessed the land, from the coasts of Basan vnto Baal, Hermon, and Sanir, and mount Hermon, for the number was great. † And these were the princes of the house of their kinred, Epher, and Iesi, and Eliel, and Efriel, and Jeremia, and Odoia, and Iediel, most valiant men and mightie, and renowned princes in their families. † But they fortooke the God of their fathers, and fornicated after the goddes of the peoples of the land, whom God
First booke of

Genealogies.

God take away before them. \& And the God of Israel rayled
26
up the spirit of Phul king of the Assyrians, and the spirit of
Thelgathphalnafar king of Assur: and he transported Ruben,
and Gad, and the half tribe of Manassés, and brought them
into Labea, and into Habor, and to Ara, and to the river of
Gozan, vntil this day.

Chap. VI.
The genealogies of Leui, 4. With the right line of Aaron by Eleazar to Ise-
derch, high priest in the captivity of Babylon, 16. Other progenies of his three
sonnes: Gerson, Caath, and Merari. 31. With their offices in the temple:
49. Only Aarons sonnes admitted to priesthood. 54. Particular possessi-
on of the Leuites dwelling amongst the other tribes.

The sonnes of Leui: Gerson, Caath, and Merari. \& The 1 2
sonnes of Caath: Amram, Isaar, Hebron, and Oziel.
\& The children of Amram: Aaron, Mofyes, and Maria. The
3
sonnes of Aaron: Nadab and Abiu, Eleazar, and Ithamar.
\& Eleazar begat Phinees, and Phinees begat Abifue, \& 4 5
Abifue begat Bocci, & Bocci begat Ozi. \& Ozi begat Zaraia, 6
and Zaraia begat Maraioth. \& Morcuer Meraioth begat 7
Amarias, and Amarias begat Achitob. \& Achitob begat Sadoc, 8
and Sadoc begat Achimaas, 9 Achimaas begat Azarias, Aza-
rias begat Iohanah, \& Iohanah begat Azarias. the same is he 10
that executed the priestlie office in the house, which Sal-
mon built in Ierusalem. \& And Azarias begat Amarias, and
11
Amarias begat Achitob, \& and Achitob begat Sadoc, and
12
Sadoc begat Sellum, \& Sellum begat Helcias, and Helcias
13
begat Azarias, \& Azarias begat Sarais, and Sarais begat Iose-
14
dec. \& Morcuer Iosedec went forth, when our Lord tran-
ported Iuda, and Ierusalem by the handes of Nabuchodon-
15
sor. \& The sonnes then of Leui: Gerson, Caath, and Merari.
17
\& And these be the names of the sonnes of Gerson: Lobni and
18
Semei. \& The sonnes of Caath: Amram, and Izaar, and Hebron,
19
and Oziel. \& The sonnes of Merari: Moholi and Musi. And 20
these are the kinredes of Leui according to their families.
\& Gerson, Lobni his sonne, Iaahath his sonne, Zamma his sonne,
\& Ioah his sonne, Addo his sonne, Zara his sonne, Iethrai 21
his sonne. \& The sonnes of Caath, Aminadab his sonne, Core 22
his sonne, Asir his sonne, \& Elecan his sonne, Abiaaph his 23
sonne, Asir his sonne. \& Thahath his sonne, Vriel his sonne, 24
Oziias his sonne, Saul his sonne. \& The sonnes of Elecan: 25
Amalai,
26 Amasai, and Achimoth,† and Elcana: The sones of Elcana:
27 Sophai his sone, Nahath his sone, † Eliab his sone, Iero-
28 Ham his sone, Elcana his sone. † The sones of Samuel:
29 the first begotten Vallen, and Abia. † And the sones of
Mehari, Moholi: Lobgi his sone, Stemi his sone, Oza his
sonne, † Sammaa his sone, Haggia his sone, Asaia his
sonne. † These are they, whom David appointed over the
singing men of the house of our Lord, since the Ark was
placed: † and they ministered before the tabernacle of testi-
monie, singing until Salomon built the house of our Lord in
Jerualem: and they stood according to their order in the
ministerie. † And these are they, which afflicted with their
sonnes, of the sones of Caath, Hemam singing man, the
sonne of Ioeil, the sone of Samuel, † the sone of Elcana,
the sone of Ieroham, the sone of Eliel, the sone of Thohu,
† the sone of Saph, the sone of Elcana, the sone of Mah-
hath, the sone of Amasai, † the sone of Elcana, the sone
of Iohel, the sone of Azaries, the sone of Sophonias, † the
sonne of Thahath, the sone of Asir, the sone of Abiasaph,
38 the sone of Cere, † the sone of Icaar, the sone of Caath,
39 the sone of Leui, the sone of Israel. † And his brother
Asaph, who stood on his right hand, Asaph the sone of
40 Barachias, the sone of Samaa, † the sone of Michael, the
sonne of Bafaia, the sone of Melchias, † the sone of Athanai,
42 the sone of Zara, the sone of Adaia, † the sone of Ethan,
43 the sonne of Zamma, the sone of Semei, † the sone of Ieth,
44 the sone of Getson, the sone of Leui. † And the children
of Merari their brethren, on the left hand, Ethan the sone
45 of Culi, the sone of Abdi, the sone of Maloch, † the sone
46 of Hasabia, the sone of Amasia, the sone of Helcias, † the
sonne of Amasia, the sone of Boni, the sone of Somer, † the
sonne of Moholi, the sone of Mosi, the sone of Merari, the
48 sonne of Leui. † Their brethren also the Leuites, which were
ordained for all the ministerie of the tabernacle of the house
of our Lord. † But Aaron, and his sones burnt incense upon
the altar of holocaust, and upon the altar of incense, for euerie
worke of Sancta Sanctorum: and to pray for Israel according
to all things, which Moyses the servant of God had coman-
ded. † And these are the sones of Aaron: Eleazar his sone,
51 Phinees his sone, Abiulfes his sone † Boci his sone, Ozi
52 his sone, Zarahia his sone, † Meraioth his sone, Amarias
H h h h
In Sadoc the high priesthood was reduced to the line of Eleazar which by God's ordinance was translated to Helio of Ithamar's line but still continued in the line of Aaron. The rest of Sadoc's line by Achimaas & c. to Ioseph in the captivity appeard before. v. 9. ad 15. his son, Achitob his son, & Sadoc his son, Achimaas his son. And these were their habitations by the townes and confines, of the townes of Aaron, according to the kinredes of the Caathites: for they were fallen to them by lotte. They gave therefor to them Hebron in the Land of Iuda, and the suburbs therof round about: but the fieldes of the city, and the townes to Caleb the sonne of Iephonne. Moreover to the townes of Aaron they gave cities, to selle unto Hebron, and Lobna, and the suburbs therof, Iether also and Estememo with the suburbs therof, yea & Helon, and Dabir with their suburbs: Asan also & Bethsesmes, & their suburbs. And of the tribe of Benjamin: Gabee and the suburbs therof, Almath with the suburbs therof, Anothoth also with the suburbs therof. All the cities, thirtene, by their kinredes. And to the children of Caath the residuce of their kinredes they gave of the halfe tribe of Manasses in possession ten cities. Moreover to the children of Gerson by their kinredes of the tribe of Issachar, of of the tribe of Afer, and of the tribe of Nephthali, and of the tribe of Manasses in Basan, thirtene cities. And to the sons of Merari by their kinredes of the tribe of Ruben, and of the tribe of Gad, and of the tribe of Zabulon, they gave by lot twelve cities. Also the children of Israel gave to the Leuites cities, and their suburbs: and they gave by lot, of the tribe of the children of Iuda, and of the tribe of the children of Simeon, and of the tribe of the children of Benjamin, these cities, which they called by their names, and to them, that were of the kinred of the sons of Caath, and the cities in their borders were of the tribe of Ephraim. They therefore gave them cities, to selle unto Sichem with the suburbs therof in mount Ephraim, and Gazer with the suburbs therof, Jecmaan also with the suburbs therof, and Bethhoron in like maner, moreover Helon also with 69 the suburbs therof, and Gethremmon in like maner. Moreover of the halfe tribe of Manasses, Aner & the suburbs therof, Balaam and the suburbs therof: to witte, to them, which were left of the kinred of the sons of Caath. And to the sons of Gerson of the kinred of the halfe tribe of Manasses, Gaulon in Basan, and the suburbs therof, and Aftaroth with the suburbs therof. Of the tribe of Issachar, Cedess and the suburbs therof, and Dabereth with the suburbs therof, Ramoth also and the suburbs therof, and Anem with
Genealogies.

PARALIPOMENON.

74 with the suburbes thereof. † And of the tribe of Aser: Mafal
75 with the suburbes thereof, & Abdon in like manner, † Hucac
also and the suburbes thereof, and Rohob with the suburbes
thereof. † Moreover of the tribe of Nephthali, Cedes in Ga-
linee and the suburbes thereof, Hamon with the suburbes
thereof and Cariathaim, and the suburbes thereof. † And to the
rest of the sons of Merari, of the tribe of Zabulon, Rem-
mono and the suburbes thereof, and Thabor with the subur-
bes thereof; † beyond Jordan also over against Jericho, against
the East of Jordan, of the tribe of Ruben, Boris in the wilder-
ness with the suburbes thereof, and Jassah with the suburbes
thereof; † Cademoth also and the suburbes thereof, and Me-
phaath with the suburbes thereof. † Moreover also of the
tribe of Gad, Ramoth in Galaad and the suburbes thereof; and
Manaim with the suburbes thereof, † yea and Hesebon with
the suburbes thereof, and Izzer with the suburbes thereof.

CHAP. VII.


im, 30. and Aser.

1 Moreover the sons of Issachar: Thola, and Phua,
2 Lashub and Simeron, four. † The sons of Thola:
Ozi and Raphaia, and leriel, and Iemai, and Iebsem, and
Samuel, princes by the houses of their kinredes. Of the
stocke of Thola were numbered most valiant men in the daies
3 of David, two and twentie thousand six hundred. † The
sons of Ozi: Izrahia, of whom were borne Michael, and
4 Obadia, and Joel, and Iesia, five al princes. † And with them
by their families and peoples, readie girted to battel, most
valiant men, six and thrittie thousand: for they had many
wives, and children. † Their brethren also through al the
kinred of Issachar, most strong to fight, were numbered fourre
5 score and seven thousand. † The sons of Benjamin: Bela,
6 and Bechor, & Ladihel, three. † The sons of Bela: Esbon,
and Ozi, and Oziel, and Itermoth, and Vrai, five princes of
their families, and most strong to fight, and their number
8 was twentie two thousand and thrittie fourre. † Moreover
the sons of Bechor: Zamira, and Ioas, and Eliezer, and
Eliocnai, and Amri, and Itermoth, and Abia, and Anathoth,
and Almath at these, the sons of Bechor. † And there were
numbered by their families princes of their kinredes most
valiant

:: Gen. 46. this third sonne is called Asbel: & seuen more
are there recitied. And so in the rest is
much difference: but all may be recogonized by such
rules as are noted. chap. 1.
valiant vnto battel, twentie thousand and two hundred.
† Moreover the sons of Iadihel: Balon. And the sons 10
of Balan: Ichus, and Beniamin, and Abd, and Chanana, and
Zerhan, and Thafs, Ahifes. † at these the sons of Iadi-
hel, princes of their kindedes, most valiant men, seuentene
thousand, and two hundred going forth to battel. † Sepham 12
also, and Hipham the sons of Hir: and Besim the sons of
Aher. † And the sons of Nepthali: Iael, and Guni, 13
and Iczer, and Selum, the sons of Bala. † Moreover the 14
sonne of Manasses, Ezriel: and his concubine the Syrian bare
Machir the father of Galaad. † And Machir tooke wives for 15
his sonnes Happhim, and Saphan: and he had a sifter named
Maacha: the name of the second Salphaad, and to Salphaad
were borne daughters. † And Maacha the wife of Machir 16
bare a sonne, and she called his name Phares: moreover the
name of his brother, was Sires: and his sonnes, Vlam, and Re-
cen. † And the sonne of Vlam, Badan. These are the children 17
of Galaad, the sonne of Machir, the sonne of Manasses. † And
18 his sister: Queene bare: Goodlieman, and Abierzer, and
Mohola. † And the sons of Semida were, Ahin, and Sechem, 19
and Leci, and Anion. † And the sons of Ephraim: Suthala, 20
Bared his sonne, Thahath his sonne, Elada his sonne, Tha-
hathe his sonne, and this mans sonne Zabad, † and this mans 21
sonne Suthala, and this mans sonne Ezer, and Elad: and the
men of Geth borne in the land swee them, because they
came downe to invade their possession. † Ephraim therfore 22
their father mourned many daies, and his brethren came to
comfort him. † And he went in vnto his wife: who conceiued 23
and bare a sonne, and he called his name Berea, for that he
was borne in the euis of his house. † and his daughter was 24
Sara, who built Bethoron, the nether and the upper, and
Ozenfar. † Moreover his sonne Rapha, and Releph, and 25
Thale, of whom was borne Thaan, † who begat Laadan: this 26
mans sonne also was Ammiud, who begat Elisafa, † of 27
whom was borne Nun, who had Issue his sonne. † And their 28
possession and habitation, was Bethel with her daughters,
and a raynt the east of Noran, and on the west quarter of
Gazer an i her daughters, Síchem also with her daughters, as
farre as Asa with her daughters. † Also neere the children of 29
Manasses Bethlan and her daughters, Thanzach & her daugh-
ters, Mageddo and her daughters: Dor and her daughters: in
these
these dwelt the children of Joses, the sonne of Israel. † The children of Aser: Iemna, and Itshea, and Joeslui, and Baria, and Sara their sister. † And the sonnes of Baria: Heber, and Melchiel: he is the father of Barsaib. † And Heber begat Iepheliat, and Sommer, and Hotham, and Suia their sister. † The sonnes of Iepheliat: Phosech, and Chamaal, and Afoth: these be the sonnes of Iepheliat. † Moreover the sonnes of Sommer: Ahi, and Reaga, and Haba, and Asam. † And the sonnes of Helem his brother: Supha, and Iemna, and Selles, and Amal. † The sonnes of Supha: Sue Harnagher, and Sui, and Beri, and Iamra, † Boso, and Hod, and Samma, and Salusa, and Iethran, and Bera. † The sonnes of Iethia: Iepho, and Phalpia, and Ara. † And the sonnes of Olla: Aic, and Haniel and Resia, † All these be the sonnes of Aser, princes of their kinredes, the chosen and most valiant dukes of dukes: and their number of the age that was fitte for battel, was six and twentie thousand.

CHAP. VIII.
The progenie of Benjamin is further recited unto Saul: 33, and his issue.

1 A ND Benjamin begat Bale his first begotten, Asbel the second, Ahara the third, † Nohaa the fourth, and Rapha the fifth. † And the sonnes of Bale were: Addar, and Gera, and Abiud, † Abiitue also, and Naaman, and Ahoe; and also Gera, and Sephuphan, and Huram. † These are the sonnes of Ahod, princes of their kinredes that dwelt in Gabaa, which were transported into Manahath. † And Naaman, and Achia, and Gera he transported them, and begat Oza, and Abiud. † Moreover he begat Saharaim in the countrie of Moab, after he dismissed Husim and Bara his wives.

† And of Hodes his wife he begat Iobab, and Sebia, and Moa, and Molcho, † Iehus also, and Sechia, and Marma. These are his sonnes princes in their families. † And Mehusim begat Abitob, and Elphaal. † Moreover the sonnes of Elphaal Heber, and Misaam, and Samad: this man built Ozo, and Lod, and her daughters. † And Baria, and Sama princes of their kinredes that dwelt in Alyon: these drove away the inhabitants of Geth. † And Abio, and Sefac, and Ierimoth, † and Sabadia, and Arod, and Heder, † Michael also, and Iespha, and Ioha the sonnes of Baria. † And Zabadia, and Mofolam, and Hezeci, and Heber, † and Iesamari, and Iezlia, and Iobab sonnes.
FIRST BOOKE OF

Genealogies

sonnes of Elphaal, † and Iacim, and Zechri, and Zabdi, 19
† and Elioenai, and Selethai, and Eliel, † and Adaia, and 20
Baraia, and Samarath the sonnes of Semei. † And Iespham, 21
Heber, and Eliel, † and Abdon, and Zechri, and Hanan, 22
† and Hanania, and Ælam, and Anathothia, † and Iephdaia, 23
and Phanuel the sonnes of Selac. † and Samsari, and Sohuria 24
and Otholia, † and Iersea, and Elia, and Zechri, the sonnes 25
of Ieroham. † these be the patriarches, and princes of their 26
kinredes, which dwelt in Ierusalem. † And in Gabaon dwelt 27
Abigabaaon, and the name of his wife Maacha: † And his first 28
begotten sonne Abdon, and Sur, and Cis, and Baal, and 29
Nadab. † Gedoralso, and Ahio, and Zacher, and Macelloth: 30
† and Macelloth begat Samaa: and they dwelt over agaynst 31
their brethren in Ierusalem with their brethren. † And Ner 32
begat Cis, and Cis begat Saul. Moreouer Saul begat Ionathas, 33
and Melchisua, and Abinadab, and Esbaal. † And the sonne of 34
Ionathas, Meribbaal: and Meribbaal begat Micha. † The 35
sonnes of Micha, Phithon, and Melech, & Tharaa, and Ahaz. 36
† And Ahaz begat Ioadai: and Ioadai begat Alamath, and Az- 37
moth, and Zamri: moreouer Zamri begat Mosa, † and Mosa 38
begat Banaa, whose sonne was Rapha, of whom was borne 39
Elasa, who begat Aseal. † Moreouer Aseal had six sonnes of 40
these names, Ezricam, Bochru, Ismahel, Saria, Obedia, and 41
Hanan. al these the sonnes of Aseal. † And the sonnes of Esech 42
his brother, Vlam the firstbegotten, and Ieheus the second, 43
and Eliphralet the third. † And the sonnes of Vlam were most 44
strongmen, and archers of great force: and having many 45
sonnes and nephews, vnto an hundred fiftie. Al these the 46
children of Beniamin.

CHAP. IX.

Who of Israel (after the captivity) first inhabited Ierusalem. 10. Who 11
exercised the offices of Priests, 14. and Levites, 35. with repetition of part 12
of Sauls progenie.

AL Israel therefore was numbered: and the summe of 13
them was written in the Booke of the kings of Israel, 14.
and Iuda: and they were transported into Babylon for their 15
sinne. † And they that dwelt first in their possessions and in 16
their cities: Israel, and the Priests, and the Levites, and the 17
Nathineans. † There dwelt in Ierusalem of the children of 18
Iuda, and of the children of Beniamin, also of the children of 19
Ephraim,
Genealogies.

P A R A L I P O M E N O N.

4 Ephraim, and Manasses. † Othei the sonne of Ammiud, the sonne of Amri, the sonne of Omrai, the sonne of Bonni, of the sonnes of Phares the sonne of Iuda. † And of Siloni: Asaia the firstbegotten, and his sonnes. † And of the sonnes of Zara: Iehuel, and their brethren, six hundred ninetie. † Moreover of the sonnes of Benjamin: Salo the sonne of Mofollam, the sonne of Odia: the sonne of Alana: † and Iobania the sonne of Ieroham: and Ela the sonne of Ozi, the sonne of Mochori: and Mofollam the sonne of Saphatias, the sonne of Rahuel, the sonne of Iebania, † and their brethren by their families, nine hundred fifty six. Al these princes of their kintredes by the houses of their fathers. † And of the priests: Iedaia, Ioiatib, and Iachin: † Azarias also the sonne of Helcias, the sonne of Mofollam, the sonne of Sadoc, the sonne of Maraioth, the sonne of Achitob, high priest of the house of God. † Moreover Adaias the sonne of Ieroham, the sonne of Phallur, the sonne of Melchias: and Maasai the sonne of Adiel, the sonne of Iezra, the sonne of Mofollam, the sonne of Mofollamith, the sonne of Emmer. † their brethren also princes by their families a thousand seuen hundred three score, most able men of strengthe to the worke of the ministrye in the house of God. † And of the Leuites: Semeia the sonne of Hasub the sonne of Ezricam, the sonne of Hasebia of the sonnes of Merari. † Bacbacar also a carpenter, and Galal, and Mathania the sonne of Micha, the sonne of Zachri the sonne of Alaph: † and Obdias the sonne of Semeia, the sonne of Galal, the sonne of Idithun: and Barachia the sonne of Afa, the sonne of Elecana, who dwelt in the course of Nethophati. † And the porters: Sellum, and Accub, and Telmon, and Ahimam: and their brother Sellum the prince, † vntil that time, in the kinges gate toward the east, wayted by their courses of the children of Levi. † But Sellum the sonne of Core the sonne of Abiasaph, the sonne of Core, with his brethren, and his fathers house, these are the Corites over the workes of the ministrie, keepers of the entrances of the tabernacle: and their families in course keeping the entrance of the campe of our Lord. † And Phinees the sonne of Eleasar, was their prince before our Lord. † Moreover Zacharias the sonne of Mofollamia, porter of the gate of the tabernacle of testimonie. † Al these chosen men for porters, at euerie gate, two hundred twelue: and appointed out in their proper townces.
townes: Whom David and Samuel the Seer appointed, vpon their fideltie. † as wel them as their sonnes, in the doores of the house of our Lord, and in the tabernacle by their courses.
† By the foure windes were the porters: that is to say, toward the East, and toward the West, and toward the North, and toward the South. † And their brethren dwelt in villages, and came vpon their Sabbaths from time to time. † To these four Leuites was committed all the number of porters, and they were over the chambers, and treasures of the house of our Lord. † 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 doores. † Of these mens stocke there were also over the vessels of the ministerie: for by number the vessels were both brought in and carried out. † Of them also they that had the implements of the sancturie committed unto them, did oversee the floure, and wine, and oile, and frankincense, and spices. † And the sonnes of priestes made oynementes of the spices. † And Mathathias a Leuite, the first begotten of Sellum the Corite, was overseer of those things, which were fried in the frying panne. † Moreover of the children of Caath their brethren, there were over the loaves of proposition, to prepare alwaies new euerie Sabbath. † These are the chief of the singing men by the families of the Leuites, which abode in the chambers, that they might day and night continually serve in their ministerie. † The heades of the Leuites, princes in their families, taried in Jerusalem. † And in Gabon abode Ieziel the father of Gabon, and the name of his wife Maacha. † His first begotten sonne Abdon, and Sut, and Cis, and Baal, and Ner, and Nadab, † Gedor also, and Ahio, and Zacharias, and Macelloth. † Moreover Macelloth begat Samaan: these dwelt ouer agaynst their brethren in Jerusalem, with their brethren. † And Ner begat Cis: and Cis begat Saul: and Saul begat Ionathas, and Melchisua, and Abinadab, and Esbaal. † And the sonne of Ionathas, Meribbaal: and Meribbaal begat Micha. † Moreover the sonnes of Micha, Phithon, and Melech, and Tharza, and Ahaz. † And Ahaz begat Iara, and Iara begat Alamath, and Azmoth, and Zamri. And Zamri begat Mofa. † And Mofa begat Banaa: whose sonne Raphaia begat Elasa: of whom was borne Asel. † Moreover Asel had six sonnes of these names, Ezricam, Bochru, Iismael, Sarai, Obdis, Hanan, these are the sonnes of Asel.
Saul.

PARALIPOMENON.

CHAP. X.

King Saul with his three sons are slain by the Philistines. 8. Who spoile the armie and carie away Sauls head, 11. The men of Iabes Galaad burie his bodye and his sonses, fasting for them seven daies. And the kingdom is translated to David.

1 And the Philistians fought agaynst Israel, and the men of Israel fled from the Palesthines, and they fell wounded in mount Gelboe. And when the Philistians were come nere pursowing Saul, and his sonses, they stoke Ionathan, and Abinadab, and Melchisua the sonses of Saul. And the battel grewe sore agaynst Saul, and the archers found him, and wounded him with arrows. And Saul sayd to his esquyer: Draw thy sword, and kill me: lest perhaps these uncircumcised come, and deride me. But his harnes bearer would not, being frightened with feare: Saul therfore caught his sword, and fell upon it. Which when his harnes bearer had seene, to wit, that Saul was dead, him selfe also fell upon his sword, and died. Saul therfore died, and his three sonses, and all his house fell together. Which when the men of Israel had seene, that dwelt in the chainpayne, they fled: and Saul and his sonses being dead, they forsooke their cities, and were dispersed hither and thither: and the Philistians came, and dwelt in them. The next day therfore the Philistians taking away the spoiles of them that were slayne, found Saul and his sonses lying on mount Gelboe.

9 And when they had spoied him, and cut of his head, and stripped him of his armour, they sent into their land, that it should be caried about, and should be shewed in the temples of the Idols, and to the people: And his armour they dedicated in the temple of their god, and the head they nailed vp in the temple of Dagon. When the men of Iabes Galaad had heard this, to wit, all things that the Philistians had done vpon Saul, enerie one of the valiant men arose, and tooke the bodies of Saul and of his sonses, and brought them into Iabes, and buried their bones under an oke, that was in Iabes, and they fasted seuen daies. Saul therfore died for his iniquities, for that he transferred the commandement of our Lord which he had commanded, and kept it not: yea and besides also consulted the Pythonee, and trusted not in our Lord: for which he flewe him, and transferred his kingdom to David the sonne of Iai.

III. 3

CHAP.
David is elected and appointed king. 5. He overthreweth the Jebusites taking the tower of Zion in Jerusalem, and prospereth. 10. His valiant men, and their heroic acts are recited. 17. He desiring water from the cistern of Bethlehem, will not drink it, but offereth it in sacrifice, because it is brought with danger of his valiant men's lives. 20. Other valiant men of the second order, are likewise recited.

All Israel therefore was gathered together to David in Hebron, saying: We are thy bone, and thy flesh. 1 Ye day also, and the day before when Saul as yet reigned, thou wist 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 Al the ancientes 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 al Israel into Jerusalem this is Iebus, where the Iebusites were the inhabeters of the land. 5 And they that dwelt in Iebus, sayd to David: Thou shalt not come in here. Moreover David tooke the towre of Sion, which is the Citie of David, and he layd: Euerie one that shal among the first strike the Iebusite, shal be the prince and chiefe captayne. 6 Ioab therefor the sonne of Saruia went vp first, and was made the prince. And David dwelt in the towre, and therefore it was called the Citie of David. 7 And he built the citie round about from Mello vnto a round compasse, and Ioab built the rest of the citie. 8 And david prospered going and increasing, and the Lord of hostes was with him. 9 These are the princes of the valiant men of David, which holpe him to be made king over all Israel according to the word of our Lord, which he spake to Israel. 10 And this is the number of dauids strong ones: Iesbaam the sonne of Hachamoni prince among thirtee: this man lifted vp his speare vpon three hundred wounded at one me. 12 And after him Eleazar his vnclles sonne an Ahohite, who was among the three mighties. 13 This was with David Phepszonim, when the Philisthijms were gathered to that place into battel: and the field of that countrie was ful of adley, and the people was fled from the face of the Philihmes. 14 These stood in the middes of the field, and defended him:
David.

David, and when they had striken the Philistheans, our Lord gave great health to his people. And there went downe three of the thirtie princes to a rocke, wherein David was, to the cause of Odollam, when the Philisthims had camped in the Vale raphaim. Moreover David was in a hold, and the ward of the Philisthimes in Bethlehem. David therefore desired and sayd: O that some man would give me water of the cesterne of Bethlehem, which is in the gate. These three therefore went forward through the middes of the campe of the Philisthimes, and drewe water of the cesterne of Bethlehem, which was in the gate, and brought it to David to drinke: who would not, but rather offered it to our Lord, saying: God forbid that in the sight of my God I should doe this, and should drinke the bloud of these men: because in the peril of their liues they have brought me the water. And for this cause he would not drinke. These things did the three most valiantes. Abisai also the brother of Joab he was prince of three, and he lifted vp his speare agaynst three hundred wounded, and he was among three most renowned, and among the second three he the noble one, and prince of them: but yet vnto the three first he taught not. Banaias the sonne of Ioiada a most valiant man, of Caleb: who had done manie factes, he stroke the two ariel of Moab: and he went downe, and slewe the lion in the middes of the cesterne in the time of snow. And he stroke the Egyptian, whose stature was of five cubites, and which had a speare as the weavers beame: he therefore went downe to him with a rod, and by force tooke away the speare, that he held in his hand, and slewe him with his owne speare. These things did Banaias the sonne of Ioiada, who was among the three valiantes most renowned, the first among thirtie, but yet the three he taught not: and David made him of his counsel. Moreover the most valiant men in the armie, Asael the brother of Joab, and Elchanan the sonne of his unce of Bethleham, Sammoth an Arortie, Helles a Phalonite, Ira the sonne of Acces a Thecaite, Abiezer an Anathothite, Sobbochai an Husathite, Ilai an Ahohite, Maharai a Nethophathite, Heled the sonne of Baana a Nethophathite, Ethai the sonne of Ribai of Gabaath the children of Benjamin, Banaia a Pharatonite, Hurai of the Torrent Gaas, Abiel an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite.

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Two stout men of Moab, as if they had benne lions.
The sons of Aslem a Gezonite, Jonathan the sonne of Sages an Ararite, Ahiam the sonne of Sachar an Ararite, Eliphale the sonne of Vr, Hephser a Mecherathite, Abia Phelonite, Helso a Carmelite, Naatar the sonne of Azbai, Iocel the brother of Nathan, Mibarah the sonne of Agarai, Selet an Ammonite, Nahat a Berothite the armour bearer of Ioab the sonne of Saruia, Ira a Ithreite, Gareb a Ithreite, Vrias the Herethite, Zabad the sonne of Oholi, Adina the sonne of Sizaa Rubenite the prince of the Rubenites, with him thirtie; Hanan the sonne of Maacha, and Iosaphat a Mathanite, Ozia an Asarothite, Samma, and Ichiel the sons of Hotham an Atorite, Iedihle the sonne of Zamri, and Toha his brother a Thosaitte, Eliel a Mahumite, and Iterabai, and Iosai the sonnes of Elnaim, and Iethma a Mosaicas, and Elieal and Obed, and Iassiel of Masobia.

CHAP. XII.

Whoso followed David when he fled from Saul. And who came into Hebron to make him king.

These also came to David into Siccleg, when as yet he fled from Saul the sonne of Cis, the which were most valiant and excellent warriers, drawing the bowe, and hurling with both handes stones in flinges, and shooting arrows directly of the brethren of Saul of Benjamin. The prince Ahiezer, and Ioas the sonnes of Samma a Gabathite, and Iaziel, and Phallet the sonnes of Azmoth, and Bearacha, and Iehuan Anothothite. Samaias allo a Gabunite the most valiant amongst the thirtie and aboue the thirtie, Ieremias, and Ieheziel, and Iohnan, and Izcabai a Gadorothite. And Eluzai, and Ierimuth, and Baalia, and Samaria, and Saphatia an Haruphitte. Elcan, and Iesi, and Azareel, and Ioezer, and Ieelaam of Carshim: Ioela allo, and Zabadia the sonnes of Izecham of Gedor. Yea and of Gaddi also there fled to David, when he lay hid in the desert most valiant men, and the best warriers, holding the shield and speare: their faces as the faces of a lion, and swift as the roebuckes on the mountaynes: Ezer the prince, Obdius the second, Eliaab the third, Silman the fourth, Ieremia the fifth, Ethi the sixth, Eliel the seuenth, Iopian the eight, Elzebad the ninth, Ieremia the tenth, Machbani the eleventh, the children of Gad were the princes of his armie: the
meaneft was captain over an hundred souliers, and the
15 greatest, over a thousand. † These are they which passed Ior-
dan the first month, when it vpled to flow over his bankes:
and they chased away all that dwelt in the vallies toward the
16 east quarter and the west. † And there came also of Benjamin,
17 and of Juda to the hold, wherein David abode. † And David
went out to mete them, and sayd: If you be come peaceably
to me for to helpe me, my hart be ioyned to you, but if you
lye in waye against me for my aduersaries, whereas I have
no iniquitie in my handes, the God of our fathers see, and
18 judge. † But the spirit came on Amasai the prince among
thirteene, and he sayd: We are thine o David, and with thee o
sonne of that peace, peace be to thee, & peace to thy helpers.
for thy God helpeth thee. David therefore receiued them, and
19 appoynted them princes of the band. † Moreover of Ma-
nasses there fled to David, when he came with the Philisthijms
against Saul, to fight and he fought not with them: because
the princes of the Philisthijms taking counsel sent him backe,
saying: with the peril of our head will he returne to his lord
20 Saul. † Therefore when he returned into Siceleg, there fled
to him of Mannasses, Ednas, and Iozabah, and Iedihel, and
Michael, and Ednas, & C Iozabah, and Eliu, and Salathi, the
21 princes of a thousand in Mannasses. † These did ayde David
against the rouers: for they were at most valiant men, and were
22 made commanders in the armie. † Yea and there came euerie
day to David to helpe him, til it became a great number, as it
23 were: the armie of God. † This also is the number of the
commanders of the armie, which came to David, when he
24 was in Hebiron, to transferre the kingdom of Saul to him,
25 according to the word of our Lord. † The children of Juda
bearing shield and speare, six thousand eight hundred wel
26 appointed to battel. † Of the children of Simeon valiant
27 men to fight, seven thousand one hundred. † Of the children
28 of Leui, foure thousand six hundred. † Ioiada also prince of
the flocke of Aaron, and with him three thousand seven
29 hundred. † Sadoc also a young man of goodlie towardenes,
30 and the house of his father, princes twenty two. † And of
the children of Benjamin the brethren of Saul, three thou-
sand: for a great part of them as yet followed the house of
Saul. † Moreover of the children of Ephraim twenty thou-
sand eight hundred, valiant of strength, men renowned in
their

An armie of

mane: good

men, wel dis-
pofed in order

and concord,

is called

the armie of God,

like the great

numbe: to

Angels, which

to us are in-

merable, Heb. 13.
their kincthred. † And of the halfe tribe of Manasses, eightene thousand, euerie one by their names, came to make Daud king. † Also of the children of Issachar men of understandinge, that knewe al times to command what Israel should do, princes two hundred; and at the rest of the tribe did follow their counfel. † Moreover of Zabulon such as went forth to battel, & stood in array well appoynted with armoure of warre, there came fiftie thousand to ayde, not in a duble hart. † And of Nepthali, commanders a thousand: and with them furnished with shielde and speare, seuen and thirtie thousand. † Of Dan also prepared to battel, twentie eight thousand six hundred. † And of Asher going forth to fight, and prouoking in battell, fourtie thousand. † And beyond Jordan of the children of Ruben, and of Gad, and the halfe part of the tribe of Manasses furnished with armoure of warre an hundred twentie thousand. † All these men of warre were appoynted to fight, with perfect hart came into Hebron, to make Daud King ouer all Israel: yea and at the rest of Israel, were of one hart, that Daud should be made king. † And they were there with Daud three daies eating and drinking: for their brethren had prepared for them. † Yea and they that were neere them as farre as Issachar, & Zabulon, and Nepthali, brought loaues on Asses, and on camels, and on mules, and vpon oxes, to eate: meale, figges, reysens, wine, oile, becues, muttons, in al abundance; for there was joy in Israel.

Chap. XIII.
The Arke is brought from Abinadabs house, 8. Daud and others dancing before it. 9. Or for touching it is stroke dead. 13. Whereupon Daud seing to bring it to Jerusalem, it remayneth three moneths in the house of Obededom.

And Daud tooke counfel with the tribunals, and centurions, and al the commanders, † and he sayd to al the assembly of Israel: If it please you: and if the word which I speake proceede from our Lord God, let vs send to the rest of our brethren into all the Countries of Israel, & to the Priesters, and Leuites, that dwell in the suburbes of the cities, that they may be gathered together vnto vs; † and we may bring agayne vnto vs the Arke of our God: for we sought it not in the daies of Saul. † And the whole multitude anwered that it should be doe done: for the word had pleased al the people. † Daud therfore
Therefore assembled all Israel from Sihor of Egypt, till thou enter into Emath, to bring the Arke of God from Caria Thiarim.

And David went vp, and euerie man of Israel to the hil of Caria Thiarim which is in Iuda, to fetch thence the Arke of our Lord God sitting vp on the Cherubim, where his name is inuocated. And they layd the Arke of God vpon a new wayne, out of the house of Abinadab. And Oza and his brether did drue the wayne. Moreover David, and al Israel playd before our Lord with al their might in songes, and on harpes, and psalteries, and timbrelles, and cymbals, and trumpettes. And when they were come to the Floore of Chidon, Oza stretched forth his hand, to hold vp the Arke: for the oxen being wantone had made it leane a little a side. Our Lord therefore was angrie against Oza, and stroke him, for that he had touched the Arke: and he died there before our Lord.

And David was stroken sad, because our Lord had divided Oza: and he called that place, the Division of Oza vntil this present day. And he feared God at that time, saying: How may I bring in the Arke of God vnto me? And for this cause he brought it not vnto himselfe, that is, into the citie of David, but turned it away into the house of **Obededom** the **Getheite**. Therefore the Arke of God remayned in the house of **Obededom** three monethes: & our Lord blessed his house, and al thinges that he had.

**CHAP. X.**

King David provideth timber, and workmen to build his owne house: 2. marrieth more wives, and bath manie children; 8. overthroweth the Philistians, 15. 17. wpse.

1 *H* i *r* *a* *m* alio the king of Tyre sent messengers to David, and cedar trees, and artificers for walles, and timber: to build him a house. And David knew that our Lord had established him to be king ouer Israel, and that his kingdom was exalted ouer his people Israel. And David also rooke other wives in Jerusalem: and he begat sonnes, and daughters. And these be their names, that were borne to him in Jerusalem:

Samua, and Sobad, Nathan, and Salomon, Iebsahar, and Elitus, and Eliphalet, Nogaallo, and Napheg, and Iaphia, Eliaama, and Baalaida, and Eliphalet. And the Philisthijms hearing that David was annoynted for king ouer all Israel, they went vp al to sekke him: which when David had heard, he went
he went out to meete them. † Moreover the Philisthijms 9 coming, were spred abrode in the Vale Raphaim. † And 10 Dauid consulted our Lord, saying: Shall I goe vp to the Philistans, and wilt thou deliever them into my hand? And our Lord sayd to him: Goe vp, and I will deliever them into thy hand. † And when they were come vp into Baalpharasm, 11 Dauid stode them there, and sayd: God hath diuided myn enemies by my hand, as waters are diuided: and therefor the name of that place was called Baal Pharasm. † And they 12 leaff there their goddes, which Dauid commanded to be burnt. † An other time also the Philisthijms invaded, and 13 were dispersed in the Vale. † And Dauid consulted God 14 agayne, and God sayd to him: Goe not vp after them, retyre from them, and thou shalt come agaynst them ouer agaynst the pears trees. † And when thou shalt heare the sound of 15 one going in the toppe of the pearls trees, then shalt thou yslue forth to batten. For God is gone forth before thee, to strike the campe of the Philisthijms. † Dauid thersore did as 16 God had commanded him, and stode the campe of the Philisthanes from Gabaon vnto Gazera. † And the name 17 of Dauid was bruited in al countries, and our Lord gave the dreade of him ouer al nations.

CHAP. XV.

With solenmity the Arke is brought into Jerusalem, caried by the Priestes and Levites. 16. With musick of divers sortes, 16. Sacrifice of thanksgining is offered. 29. Michol devieth Dauids devotion.

He made also houses for him selfe in the citie of Dauid: 1 and built a place for the Arke of God, & seth a taber- nacle for it. † Then sayd Dauid: It is unlawful that the Arke 2 of God be caried of any man, but of the Levites: whom our Lord chose to carie it, and to minister vnto himselfe for euer. † And he gathered together al Israel into Jerusalem, that the 3 Arke of God might be brought into his place, which he had prepared for it. † Moreover also the sonnes of Aaron, and 4 the Levites. † Of the children of Caath, Vriel was the prince, 5 and his brethren an hundred twentie. † Of the sonnes of Merari, Aiaia the prince: and his brethren two hundred twentie. † Of the sonnes of Gerfom, Ioel the prince: and his 7 brethren an hundred thirtie. † Of the sonnes of Elifaphan, 8 Semeias the prince: and his brethren two hundred. † Of the 9 sonnes
sonnes of Hebron, Eliel the prince: and his brethren eightie
10 † Of the sonnes of Oziel, Aminadab the prince: and his
brethren and hundred twelue. † And Dauid called Sadoe, and
Abiathar the Priestes, and the Leuites, Vriel, Aiaia, Ioel,
12 Semcia, Eliel, and Aminadab: † and he sayd to them: You
that are the princes of the Leuitical families, be sanctified
with your brethren, and fetch the Arke of our Lord the God
13 of Israel to the place, which is prepared for it: † left as from
the beginning, because you were not present, our Lord
strike vs: so now also it come to passe, we doing some vn-
14 lawful thing. † The Priestes therefore, and the Leuites were
sanctified, to carie the Arke of our Lord the God of Israel.
15 † And the sonnes of Leui tooke the Arke of God, as Moyses
had commanded, according to the word of our Lord, vpon
16 their shoulders, on barres. † And Dauid sayd to the princes of
the Leuites, that they should appoynte of their brethren singing
men on musical instruments, to write, on nables, & harpes,
and cymbals, that the sound of joy might resound on high.
17 † And they appoynted Leuites: Hemam the sonne of Joel, and
of his brethren Asaph the sonne of Barachias: and of the chil-
dren of Merari, their brethren: Ethan the sonne of Casaia.
18 † And with them their brethren: in the second order, Zachar-
rias, and Ben, and Izaiel, and Semiramoth, and Iahiel, and
Ani, Eliaab, and Banaias, and Maasias, and Mathathias, and
Eliphalu, and Macebias, and Obededom, and Jehiel, porters.
19 † Moreover them that sang, Heman, Asaph, and Ethan:
20 sounding on brased cymbals. † And Zacharias, and Oziel,
and Semiramoth, and Iahiel, & Ani, and Eliaab, and Maasias,
21 and Banaias vpon nables sang mysteries. † Moreover Math-
athias, and Eliphalu, and Macebias, and Obededom, and
Iehiel, and Ozaius, vpon harpes for the octauue sang a trium-
phant song. † And Choenias the prince of the Leuites, was
chiefe ouer prophetic, to beginne the melodie: for he was
23 verie coming. † And Barachias, and Elcana, doore keepers of
24 the Arke. † Moreover Sebenias, and Iosaphat, and Natha-
mael, and Amasai, and Zacharias, and Banaias, and Eliezer
priestes, sounded with trumpettes, before the Arke of God:
and Obededom, and Iehias kept the doore of the Arke.
25 † Therefore Dauid and al the anciantes of Israel, and the tri-
bunes, went to fetch the Arke of the covenant of our Lord,
26 out of the house of Obededom with joy. † And when God

K k k k k 3

had
had holpen the Leuites, which caried the Arke of the coven-
nant of our Lord, there were immolated seven oxen, 
& seven rammes. \[\text{P}\] Moreover David was clothed with a robe of fine 27
linen, and al the Leuites that caried the Arke, and the singing
men, and Choenias the prince of prophety among the sing-
gers: and David also was clothed with an \[\text{E}\] Ephod of linen.
\[\text{P}\] And all Israel brought the Arke of the covenent of our 28
Lord in jubilee, and sounding with the sound of shaulmes, 
and with trumpettes, and cymbals, and nables, and harpes. \[\text{P}\]
when the Arke of the covenent of our Lord was come vnto
the citie 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 hart.

CHAP. XVI.
The Arke is placed in a tabernacle. Sacrifice is offered. David blesseth the
people, 4. disposeth the offices of Leuites. 8. and maketh a Psalm of prais
10e God.

\[\text{T}\]hey therefore brought the Arke of God, and set it in
the middles of the tabernacle, which David had pitched
for it: \[\text{P}\] and they offered holocaustes, and pacifiques before
God. \[\text{P}\] And when David had finished offering holocaustes,
and pacifiques, he blessed the people in the name of our
Lord. \[\text{P}\] And he durid to al through out euerie one, from
3
man vnto woman a loafe of bread, and a piece of roasted
beefe, and floore fried with oile. \[\text{P}\] And he appoynted be-
4
fore the Arke of our Lord of the Leuites, that should mini
ster, and should remember his workes, & glorifie, and praye
our Lord the God of Israel: \[\text{P}\] Asaph the prince, and the se-
cond after him Zacharias: moreouer Iahiel, and Semiramoth,
and Iehiel, and Mathathias, and Eliab, and Banaias, 
Obed
dom: and Iehiel over the instrumentes of psalterie, and the
harpes: \[\text{P}\] Asaph to sound vpon the cymbals: \[\text{P}\] but Banaias,
and Iaziel priests, to sound the trumpet continually before
the Arke of the covenent of our Lord. \[\text{P}\] In that day David
made Asaph prince to confess to our Lord and his brethen.
\[\text{P}\] Confesse ye to our Lord, and invoke his name: make 8
his inventiones known among the peoples. \[\text{P}\] Chaunt
to him, and sing to him: and tel ye al his meroules things.
\[\text{P}\] Prayse ye his holie name: let the hart of them that rejoyse, 10
seeke things by seeke our Lord. \[\text{P}\] Seeke ye our Lord, and his powere: 12

\[\text{W}\]}
12 seek ye his face always. † Remember his marvellous things which he hath done: his signes, and the judgements of his mouth. † The seede of Israel his servant: the children of Iacob his elect. † He is the Lord our God: in all the earth are his judgements. † Remember for ever his covenant: the word, which he commanded vnto a thousand generations. † Which he covenanted with Abraham: and his othes with Isaac. † And he appointed it to Iacob for a precept: and to Israel for a for ever lastng couenant: † Saying: To thee will I geue the Land of Chanaan: the corde of your inheritance. † When they were few in number: smal and soiourners thereof. † And they passed from nation into nation: & from kingdom to an other people. † He suffered not any man to calumniate them: but rebuked kinges for their sake. † Touch not my anointy: and vnto my propheters be not malicious. † Sing ye to our Lord al the earth: shew forth from day to day his salvation. † Tel his glorie among the gentiles: among al peoless his marvellous worke. † Because our Lord is great, and laudable exceedingly: and terrible ouer al goddes. † For al the goddes of the peoples, be idols: but our Lord made the heauen. † Confession and magnificence before him: strength and ioy in his place. † Bring to our Lord ye families of peoples: bring to our Lord glorie and i mipire. † Geue our Lord glorie, to his name, elevate sacrifice, and come ye in his sight: and adore our Lord in holic honour. † Let al the earth be moued before his face: for he founded the world vnmoveable. † Let the heauen be glad, & the earth reioyse: and let them say among the nations, Our Lord hath reigned. † Let the sea thunders, and the fulnesse thereof: let the fields reioyse, and al things that are in them. † Then shall the trees of the forest prayse before our Lord: because he is come to judge the earth. † Confesse ye to our Lord, because he is good: because his mercie is for ever. † And say ye: Saue vs & God our sauion: and gather vs together, & deliuer vs out of the nations, that we may confesse to thy holic name, and may reioyse in thy songes. † Blessed be our Lord the God of Israel from eternitie vnto eternitie: and let al the people say: Amen, and hymne to God. † He therefore lefte Asaph there before the Arke of the coue- nant of our Lord, and his brethren to minister in the presence of the
F R I S T B O O K E O F  

of the Ark continually day by day, and in their courses. 
† Moreover Obededom, and his brethren sixtie eight: and 38
Obededom the sonne of Idithun, and Hosa he appointed
for porters. † And Sadoc the priest, and his brethren 39
priestes, before the tabernacle of our Lord in the excelle,
which was in Gabaon, † that they should offer holocaustes 40
to our Lord upon the altar of holocaust continually, mor-
ing and evening, according to al things that are written
in the law of our Lord, which he commanded Israel. † And 41
after him Heman, and Idithun, and the rest of the chosen
men, euerie one by his name to confesse vnto our Lord:
Because his mercie is for euer. † Heman also and Idithun
42 founding the trumpet, and queuering on the cymbals, and al
musical instrumentes to sing vnto God: and the sonnes of
Idithun he made porters. † And all the people returned into 43
their house: and David, to bless also his house.

C H A P. X V I I .

David determining to build a Temple, 11. is admonished by Nathan the
prophet, that not he, but his sonne, shall build it; and be established in the
kingdom. 16. David extolles God; bengnisit towards him, and the people.

A N D  w h e n  D a u i d  d w e l t  in  h i s  h o u s e ,  h e  l a y d  t o  N a t h a n  
the prophet: Behold I dwel in a house of cedar: and
the Ark of the covenant of our Lord is vnder skinnes. † And 2
Nathan sayd to David: All things, that are in thy hart doe:
for God is with thee. † Therefore that night the word of God
came to Nathan, saying: † Goe, and speake to David my
servant: Thus sayth our Lord: Thou shalt not build me a
house to dwel in. † For neither haue I remayned in house 5
from the time, that I brought out Israel, vntil this day: but I
have bene alwaies changing places of tabernacle, and in tent
† abiding with al Israel. Did I speake to one, at the least, of all
the judges of Israel, whom I commanded to seede my people,
and did I say: Why haue you not built me a house of cedar?
† Now therefore so shalt thou speake to my servant David: 7
Thus sayeth the Lord of hostes: I tooke thee, when in the
pastures thou didest follow the flocke, that thou shouldst be
prince of my people Israel. † And I haue bene with thee 8
whither soeuer thou wentest: and I haue slayne all thine ene-
mies before thee, and haue made thee a name as of one of the
great ones, that are renowned in the earth. † And I haue 9
gueen
geuen a hope to my people Israel: it shal be planted, and shall dwell therein, and shall be moued no more, neither shall the children of iniquitie consume them, as from the beginning.

10 † Since the days that I gaue Judges to my people Israel, and humbled al thine enimies. I therefore tel thee, that our Lord will build thee a house. † And when thou shalt have accomplished thy daies to goe to thy fathers, I wil sayle vp thy seede after thee, which shalbe of thy children: and I wil establith his kingdom. † He shal build me a house, and I wil confirm his throne for euuer. † I wil be to him for a father, and he shal be to me for a sonne: and my mercie I wil not take from him, as I tooke from him, that was before thee. † And I wil establith him in my house, and in my kingdom for euuer: and his throne shalbe most firme for euuer. † According to al these wordes, and according to al this vision, lo speake Nathan to Dauid † And when king Dauid came, and lade before our Lord, he sayd: Who am I Lord God, and what is my house, that thou shouldest geue me such things? † But this also hast samed little in thy sight, and therefore thou haft spoken concerning the house of thy servant for time to come also: and haft made me renowned aboue al men Lord God. † What can Dauid adde farther, wheres thou haft sone glorified thy servant, and known him? † Lord for thy servant according to thy hart thou haft done al this magnificence, and would have al thy great wonders to be known. † Lord, there is not the like to thee: and there is none other beside thee, of al whom we have heard with our eares. † 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 terrous cast out the nations before the face of it, which he delivered out of Aegypt? † And thou haft made thy people Israel to be thy people euuer, and thou Lord art made the God thereof. † Now therefore Lord, the word, which thou haft spoken to thy servant, and concerning his house, be it confirmed euuer, and do as thou haft spoken. † And let thy name remayne and be magnified euuer: and let it be sayd: The Lord of hostes is God of Israel, and the house of Dauid his servant permanent before him. † For thou Lord my God hast reueld the care of thy servant, to build him a house: and therefore thy servant hath found confidence, to pray before thee. † Now therefore Lord
FIRST BOOKE OF DAVID.

Lord thou art God: and thou hast spoken to thy servant great benefits. 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.

CHAP. XVIII.

King David hath great victories, making many nations tributary, &c. His chief officers are recounted.

And it came to passe after these things, that David strode the Philisthijms, and humbled them, and took away Gath, and her daughters out of the hand of the Philisthijms, &c. and stroke Moob, and the Moabites were made David's servants, offering them gifts. At that time David stroke Adæzer also the king of Soba of the countrey of Heth, when he went on to dilate his empire as farre as the river Euphrates. David therefore tooke a thousand chariotes of his, &c. &c. thousand horses, &c. And he houghsinewed all the chariot horses, saving an hundred chariotes, which he reserved to himself. And the Syrian also of Damascus came moreover, to give ayde to Adæzer the king of Soba but David stroke also of his two &c. thousand men. And he put the soldiars in Damascus, that Syria also should serve him, &c. gifts. And our Lord holde him in all things, to the which he went. David also tooke the golden quyners, which the servants of Adæzer had, and he brought them into Jerusalem. Moreover of Thebath, and Chun the cities of Adæzer were much brasse, of which Salomon made the brazen Sea, and pillars, &c. vessels.

Which when thou the king of Heth had heard, to withe, that David had striken all the armie of Adæzer the king of Soba, he sent Adoram his sone to king David, to desire peace of him, &c. to congratulate him that he had striken, and had overthrown Adæzer: for thou wast thine in Adæzer. But all the vessel also of gold, &c. king David consecrated to our Lord, with the silver and gold, which he had taken out of all the nations, as wel of Idumea, and Moob, &c. the children of Ammon, &c. the Philisthijms and Amalec. And Abisai the sone of Saruia stroke Edom in the Vale of salt pittes, eightrone thousand: and he appointed a garrisons in Edom, that Idumea should serve David: and our Lord faued David in all things, to which he went. David therefore reigned over all Israel, &c. did judgement and justice.
DAVID.

15. justice to all his people. * Moreover Joab the sonne of Saruia was over the armie, and Jofaphat the sonne of Ahilud con-
16. menter. * And Sadoc the sonne of Achitob, & Ahimelech the
17. sonne of Abiathar, Priests: and Sula, Scribe. * Banaias also
the sonne of Ioiada over the legions Cerethi, and Phelethi:
moreover the sonnes of David the chief at the kinges hand.

CHAP. XIX.
The king of Ammon evil interteating king Davids men, whom he had cur-
teously sent to condole the death of his father, is overthrown in battel.
16. With the Assyrians his hyred confederates.

1. AND it chanced that Naas the king of the children of
Ammon died, and his sonne reigned for him. * And
Davids sayd: I will do mercie with Hanon the sonne of Naas:
for his father hath done me pleasure. And David sent messen-
gers to confort him upon the death of his father. Who when
they were come into the land of the children of Ammon, to
confort Hanon, * the princes of the children of Ammon
sayd to Hanon: Thou thinkest perhaps, that David for ho-
nour sake toward thy father hath sent some that should com-
fort thee: neither markest thou, that his servants are come
to thee to espie, and seeke out, and searche thy land. * Ther-
fore Hanon made the servants of David balde, and shaved
them, and cut away their coses from the buttockes to the
feete, and sent them away. * Who when they were gone,
and had sent word to David, he sent to meete them (for they
had suffeyned great reproch) and commanded them to tarie
in Iericho, til their beard grewe, and then they should re-
turne. * And the children of Ammon seing, that they had
done injurie to David, as well Hanon as the rest of the people,
they sent a thousand talents of siluer, to hyre them chariotes
and horsemen out of Mesopotamia, and from Siria Maacha,
and from Soba. * And they hyred two and thirtire thousand
chariotes, and king Maacha with his people. Who when they
were come, camped ouer against Medaba. The children of
Ammon also being gathered together out of their cities, came
to the battel. * Which when Davids heard, he sent Joab,
and all the host of valiant men; * and the children of Ammon
issuing forth, put their armie in array beside the gate of the
citie: and the kings, that were come to ayde him, stood apart
in the field. * Joab thersore understanding that battel was
made.
made against him before and behind, chose the most valiant men of all Israel, and marched on against the Syrian. And the rest of the people he gave under the hand of Abisai his brother: and they went forth against the children of Ammon. And he said: If the Syrian shall overcome me, thou shalt ayde me: and if the children of Ammon shall overcome thee, I will ayde thee. 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. Ioab therefore marched on, and the people that were with him, against the Syrian to battle: and he put them to flight. Moreover the children of Ammon seeing that the Syrian was fled, themselves also fled from Abisai his brother, and went into the city: and Ioab also returned into Jerusalem. 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 Adarezer's warre, was their captain. Which when it was told David, he gathered together all Israel, and passed Jordan, and fell upon them, and directed his armie against him, they fighting on the contrary part. And the Syrian fled from Israel: and David slew of the Syrians seven thousand chariotes, and four and twenty thousand footmen, and Sophach General of the armie. And the servants of Adarezer seeing themselves to be overcome of Israel, fled to David, and served him; and Syria would no more give ayde to the children of Ammon.

**Chap. XX.**

King David prospereth in warre against the Ammonites, and Philistias, among whom Jonathan David's nephew by his brother, killeth a monstrous giant, which had twelve fingers and twelve toes.

And it came to pass after the compass of a yeare, at such time when kings are wont to goe forth to battle, Ioab gathered together the armie and force of warre, and spoyle the land of the children of Ammon: and went on and besieged Rabba. Moreover David taried in Jerusalem, when Ioab stroke Rabba, and destroyed it. And David tooke the crowne of Melchom from his head, and found in it a talent weight of gold, and most precious pearles, and he made himself therof a diademe: he tooke also the spoiles of the city very much. And the people that was therin, he brought...
brought forth: and he made harrowes, and sledge, and chariotes: and with iron to pass over them, soe 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.† After these things there was warre begonne in Gazer agaynst the Philisthians: in which Sobachai the Hufathite stroke Saphai of the kinred of Raphaim, & humbled them.† An other battel also was fought agaynst the Philisthians, wherein Adeodatus the sonne of Saltus a Bethlehemite stroke the brother of Goliath the Getheite, the haufe of whose speare was as it were a weavers beame.† But an other battel also happened in Gethe, wherein there was a verie long man, having fingers and toes by six and six, that is, together foure and twenty: who also was borne of the stocke of Rapha, † This man blasphemed Israel: and Ionathan the sonne of Samaa the brother of David stroke him. These be the children of Rapha in Gethe, which fell by the hand of David and of his seruantes.

Chap. XXI.

David sinneth in numbring his people, was repented, and prayed, yet is punished, many dying of the plague, till God sheweth mercy: spared the rest.† David accusing himselfe and excusing the people is commanded by the Angel to offer sacrifice, which he (by being ground for an altar) 26: performed.
FIRST booke of  
Dauid.

Israel. ¶ And Dauid sayd to God: I haue sinned exceedingly in that I would doe this: I beseech thee take away the iniquitie of thy seruants, because I have done foolishly. ¶ And our Lord spake to Gad the Sacc of Dauid, sayinge: ¶ Go, 9 and speake to Dauid, and tel him: Thus sayth our Lord: 10 I geue thee the choyse of three things, choose one which thou wilt, and I wil doe it to thee. ¶ And when Gad was 11 come to Dauid, he sayd to him: Thus sayth our Lord: Choose which thou wilt: ¶ either three yeeres famine: or three 12 monethes to flee from thine enemies, and not to be able to escape their sword: or three dayes the sword of our Lord, and pestilence to be in the land, and the Angel of our Lord to kill in al the costes of Israel: now therefore see what I shall answer him, that sent me. ¶ And Dauid sayd to God: I am on euere side in great distresse: but it is better, that I fall into the handes of our Lord, because his mercies be mante, then into the handes of men. ¶ Our Lord therefore sent the pestilence in Israel: and there fel of Israel sextentie thousand men. ¶ He lent also an Angel into Ierusalem, to strike it: and when it was striken, our Lord saw, and had compassion vpon the greatnesse of the euil: and commanded the Angel, that smote: It is sufficient, now let thy hand cease. Moreover the Angel of our Lord stode beside the floore of Ornan the Iebusite. ¶ And Dauid lifting vp his eies, saw the Angel of our Lord standing betwen heauen and earth, and a sword drawn in his hand, turned agaynst Ierusalem: & they fel as well he as the ancients clothed in heare clothes, flatte on the earth. ¶ And Dauid sayd to God: Am not I he, that commanded the people to be numbred? It is I that haue sinned: it is I that haue done the euil: this flocke what hath it deserved? Lord my God let thy hand be turned I beseech thee vpon me, and vpon my fathers house: and let not thy people be striken. ¶ And the Angel of our Lord commanded Gad to tel Dauid, that he should goe vp, and build an altar to our Lord God in the floore of Ornan the Iebusite. ¶ Dauid thereforwent vp according to the word of Gad, which he had spoken to him in the name of our Lord. ¶ Moreover Ornan when he had looked vp, and sene the Angel, and his foure sonnes with him, they hid themselves: for at that time he threshed waheet in the floore. ¶ Therfore when Dauid came to Ornan, Ornan beheld him, & went forth to mete him out of the floore, and adored him flatter on the ground.
David.

Paralipomenon. 855

11 ground. † And David sayd to him: Geue me the place of thy floor, that I may build therein an altar to, our Lord: so that thou take as much siluer as it is worth, and the plague may cease from the people. † And Ornan sayd to David: Take it, and let my lord the king doe whatsoeuer pleaseth him: yes the oxen also † geue for holocauste, and † the dreyes for wood, and wheat for sacrifice: I wil give al things willingly. † And king David sayd to him: It shal not be so, but I wil geue thee siluer as much as it is worth: for I may not take it from thee, and so offer to our Lord holocaustes genen gratis. † David therefore gave Ornan for the place, six hundred sicles of gold of most sweet weight. † And he built there an altar to our Lord: and he offered holocaustes, and pacifiques, and he innocated our Lord, & he heard him: in syre from heauen upon the altar of holocauste. † And our Lord commanded the Angel: and he turned his sword into the scabbard. † David therefore forthwith, seing that our Lord had heard him in the floor of Ornan the Iebuteire, immolated victimes there. † But the tabernacle of our Lord, which Mouses made in the desert, and the altar of holocaustes, was at that time in the excelle of Gabaon. † And David could not goe to the altar to pray God there: for he had bene frighted with exceeding feare, seing the sword of the Angel of our Lord.

Chap. XXII.

Workemen and all necessaries being prepared, 6. David commanded Salomon to build the Temple, for so God bath appointed. 17. exhorteth him to serve God, and other principal men to assisst him.

1 And David sayd: This is the house of God, and this is an altar for holocauste to Israel. † And he commanded that the profelytes of the land of Israel should be gathered together, and he appointed of them masons to hewe stones and polish them, that the house of God might be built. † David prepared also verie much yron for the Nayles of the gates, and for the ioyninges and joynctures: and of brass an innumerable weight. † The cedar trees also could not be esteemed, which the Sidonians, and Tyrians brought downe to David. † And David sayd: Salomon my sonne is yet a litle 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 wil prepare him necessaries. And for this cause before his death he prepared al the expenses. † And he called
called Salomon his sonne; and commanded him that he should build a house to our Lord the God of Israel. 

David sayd to Salomon: My sonne, it was my wil to have built a house to the name of our Lord my God. But the word of our Lord was made to me, saying: Thou hast shed much bloud, and fought verie manie battels, thou canst not build a house to my name; so much bloud being shed before me: the sonne, which shall be borne 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 Peaceable: and I will geue peace and quietnesse in Israel all his dayes. 

He shall build a house to my name, & he shall be to me for a sonne, and I will be to him for a father: and I will establis the throne of his kingdom over Israel for ever. 

Now therefore my sonne, Our Lord be with thee, and doe thou prosper, and build the house to our Lord thy God, as he hath spoken of thee. Our Lord also giue thee wisdome and understanding, 

that thou mayst be able to rule Israel, and to kepe the law of our Lord thy God. 

For then thou shalt be able to prosper, if thou kepe the commandements, and judgements, which our Lord commanded Moses to teach Israel: take courage and play the man, feare not, neither be dismayed.

Behold I in my pouerrie have prepared the charges of the house of our Lord, of gold an hundred thousand talentes, and of silver a thousand thousand talentes: but of brasse, and of yron there is noe weight, for the number is surpassed with the greatnesse: timber and stones I have prepared to al the charges. Thou hast also verie manie artificers; hewers of stones, and masons, & carpenters, and of all occupations most skilful to make worke, in gold and silver and brasse and yron, wherof there is no number. 

Ryse therefore, and do it, and our Lord wil be with thee. 

David also commanded al the princes of Israel, that they should help Salomon his sonne. 

You see, quoth he, that our Lord your God is with you, and hath geuen you rest round about, and hath deliuered al your enemies into your handes, and the land is subdued before our Lord, and before his people. 

Geue therefore your hart and your soules, to secke our Lord your God: and arise, and build a sanctuarie to our Lord God, that the Arke of the covenent 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.
David, therefore being old and full of days, made Solomon his son king over Israel. And he gathered all the princes of Israel, and the Priests and Levites. And the Levites were numbered from thirtieth years, and upward: and there were found thirtie eight thousand men. Of these were chosen, and distributed into the ministerie of the house of our Lord foure and twentie thousand: and of the overseers and judges, six thousand. Moreover four thousand porters: and as manie singing to our Lord on instrumentes, which he had made to sing on. And: David distributed them by the courses of the children of Levi, to witte, of Gersom, and Caath, and Merari. The sons of Gersom: Leedan, and Semei. The sons of Leedan: the prince Iahiel, & Zethan, and Joel, three. The sons of Semei: Salomith, and Hosiel, and Aram. Thee be the princes of the families of Leedan. Moreover the sons of Semei: Lehech, and Ziza, and Iaas, and Baria: these be the sons of Semei, foure. And Lehech was the first, Ziza the second: moreouer Iaas and Baria had no manie children, and therefore they were counted in one familie, and in one house. The children of Caath: Amram, and Iaasar, Hebron, and Oziel, foure. The sons of Amram, Aaron, and Moses. And Aaron was separated to minister in SanctaSanctorum, he and his sons for ever, and to burne incense to our Lord according to his rite, and to bless his name for ever. The sons of Moses also the man of God were numbered in the tribe of Levi. The sons of Moses: Gersom and Eliezer: the sons of Gersom: Subuel the first. And the sons of Eliezer were: Rohobiah the first: and Eleazer had no more sons. Moreover the children of Rohobiah were multiplied exceedingly. The sons of Iaasar: Salomith the first. The sons of Hebron: Iesiach the first, Amarias the second, Iahaziel the third, Iecmaan the fourth. The sons of Oziel: Michae the first, Iesiach the second. The sons of Merari: Moholi, & Munsi. The sons of Moholi: Eleazar and built. Cis. And Eleazar died, and had no sons but daughters.
and the sons of Cis their brethren took them. † The 23 sons of Muli: Moholit, and Eder, and Jerimoth, three. † These be the children of Levi in their kindreds and families, 24 princes by course, and number of euerie head, that did the works of ministerie of the house of our Lord from twentie yeares, and vpward. † For David said: Our Lord the God of Israel hath given rest to his people, and the habitation of Jerusalem forever. † Neither shall it be the office of the Leviites 26 to carie any more the tabernacle, and all the vessels thereof to minister. † According to the last precept of David the number of the children of Levi shall be numbered from twentie yeares and vpward. † 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 ministerie of the temple of our Lord. † And the Priests, over the loaves of proposition, and for the sacrifice of flour, and for cakes and azimes, and the frying panne, and to rost, and outward weight and measure. † But the Leviites to stand in the morning to confess, and sing to our Lord: and in like manner at evening, † as well in the oblation of the holocausts of our Lord, as in the Sabbates and Calendes, and the rest of the solemnities, according to the number, and ceremonies of euery thing, continually before our Lord. † And let them keep the obseruations of the tabernacle of covenant, and the rite of the Sanctuary, and the obseruation of the children of Aaron their brethren, that they minister in the house of our Lord.

Chap. XXIII.

King David disposeth sixtene families of Eleazar, and eight of Ithamar, 7. by lottes, 19. to serve in the Temple, according to their priestly function, 20. likewise principal Leviotes in their offices.

Moreover to the sons of Aaron these were the 1 partitions: The sons of Aaron: Nadab, and Abiu, and Eleazar, and Ithamar. † But Nadab and Abiu died before their father without children: and Eleazar and Ithamar did the function of priesthood. † And David divided them, that is, 3 Sadoc of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their courses and ministerie. † And there were found manye more children of Eleazar among the principal
principal men, then children of Ithamar. And he dividiid to them, that is, to the children of Eleazar princes by their families sixtene: and to the children of Ithamar by their families and houses eight. † Moreover he divided both families between themselves by lottes: for there were princes of the Sanctuary, and princes of God, as well of the children of Eleazar, as of the children of Ithamar. † And Semeias wrote them, the sone of Nathanael the Scribe a Leuite, before the king and princes, and Sadoc the Priest, and Ahimelech the sone of Abiaathar, the princes also of the Priestlie and Leuitical families: one house, which was over the rest, Eleazars: and another house, which had the rest under it, Ithamars: † And the first lot came forth to Ioiarib, the second to Iedei, † the third to Harim, the fourth to Seorim, † the fifth to Melchia, the first to Maiman, † the seventh to Accos, the eight to Abia, † the ninth to Iesua, the tenth to Sezenia, † the eleventh to Eliaisib, the twelfth to Iaeim, the thirteenth to Hoppha, the fourteenth to Ishaab, † the fifteenth to Belga, the sixteenth to Emmer, † the seventeenth to Hezir, the eighteenth to Aphses, † the nineteenth to Pheteia, the twenteth to Hezechiel, † the one and twenteth to Iachin, the two and twenteth to Gamul, † the three and twenteth to Dalaiau, the foure and twenteth to Maaiau. † These be their courses according to their ministeries, 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. † Moreover of the children of Leui, which were remaing, there was Subael of the children of Amram: and of the children of Subael, Iehedeia. † Also of the children of Rohobia the prince of Iesias. † And the sone of Issari Salesmoth, and the sone of Salesmoth Iahath: † and his sone Ieriau the first, Amarias the second, Iahaziell the third, Iecmaan the fourth. † The sone of Oziel, Micha: the sone of Micha, Samir. † The brother of Micha, Iesia: and the sone of Iesia, Zacharias. † The sones of Merari: Moholi and Muzi. The sone of Oziu: Benno. † The sone also of Merari: Oziu, and Soam, and Zacchur, and Hebri. † Moreover the sone of Moholi: Eleazar, who had no children. † And the sone of Cis, Ieramael. † The sones of Muzi:  Moholi, Eder, and Ierimoth. These be the sones of Leui according to the houses of their families. † And they
also did cast lotses against their brethren the sons of Aaron before David the king and Sadoc, and Ahimelech, and the princes of the Priestlie and Leuitical families, as wel the elder as the yonger. Lots diuided al equally.

CHAP. XXV.

Four sons of Asaph, six of Idithun, and fourtene of Heman, chiefes musicians, 7. with their brethren in al two hundred and frounse, 8. are di-

tributed by Lotses, in fourte and twentise companies, to serve in the temple.

Wherefore David, and the officers of the hoste sepa-

red for the ministerie the sons of Asaph, and Heman, and Idithun: which should prophesie on harpes, & pslalteries, & cymbals according to their number seruing the office dedicated to them. † Of the sons of Asaph: Zachur, and 2 Ioseph, and Nathania, & Asarela, the sons of Asaph: vnder the hand of Asaph prophecying neere the king. † Moreover 3 Idithun: the sons of Idithun, Godolias, Sori, Iesecias, and Halabias, and Mathathias, six, vnder the hand of their father Idithun, who prophecied on harpe ouer them that confessed and prayed our Lorde. † Of Heman also: the sons of Heman, Bocciau, Mathaniau, Oziel, Subuel, and Jerimoth, Hananiaa, Hanani, Eliatha, Geddelchi, and Romemthiezer, and Iesbarda, Mellorhi, Othir, Mahazioth: † all these the sons of Heman the Seer of the king in the wordes of God, that he might exalt the horne: & God gave to Heman fourtene sons and three daughters. † Al vnder their fathers were distributed to sing in the temple of our Lord, on cymbals, and psalteries and harpes, for the ministeries of the house of our Lord neere the king: to witte, Asaph, and Idithun, and Heman. † And the number of them with their brethren, that taught the songe of our Lord, al the teachers two hundred eightie eights. † And they did cast lotses by their courses, equally as wel the elder as the yonger, the learned and the vnlearned together. † And the first lotte came forth to Ioseph, which was of Asaph. The second to Godolias, to him and his sons, and his brethren twelue. † The third to Zachur, to his sons and his brethren twelue. † The fourth to Isari, to his sons and his brethren twelue. † The fifth to Nathania, to his sons & his brethren twelue. † The sixth to Bocciau, to his sons and his brethren twelue. † The seuenthe to Isreela, to his sons and his brethren twelue. † The eight to Iesiasa, to his sons and his brethren twelue.
David.

16 twelue. † The ninth to Mathanias, to his fones and his brethren twelue. † The tenth to Semeias, to his fones and his brethren twelue. † The eleventh to Azareel, to his fones and his brethren twelue. † The twelfth to Hafalia, to his fones and his brethren twelue. † The thirteenth to Subael, to his fones and his brethren twelue. † The fourteenth to Mathathias, to his fones and his brethren twelue. † The fiftenth to Ieimoth, to his fones and his brethren twelue. † The sixteenth to Hananias, to his fones and his brethren twelue.

† The seventeenth to Iesbacaffa, to his fones and his brethren twelue. † The eighteenth to Hanani, to his fones and his brethren twelue. † The nineteenth to Mellothi, to his fones and his brethren twelue. † The twenteth to Eliatha, to his fones and his brethren twelue. † The one and twenteth to Othir, to his fones and his brethren twelue. † The two and twenteth to Geddelchhi, to his fones and his brethren twelue. † The three and twenteth to Mahazioth, to his fones and his brethren twelue. † The foure and twenteth to Romethiczer, to his fones and his brethren twelue.

CHAP. XXVI

Porters are designed by loytes to watch at four gates of the temple. 20. others made keepers of the house treasure, and vessel; 30. Officers also appointed in the two tribes and half over Jordan, for Gods seruise, and the kings.

1 And the diuisions of the porters: of the Corites Mele—
2 lemia, the fones of Core, of the fones of Asaph: † The fones of Meleleemia: Zacharias the first begotten, Iadihel the second, Zabadias the third, Jathanael the fourth, † Aelam the fift, Iohanam the sixth, Eliocnai the seuenth. † And the fones of Obededom Semeias the first begotten, Lozabad the second, Ioaha the third, Sachar the fourth, Nathanael the fift, † Ammiel the sixth, Issachar the seuenth, Phol—
3 lathi the eight: because our Lord blessed him. † And to Semeias his sonne were borne fones, the chiefe of their families: for they were most valiant men. † the fones then of Semeias: Othni, and Raphael, and Obed, Elizabad, and 7 his brethren most valiant men: Eliu allo, and Samachias. † Al these of the fones of Obededom: they, and their fones, and their brethren most able to minister, sixtie two of Obed—
8 edom. † Moreover the fones of Meleleemia, and their bre—
9 thren most strong, eightene. † And of Hosia, that is, of the
Either his first son was dead, or was not fit to be chief over the rest.

First booke of Davuid.

Sons of Merari: Semri the prince (for he had not a first-born, and therefore his father made him chief) Helcias, the second, Tabelias the third Zacharias, the fourth; at these sons, and brethren to Hosa, thirtene. These were divided into porters, that the princes also of the watches, even as their brethren, might minister in the house of our Lord.

Lottes therefore were cast equally, both to little, and great, by their families for euery one of the gates. The lott then of the East fell to Selemia, Moreover to Zacharias his sonne, a moist wise man, and skilfull, the North quarter chanced by lot.

But to Obededom and his sons, toward the South: in which part of the house was the councel of the ancients.

Sephim, and Hosa toward the West, by the gate, which leadeth to the way of ascent: watch against watch. And toward the East six Leuites: and toward the North foure a day: and toward the South likewise in a day foure: and where the councel was two and two.

In the celles also of the porters toward the West foure in the way: and two at euery celle.

Thesebe the divisions of the porters of the sonses of Core, and of Merari. Moreover Achias was overseer of the treasures of the house of God, and the vessels of the holy places. The sons of Ledan, the sons of Gersom: of Ledan princes of the families, Ledan, and Gersomni, Ichieli. The sons of Ichieli: Zathan, and Joel his brethren over the treasures of the house of our Lord, to the Amramites, and Idaarites, and Hebronites, and Ozielites.

Subael the sonne of Gersom, the sonne of Moses, chiefe over the treasures.

His brethren also Eliezer, whose sonne Rahabia, and his sonne Iliasia, and his sonne Ioram, his sonne also Zechri, and his sonne Selemith. Selemith himself, and his brethren over the treasures of the sanctified holy things, which David the king sanctified, and the princes of families, and the con- tusions, and the captaines of the host, of the warres, and of the spoiles of the battells, which they had consecrated to the maynteynance and furniture of the temple of our Lord.

And all these things did Samuel the Seer sanctifie, and Saul the sonne of Cis, and Abner the sonne of Ner, and Iobab the sonne of Sarua: and all that had sanctified them by the hand of Selemith, and of his brethren.

But the chiefe over the Itarites was Chonemias, and his sonnes to the workes abrode over Israel to teach and judge them. Moreover the Hebronites
nites Hafabias, and his brethren most able men, a thousand seuen hundred were chiefe over Israel beyond Jordan agaynst the West, in all the workes our Lord, and for the ministerie of the king. And the prince of the Hebronites was Ieria according to their families and kinredes. In the fourteenth yeare of king David they were numbred, and there were found most valiant men in Lazer Galaad, and his brethren of stronger age, two thousand seuen hundred princes of families. And David the king made them overseers over the Rubenites and the Gaddites, and the halfe tribe of Manasses, for all the ministerie of God, and the king.

CHAP. XXVII.

Twelve military tribunes, with foure and twentie thousand under euerie one, by course of moneths serve about the king. 16. Other twelve tribunes of the people govern in several tribes. 25. Prefects also are made over the kinges treasures, cattle, and other commodities in the court, campe, and countrie.

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 euerie moneth in the yeare, euerie one was chiefe ouer foure and twentie thousand.

2 Over the first companie the first moneth Libnam was chiefe the sonne of Zabdiel, and under him foure and twentie thousand. Of the sonnes of Phares, the prince of all the princes in the hoste the first moneth. The companie of the second moneth had Dudia an Ahohire, and after him an other named Macelloth, which governed part of foure and twentie thousand. Captayne also of the third companie in the third moneth, was Banaias the sonne of Ioiada the Priest:

6 and in his diuision foure and twentie thousand. The same is Banaias the most valiant among thirte, and above the thritte. Over his companie Amizabad his sonne was chiefe.

7 Over the fourth, in the fourth moneth, Ahashel the brother of Ioab, and Zabadias his sonne after him: and in his companie foure and twentie thousand. Over the fifth, in the fifth moneth, prince Samloth a lezerite: and his companie foure and twentie thousand. Over the sixth, in the sixth moneth, Hira the sonne of Acces a Thecuite: and in his companie foure and twentie thousand. Over the seuenth, in the seuenth moneth, Helles a Phallonite of the children of Ephraim: and in his companie foure
The eight, in the eight moneth, Sobochai an Hufathite of the Stocke of Sarai; and in his companie foure and twentie thousand. The ninth, in the ninth moneth, Abiezer an Anathothite of the children of Iemiini: and in his companie foure and twentie thousand. The tenth, in the tenth moneth, Marai, and he a Netophathite of the stoccke of Zaraeh: and in his companie foure and twentie thousand. The eleventh, in the eleventh moneth, Banaias, a Pharathonite of the children of Ephraim: and in his companie foure and twentie thousand. The twelfth, in the twelfth moneth, Holdai a Netophathite, of the stoccke of Gothoniel: and in his companie foure and twentie thousand. Furthermore there were chiefe over the tribes of Israel, over the Rubenites, Duke Eliezer the sone of Zechri: over the Simeonites, Duke Saphatias the sone of Maacha: over the Leuites, Halabias the sone of Camuel: over the Aaronites, Sadoc: over Iuda, Eliu the brother of Daud: over Issachar, Amri the sone of Michael: over the Zabulonites, Ilsmaiias the sone of Abdias: over the Nophalites, Jeremoth the sone of Oziel: over the children of Ephraim, Osea the sone of Ozaziu: over the halfe tribe of manasses, Iocel the sone of Phadaia: and over the halfe tribe of Manasses in Galaad, Iaddo the sone of Zacharias: and over Benjamin, Iasiel the sone of Abner. But over Dan, Ezrihel the sone of Ieroham: these be the princes of the children of Israel. And Daud said: I will not number them from twentie yeares downeward: because our Lord had sayd that he would multiply Israel as the starres of heauen. Ioab the sone of Saruia beganne to number, and was not: because upon this their fell wrath upon Israel: and therefore the number of them that were numbered, was not registred in the chronicles of king Daud. And over the kinges treasures was Azmoch the sone of Adiel, and over those treasures, which were in the cities, and in the townes, and in the towers, Iona than the sone of Ozias was president. And over husban dre and the husbandmen, which tilled the ground, Ezri the sone of Chelub was overseer: and over the dressers of vineyards, Semeias a Romathite: and over the wine cellars, Zabdiias an Aphonite. For over the Oliueres and the figgegroves, which were in the champayne, was Balanama a Gederite: and over the oile cellars, Ios. Furthermore over the
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 chiefest over the substance and possessions of the king, and his sons with the eunuchs, and the mighty, and all the most valiant in the host of Jerusalem. 

And when the king had risen up, and stooed, 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 footstool of the feet of our God: and to build it I prepared all things. 

But God said to me: Thou shalt not build a house to my name: because thou art a man of warre, and hast shed blood. 

Howbeit our Lord the God of Israel chose me of all the house of my father, to be king over Israel for ever: for of Luda he chose the princes: moreover of the house of Luda, my fathers house: and of the sons of my fathers, it pleased him to choose me king over all Israel. 

Yea and of my sons (for our Lord hath given me many sons) he hath chosen Salomon my sonne, to sit in the throne of the kingdom of our Lord over Israel, and he said to me: Salomon thy son shall build my house, and my courtes: for him have I chosen to me for a sonne, and I will be to him for a father. 

And I will confirm his kingdom for ever, if he shall persevere to do my preceptes, and my judgements.
as at this day. Now then before all the assemblie of Israel in the hearing of our God. keepe ye, & search all the com¬mandements of our Lord God; that you may possesse the good land, and may leave it to your children after you for ever. And thou Solomon my sonne, know the God of thy father, and serve him with a perfect heart, and a voluntary minde: for our Lord searcheth all hartes, and understandeth all cogitations of mindes. If thou seekst him, thou shalt finde: but if thou forsake him he will reiect thee for ever. Now therefore because our Lord hath chosen thee to build the house of the Sanctuary, take courage, and perform it. And David gave to Salo¬mon his sonne a description of the porch, and of the temple, and of the cellars, and of the upper lofts, and of the chambers in the inner rooms, and of the house of the propitiation, moreover also of all the courtes, which he had thought vpon, and of the chambers round about, for the treasures of the house of our Lord, and for the treasures of the holy things, and of the divisions of the Priestes and the Leuites, for all the workes of the house of our Lord, and for all the vessels of the ministerie of the temple of our Lord. Gold in weight for euery vessel of the ministerie. A weight of siluer also according to the diversitie of the vessels and workes. And for golden candlestickes also, and their lampes, gold according to the measure of euery candlesticke, and of the lampes. In like maner also for the siluer candlestickes, and for their lampes, accord¬ing to the diversitie of the measure, he deliberated a weight of siluer. He gave also gold for tables of proposition, according to the diversitie of the tables: in like maner also siluer for other siluer tables. For flesh hookes also, and phials, and censars of most pure gold, and for little lions of gold, according to the qualitie of the measure: he distributed a weight, for lyon and lyon. In like maner also for lions of siluer he seperated a divers weight of siluer. And for the Altar whereupon incense is burnt, he gave most pure gold: that of it might be made a similitude of the chariote of the Cherubs spreeding their wings, and covering the Arke of the covenant of our Lord. All things, quoth he, came written with the hand of our Lord vnto me: that I might understand all the workes of the paterne. David also sayd to Salomon his sonne: Deale mansfully, and take courage, and do it: feare not, and be not dismayed: for our Lord my God
David.

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will be with thee, and will not leave thee, nor forsake thee, till thou perishe al the worke of the ministerie of the house of our Lord. Behold the diuisions of the Priests and the Levites, for euerie ministerie of the house of our Lord, alt the thee, and are reade, and as wel the princes know, as the people, to doe all thy preceptes.

Chap. XXIX.

King David once more by word, and example of his owne bountifullnes, suiniteth others to assist in building the temple. Where the prince: and people contribute much. So after praiseth, prayeres, and sacrifices offered to God, Salomon is appointed king. And King David dieth blessedly, having reigned fourtie yeares.

AND David the king spake to all the assembly: Salomon my sonne alone hath God chosen, as yet a child and a little tender one: for the worke is great, neither is the habitation prepared for man, but for God. And I will prepare the expenses of the house of my God. Gold for vessels of gold, and siluer for them of siluer, brasse for them of brasse, yron for them of yron, wood for them of wood: and onyx stones, and as it were saphires, & of diuerse colours, and euerie precious stone, and marble of Paros most abundantly: and above these things, which I have offered into the house of my God, I give of my owne particular goods, gold and siluer unto the temple of my God, beside those things, which I have prepared for the holy house.

Three thousand talentes of gold of the gold of Ophir: and seven thousand talentes of most approved siluer, to gulle the walls of the temple. And, wheresoeuer there needeth gold, of gold: and wheresoeuer there needeth siluer, of siluer: let the workes be made by the handes of the artificers: and if any man offer voluntarily, let him fill his hand to day, and offer what he will to our Lord. The princes therefore of the families promised, and the nobles of the tribes of Israel, the tribunes also and the centurions, and the princes of the kinges possessions. And they gave unto the workes of the house of our Lord, of gold, five thousand talentes, and ten thousand solidos: of siluer ten thousand talentes, and of brasse eightene thousand talentes: of yron also an hundred thousand talentes. And with whome soever were found stones, they gave them into the treasures of the house of our Lord.
of our Lord, by the hand of Iahiel the Getronite. 

And the 9 people rejoysed, when they promised vowes of their owne accord: because they did offer them to our Lord with al their heart: yea and David the king rejoysed with great joy. 

And he blessed our Lord before al the multitude, and he sayd: Blessed art thou O Lord the God of Israel our father from eternity unto eternity. 

Thine is the magnificence, and might, and glory, and victorie: & to thee is the prayse: for all things that be in heauen, and in the earth, are thine: thine is the kingdom, and thou art over all princes. 

Thine are riches and thine is glory: thou hast dominion over all, in thy hand is power & might: in thy hand greatnesse, and the empire of all things. 

Now therefore our God we confesse to thee, and we prayse thy glorious name. 

Who am I, and what is my people, that we can promise thee al these things? all are thine: and things that we received of thy hand, we have geuen thee. 

For we are pilgrimes before thee, and strangers, 

As Abraham, Isaac, and Jacob, and others were strangers in respect of Chanaan: so both they and also David Solomon and all men in this world are pilgrimes in respect of heauen. 

As Abraham, Isaac, and Jacob, and all men in this world are pilgrimes in respect of heauen. 

Albeit they did the same exterior act of honour to God, and the king: yet in their mind & intention they gave divine honour to God, and civill to the king.

As Abraham, Isaac, and Jacob, and all men in this world are pilgrimes in respect of heauen. 

As Abraham, Isaac, and Jacob, and others were strangers in respect of Chanaan: so both they and also David Solomon and all men in this world are pilgrimes in respect of heauen.

As Abraham, Isaac, and Jacob, and others were strangers in respect of Chanaan: so both they and also David Solomon and all men in this world are pilgrimes in respect of heauen.

As Abraham, Isaac, and Jacob, and others were strangers in respect of Chanaan: so both they and also David Solomon and all men in this world are pilgrimes in respect of heauen.

As Abraham, Isaac, and Jacob, and others were strangers in respect of Chanaan: so both they and also David Solomon and all men in this world are pilgrimes in respect of heauen.

As Abraham, Isaac, and Jacob, and others were strangers in respect of Chanaan: so both they and also David Solomon and all men in this world are pilgrimes in respect of heauen.

As Abraham, Isaac, and Jacob, and others were strangers in respect of Chanaan: so both they and also David Solomon and all men in this world are pilgrimes in respect of heauen.
Paralipomenon.

23 prince, and Sadoc for the high priest. † And Salomon sat
upon the throne of our Lord as king for David his father, and
24. he pleased all: & al Israel obeyed him. † Yea and all the princes,
and men of might, and all the sonses of king David gave their
25. hand, and were subject to Solomon the king. † Our Lord
therefore magnified Solomon over all Israel: and gave him the
26. glory of a kingdom, such as no king of Israel had before him.
27 † David therefore the sonne of Irai reigned over all Israel.
27 † And the daies, that he reigned over Israel, were fourtie
yeares: in Hebron he reigned seven yeares, and in Jerusalem
28 three and thirtie yeares. † And he died in a good age, ful of
daies, and riches, and glory. And Salomon his sonne reigned
29 for him. † But the acts of king David the first and the last
are written in the Booke of Samuel the Seer, & in the Booke
of :: Nathan the prophete, & in the Volume of God the Seer:
30 † and of all his kingdom, and strength, and of the times, that
passed vnder him, either in Israel, or in all the kingdomes of
the earth.

THE ARGUMENT OF THE SECOND BOOKE OF PARALIPOMENON.

As the former booke sheweth, 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 steepest therof,
both by Gods and the peoples election, came to David, and his sonne Salomon:
see this booke 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, tenne tribes being
taken away (the historic whereof is but here briefly touched) and two only,
with the title of the kingdom of Juda, were possest, by sucession
of nine whole kinges, al of Davids and Salomons issue, in royal estate
till the captivity in Babylon.

Nnann 3
THE SECOND BOOKE OF PARALIPOMENON.
IN HEBREW, DIBRE HAIAMIM.

CHAP. I.

Salomon established in the throne, offereth a thousand hostes of sacrifice, 7. asking wisdom, 12. it is given him; with riches, and temporal glory, which he asked not. 14. He provideth manie charrettes and horses.

Aaron therefore the sonne of David was strengthened in his kingdom, and our Lord was with him, and magnified him on high. 15. And Salomon commanded all Israel, the 2. tribunes, and the centurions, and the dukes, and judges of all Israel, and the princes of the families: 16. and he went with all the multitude into the 3. Exceele of Gabaon, where was the tabernacle of the covenant of our Lord, which Moses the servant of God made, in the wilderness. 17. For David had brought the Arke 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. 18. The altar also of brass, which Bezaleel the sonne 5. of Uri the sonne of Hur had made was there before the tabernacle of our Lord, which also Salomon sought, and at the assembly. 19. And Salomon went up to the altar of brass, before the tabernacle of the covenant of our Lord, and offered on it a thousand hostes. 20. And behold in that very night God appeared to him, saying: Ask what thou wilt that I may geue it thee. 21. And Salomon sayd to God: Thou hast done great mercie with my father David: and hast made me king for him. 22. 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. 23. Give me wisdom and intelligence, that I may come in & go out before thy people: for who can worthely judge this thy people, which is so great? 24. And God sayd to Salomon: Because this rather hath pleased thee: But...
but hast desired wisdom and knowledge, that thou mayst be able to judge my people, over which I have made thee king.

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.

Solomon therefore came from the Excell of Gabson into Jerusalem before the tabernacle of covenant, & reigned over Israel.

And he gathered to him charioteers and horsemen, and there amounted to him a thousand four hundred charioteers, and twelve thousand horsemen: and he caused them to be in the cities of the charioteers, and with the king in Jerusalem.

And the king gave silver and gold in Jerusalem: as stones, & cedars trees as lycomores, which grow in the cham-payne in great multitude.

And there were horses brought him from Egypt, and from Cna by the kings mercchante, which went and brought by a price, a chariote of four horses for six hundred peces of silver, and an horse for an hundred fiftie: in like manner of all the kingdomes of Hethite, and of the kings of Syria market was made.

Other workers being provided to build the Temple, Salomon procured a cunning artificer from the king of Tyre, and Spacial timber, 16. to be cut, and sent for thence.

No Salomon determined to build a house to the name of our Lord, and a palace for himself. And he numbered fourentie thousand men that carried on their shoulders, and eightie thousand that should hew stones in the mountaynes, and overseers of them three thousand six hundred.

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: so doe with me that I may build a house to the name of our Lord my God, that I may conrecte it to burne incense before him, and to perfumme with aromaticall spices, and to the everlasting proposition of loaves, and for holocaustes, morning and evening, on the sabbathes also, and the newmoones, and the solemnities of our Lord God for euer, which are commanded Israel.

For the house which I desire to build, is great: for our God is great above all goddes. Who then can be able, to build him a worthie house? if heaven, and the heavens of heavens can not conteyne him: how great am I, that I may build him a house?
house? but to this end only, that incense may be burnt before him. ℹ️ Send me therefore a cunning man, that hath skil to w*rke in gold, and siluer, brasse, and yron, purple, scarler, and hyacinth, and that knoweth to make engraued workes with these artificers, which I have with me in Iewrie, and Jerusalem, whom Dauid my father prepared. ℹ️ But send me also cedar trees, firretrees, and pintrees from Libanus: for I know that thy seruantes haue skil to hew the timber of Libanus, and my seruantes shall be with thy seruantes, ℹ️ that manie trees may be prepared for me. For the house which I desire to build, is exceeding great, and glorious. ℹ️ Moreover to the workemen, that shall hew the trees, thy seruantes, I wil gueue for viuitals of wheate twenty thousand cores, and of barley as manie cores, and of wine twenty thousand oyle also twenty thousand sates ℹ️ And Hiram the king of Tyre by letters, which he sent to Salomon, sayd: Because the Lord loued his people, therefore hath he made thee to reigne ouer it. ℹ️ And he added, saying: Blessed be the Lord the God of Israel, that made heauen and earth, who hath geuen to Dauid the king a sonne wise and learned, and of understanding, and prudent, to build a house to the Lord, and a palace for himself. ℹ️ I therefore haue sent thee a man wise and most skilful Hiram, ”my father, ℹ️ the sonne of a woman of the daughters of Dan, whose father was a Tyrian, who knoweth to w*rke in gold, and siluer, brasse, and yron, and marble, and in timber, in purple also, and hyacinth, and silke and scarlet: and that knoweth to graue al engraving, and to devise wisely whatsoever in the worke is necessarie with thy artificers, and with the artificers of my lord Dauid thy father. ℹ️ The wheate therefore, and barley, and oile, and wine, which thou my lord haft promised, send to thy seruantes. ℹ️ And we wil cut downe the trees out of Libanus, as manie as shall be necessarie for thee, and will convey them in boates by the sea unto Ioppa: and it shall be thy part to transport them into Jerusalem. ℹ️ Salomon therefore numbered all the men, that were proselytes in the land of Israel, after the numbering which Dauid his father numbered, and they were found an hundred fiftie three thousand and six hundred. ℹ️ And he made of them seuentie thousand, that should carie burdens on their shoulders, and eightie thousand, that should cut stones out of the mountaynes: and three thousand and six hundred overseers of the worke of the people.
AND Salomon began to build the house of our Lord in Jerusalem, in mount Moria, which had bene shewed to David his father, in the place, which David had prepared in the floore of Ornan the Jebusite. ¶ And he began to build in the second moneth, in the fourth yeare of his kingdom. ¶ And these be the foundations, which Salomon layd, to build the house of God, of length in the first measure sixtie cubites, of breeth twentie cubites. ¶ But the porch before the front, which was extended in length according to the measure of the breeth of the house, of twentie cubites: moreover the height was of an hundred twentie cubites: and he did guilt it on the inside with most pure gold. ¶ Also the greater house he covered with woodden bordes of firre tree, and he fastened on plates of fine gold throughout: and he graued in it palme trees, and as it were little chaines embracing one another. ¶ He pauid also the floore of the Temple with most precious marble, in much beautie. ¶ Moreover it was most tried gold, of the plates wherof he covered the house, and the beames therof, and the posts, and the wallies, and the doores: and he graued cherubs in the wallies.

¶ He made also the house of SanctumSanctorum: the length according to the breeth of the house, of twentie cubites: and the breeth likewise of it twentie cubites: and he covered it with plates of gold, as it were six hundred talentes. ¶ Ye and he made nailes of gold, so that euerye naile weighed fiftie siclus a pence: the upper chambers also he covered with gold. ¶ He made also in the house of SanctumSanctorum two Cherubs of statuary worke: and he covered them with gold. ¶ The wings of the cherubs were extended twentie cubites, so that one wing had five cubites, and touched the wall of the house: and the other hauing five cubites, touched the wing of the other cherub. ¶ In like manner the wing of the other cherub had five cubites, and touched the wall: and his other wing of five cubites, touched the wing of the other Cherub. ¶ Therefore the wings of both the cherubs were...
were planted, and were extended twenty cubites: and they stood upright on their sockets, and their faces were turned to the vitor house. † He made also a vele of hyacinth, purple, scarlet, and sike: & wove it cherubs. † Before the doores 15 also of the temple two pillers, which had fiue and thirtie cubsines in height: moreover their heads, of fiue cubsines. † Moreover also as it were little chaynes in the oracle, & he put them to the heads of the pillers: pomegranates also an hundred, which he put between the little chaynes. † The pillers also them 17 felues he put in the entrance of the temple, one on the right hand, and the other on the left: that, which was on the right hand, he called Iachin: and that on the left hand, Boz.

Chap. IIII.

The forms of the brazen altar, 1. of the lavatory (or Sea) with signes of twelve oxen, 6. of other tennem small lavatories, 7. tenne candlestickes, 8. tenne tables, and an hundred basens, a great hal for the Priests, 10. and other vesselle, and ornaments of the Temple are described.

He made also an altar of brasse: of twenty cubsines in length, and of twenty cubsines in breadth, and of ten cubsines in height. † A Sea also cast, ten cubsines from brimme to brimme, round in compass: it had fiue cubsines in height, and a corde of thirtie cubsines did compass it round about.

† There was also vnder it the similitude of oxen, and certaine engravings of ten cubsines on the outside compassed the bealle of the Sea, as it were with two reeses. † And the oxen were cast: and the Sea itself was sette vpon the twelve oxen, of which the 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 vpon them: and the hinder parts of the oxen were inward vnder the Sea. † Moreover the thicknesse thereof had the measure of a palme, and the brimme thereof was as it were the brimme of a chalice, or of a crisped lilie: and it held three thousand metretes. † He made also ten lavatories: and set fiue on the right hand, and fiue 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. † And he made also ten golden candlestickes, according to the fashion which they were commanded to be made by: and he set them in the temple, fiue on the right hand, and fiue on the left. † Moreover ten table: and he set them in the temple, fiue on the
Paralipomenon

the right hand, and sune on the left. Phials also of gold an
hundert. † He made also the court of the priestes, and a great
hal: and doores in the hal, which he couered with brasse.
† Moreover he set the Sea on the right side aginst the East
toward the South. † And Hiram made cauldrons, and flesh
hookes, and phials: and accomplished al the kinges worke
in the house of God: † that is to say, two pillers, and the
chapiters, and the heads, and as it were certaine little nettes,
which should couer the heads ouer the chapiters. † Pome-
granates also foure hundred, and two little nettes, soe that
two rews of the pomegranates were ioyned to ech little
nette, which couered the pommels, and the heads of the
pillers. † He made seete also, and lauatories, which he put
upon the seete: † one sea, also twelue oxen under the sea.
† And the cauldrons, and flesh hookes, and phials. Al the
vessells did Hiram his father make for Salomon in the hoefe
of our Lord of most pure brasse. † In the countrey of Iordan
did the king cast them, in a clay ground between Socot and
Saredatha. † And the multitude of vessells was innumerable, so
that the weight of the brasse was not known. † And Salo-
mon made al the vessells of the house of God, and the golden
altar, and the tables, &c. upon them the loaves of proposition,
† the candlesickes also with their lampes to giue light be-
fore the oracle, according to the rite, of most pure gold; † and
certaine flourishing thinges, and lampes, and golden tonges
al were made of most fine gold. † The vessells also of perswe
and cenfers, and phials, and little mortars, of most pure gold.
And he graued the doores of the inner temple, that is, in
Sancta sanctorum: and the doores of the temple without of
gold. And so all the worke was finished which Salomon made
in the house of our Lord.

Chap. V.

Manie giiftes are offerid. 4. The Arke is brought with great solemnite into
the Temple. 6. Innumerable hostes are offerid. 11. With excellent musick, &c.
the Temple is replenisshed with the glory of God.

1 Salomon therefore brought in all the thinges, that David
his father had vowed, the siluer, and gold, and all the vessells
he put in the treasures of the house of God. † After which
thinges he gathered together all the ancienites of Israel, and
all the princes of the tribes, and the heades of families, of the
children
children of Israel into Jerusalem, to bring the Ark of the covenant of our Lord from the City of David, which is Sion.

† There came therefore into the king all the men of Israel in the solemn day of the seventh moneth. † And when all the ancients of Israel were come, the Leuites carried the Ark, and brought it in, and all the furniture of the tabernacle. Moreover the Priests, with the Leuites did carry the vessels of the Sanctuary, which were in the tabernacle. † And king Solomon, and all the assembly of Israel, and all that were gathered before the Ark, immolated rammes, and oxen without anie number: for so great was the multitude of victimes. † 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: † so that the cherubs spread their wings over the place, wherein the Ark was set, and covered the Ark itself with his bars. † And the heads of the bars, where with the Ark was carried, because they were a little longer, appeared before the oracle: but if a man had beene a little outward, he could not see them. The Ark therefore was there until this present day. † 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 Egypt. † 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 ministeries determined among them) † as well the Leuites 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 and brethren, resistent with fine linen clothes, founded onymbals, and psaltery, and harpes, standing at the East side of the Altar, and with them Priests an hundred twenty, foundering with trumpettes. † Therefore al sounding together, both with trumpettes, and voyce, and cymbals, and organs, and with diverse kind of musical instrumentes, and lifting vp their voice on high: the sound was heard far of, so that when they began to praise our Lord, and to say: Confecte to our Lord because he is good, because his mercie is for ever: the house of God was filled with a cloud, † that the Priests could not stand and minister for the darkness. For the glory of our Lord had filled the house of God.
Then Salomon said: Our Lord promised that he would dwell in darkness, and I have built a house to his name, that he might dwell there for ever. And the king turned his face, and blessed all the multitude of Israel (for all the multitude stood attentive) and said: Blessed be our Lord the God of Israel, who in work hath accomplished that which he spake to David my father, saying: 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. But I chose Jerusalem, that my name may be in it: and I chose David, that I might appoint him over my people Israel. And whereas David my father had meant to build a house to the name of our Lord the God of Israel, our Lord said to him: Because thy soul was this, that thou wouldst build a house to my name, thou hast done well certes to have such a will: howbeit thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall build a house to my name. 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. And I have put in it the Arke, wherein is the covenant of our Lord, which he made with the children of Israel. He therefore stood before the Altar of our Lord, over against all the multitude of Israel, and stretched forth his handes. For Salomon had made an eminent place of brass, and had put it in the middles of the Temple, having five cubits of length, & breadth, & three of height: and he stood upon it: & afterward kneeling over against all the multitude of Israel, and his handes lifted vp toward heaven, he said: Lord God of Israel, there is not the like God to thee in heaven and in earth: which keepest covenant and mercie with thy servantes, that walke before thee in all their heart: which hast performed to thy servant David my father what things locator thou hadst spoken to him: and the things that OoOoO3 by mouth.
by mouth thou hast promised, in works thou hast accomplished, as also the present time proueth. † Now therefore Lord God of Israel, fulfil to thy servant my father David, what soever thou didst speak to him, saying: There shall not waste of thee a man before me, to sit upon the throne of Israel: yet so if thy children keepe their waies, and walke in my law, as thou also hast walked before me. † And now Lord God of Israel, be thy word confirmed, which thou hast spoken to thy servant David. † Is it credible then that God should dwell with men upon the earth? If heaven and the heavens of heaven do not take thee, how much more this house, which I have built? † But to this end only it is made, that thou shouldest respect the prayer of thy servant, and his supplication Lord my God: and mayst heare the prayers, which thy servant poureth out before thee: † that thou open thine eyes upon this house daies & nightes, upon the place, wherein thou hast promised that thy name should be inovocated, † and wouldest heare the prayer, which thy servant prayeth in it: and mayst heare the prayers of thy servant, and of thy people Israel. Whosoever shall pray in this place, heare out of thy habitation, that is from the heavens, and be propitious. † If anie man shall sinne agaynst his neighbour, and come readie to sweare agaynst him, and bind himself with a curse before the altar in this house: † thou shalt heare from heaven, and shalt do the judgement of thy servants, so that thou render to the vniust his way upon his owne head, and revenge the iust, rewarding him according to his justice. † If thy people Israel shall be overcome of their enemies, (for they will sinne to thee) and converted shall doe penance, and beseech thy name, and pray in this place, † thou shalt heare from heaven, and be thou propitious to the sinne of thy people Israel, and reduce them into the land, which thou gauest them, and their fathers. † If the heavens being thick, there fail no rayne for the sinnes of the people, and they shall beseech thee in this place, and shall confess to thy name, and shall be converted from their sinnes, when thou shalt afflict them, † heare from heaven & Lord, and forgive the sinnes of thy servants and of thy people Israel, and teach them the good way, by the which they may goe: and give rayne to thy land, which thou hast geuen thy people to possesse. † If famine shal arise in the land, and pestilence, rust, and blatt, and locust, and bruche, and the enemies,
enemies, wailing the countries, shall besiege the gates of the city, and al plague and infectious shall press them: [if any of thy people Israel shall pray, knowing their plague and infectious, and shall spread forth their hands in this house, [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:) [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. [The forefathers also, which is not of thy people Israel, if he come from a far country, for thy strong hand, and thy stretched out arm, and adorn in this place: [thou shalt hear from heaven thy most firm habitation, and shalt do all things, for the which that pilgrim shall innocate 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 innocated upon this house, which I have built. [If thy people shall go forth to war sore 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: [thou shalt hear their prayers, and petition, and doe thou revenge. [And if they shall sinne to thee (for there is no man that sinneth not) and thou be angry with them, and deliver them to the enemies, and they leade them captive into a farre country, or which is nere at the least, [and being converted in their heart in the land, to the which they were led captive, shall doe penance, and shall beseech thee in the land of their captivity, saying: We have sinned, we have done wickedly, we have dealt vnjustly: [and shall returne to thee in all their hart, and in all their soule, 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: [thou shalt hear from heaven, that is, from thy firm habitation, their prayers, and doe thou judgement, and forgive thy people, although sinneful: [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. [Now therefore arise Lord God in thy rest, thou and the Ark of thy strengt: Let thy
And when Salomon had finished to pour out his prayers, fire descended from heaven, and devoured the holocausts and sacrifices; and the majesty of our Lord filled the house. † Neither could the Priests enter into the Temple of our Lord, because the majesty of our Lord had filled the temple of our Lord. † 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 paused with stone, they adored, and prayed our Lord: Because he is good, because his mercy is for ever. † And the king and all the people immolated victims before our Lord. † King Salomon therefore killed hostes, of oxen twenty-two thousand, of rammes an hundred twenty thousand: and the king and all the people dedicated the house of God. † And the Priests stood in their offices: and the Levites with the instrumentes of the tongues of our Lord, which David the king made to praise our Lord: Because his mercy is for ever, singing: the hymnes of David by their handes: moreover the Priests, founded with trumpettes before them, and all Israel stood. † Salomon also sanctified the middes of the court before the temple of our Lord: for he had offered there the holocausts, and the fatte of the paciques: because the brazen altar, which he had made, could not suffice the holocausts and the sacrifices and the fatte. † Salomon therefore made a solemnity at that time seven daies, and all Israel with him, an assembly verie great, from the entrance of Emath to the Torrent of Egypt. † And he made in the eight day an assembly, because he had dedicated the altar seven daies, and had celebrated the solemnity seven daies. † Therefore in the three and twentieth day of the seventh moneth, he dismiss the people to their tabernacles, rejoyning.
rejoycing and being glad for the good, that our Lord had
done to David, and Salomon, and Israel his people. 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 pro-
spersed. 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. If I shall shut heaven, and rayne fall
not, and shall bid and command the locust to devour the
land, and shall send pestilence into my people: and my
people being converted, upon whom my name is in voucher,
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.
Mine eyes also shall be opened, and mine eares
erected to his prayer, that shall pray in this place. 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. Thou also if thou walke before me, as David
thy father walked, and shalt do according to all things,
which I have commanded thee, and shalt keepe my justices
and judgementes: I will raise vp the throne of thy king-
dom, as I promised to David thy father, saying: There shall
not be taken away of thy stocke a man, that shall be prince in
Israel. But if you shall be turned away, and shall forsake my
justices, and my preceptes, which I have proposed to you,
and going shall serve strange goddes, and adore them, I
will plucke you out of my land, which I have geuen you: and
this house, which I have sanctified to my name, I will cast
away from my face, and will deliuer it for a parable, and an
example to all peoples. And this house shall be for a prouerbe
to all passengers, and they shall say being astonysed: Why
hath the Lord done so to this land, and to this house? And
they shall answer: Because they forsooke the Lord the God
of their fathers, who brought them out of the land of
Egypt, and tooke hold of strange goddes, and adored them,
and worshipped them: therefore are all these cuils come upon
them.

Chap. VIII.

Salomon buildeth divers cities, 7. maketh the residue of the Chananites tribute. 12. offereth the ordinary hostes of sacrifices in the solemne feates.
AND twenty yeares being complete after that Salomon built the house of our Lord and his owne house: he built the cities, which Hiram had geuen to Salomon, and made the children of Israel dwell there. He went also into Emath Suba, and obtayned it. And he built Palmira in the desert, and he built other cities very well set in Emath. And he built Beth horon the upper, and Beth horon the nether, walled cities having gates and barriggates and lockes. Balaath also and all the strongest cities that were Salomons, and all the cities of the chariotes, and the cities of the horsemen. Al things whatsoever Salomon would, & disposed, he built in Jerusalem and in Libanus, and in al the land of his dominion. Al the people that was left of the Hethites, and Amorites, and, Pherezeites, and Heuities, and Jebuises, which were not of the stocke of Israel, of their children: and of the poore men, which the children of Israel had not slaine, Salomon subdued to be tributaries, untill this day. Moreover of the children of Israel he sette not to serue the kinges workes: for they were men of warre, and the chiefes captaines, and princes of his chariotes and horsemen. And al the princes of king Salomons armie were two hundred fiftie, which taught the people. But the daughter of Pharaoh he removed from the citie of David, into the house, which he had build for her. For the king sayd: My wife shall not dwell in the house of David the king of Israel, because it is sanctified: because the ARk of our Lord is entered into it. Then Salomon offered holocaustes to our Lord vpon the altar of our Lord, which he had built before the porch, that euery day there might be offering on it, according to the precept of Moses, in the Sabbothes, and in the Calendes, and in the festial daies thrice a yere, that is to say, in the Solemnitie of Azymes, and in the Solemnitie of weekes, and in the Solemnitie of tabernacles. And he appoynted according to the disposition of David his father the offices of the Priestes in their ministeries: & the Leuites in their order that they should prayse, and minister before the Priestes according to the rite of euery day: & the porters in their divisions by gate and gate: (for so Dauid the man of God had com-
commanded. † Neither did they transgress of the kinges commandementes as wel the Priestes as the Levites, touching al things, that he had commanded, and in the custodies of the treasurers. † Salomon had al expenses prepared, from the day that he founded the house of our Lord, vntil the day wherein he permitted it. † Then went Salomon into Asion-gaber, and into Ailath to the coast of the Red sea, which is in the Land of Edom. † And Hiram sent vnto him by the handes of his seruantes, shippes, and cunning mariners, and they went with Salomons seruantes into Ophir, and they tooke from thence foure hundred fiftie talentes of gold, and brought it to king Salomon.

The Queene of Saba admireth Salomons wisdom, 9. gueste, and receivesh presents. 13. Of the great store of treasure which is yearly brought in, 15. King Salomon makest precious armours, 17. a throne, 20. and platter, 24. Other kings send him gifts, for he abundeth in gloire, and riches, 29. After foure yeares reigne he dieth, and his sonne Roboam succeedeth.

The queene 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 caried spices, and very much gold, and precious stones. And when she was come to Salomon, she spake to him what thinges soever were in her hart. † And Salomon expounded to her al things that she propounded: neither was there anie thing, that he made not playne vnto her. † Who after she saw, to witte, the wisedom of Salomon, and the house which he had built, † moreover also the meates of his table, and the habitations of his seruantes, and the offices of his ministers, and their garments, the cupbearers also, and their garments, and the victimes, which he immolated in the house of our Lord: there was no spirit in her anie longer, she was sore astonied. † And she sayd to the king: The word is true, which I heard in my countrie of thy vertues and wisedom. † I did not beleue them that told it, vntil my selfe was come, and mine eyes had seene, and I had proved scarce the half part of thy wisedom to have bene told me: thou hast passed the fame with thy vertues. † Blessed are thy men, and blessed are thy seruantes, which assist before thee at all time, and heare thy wisedom. † Be the Lord thy God blessed, who
would ordayne thee ouer his throne, king of the Lord thy God. Because God loueth Israel, and will preserve it for ever: therefore hath he sette thee king over it, to doe judgementes and justice. 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 Queene of Saba gave to King Salomon. But the servantes of Hiram also with the servantes of Salomon brought gold from Ophir, and Thymtrees, and most precious stones: whereof the king made, to withe, of the Thymtrees, staves in the house of our Lord, and in the kings house, harpes also and psalteries for the singing men: neuer were there seene such trees in the Land of Juda. And King Salomon gave to the Queene of Saba all thinges that she would, and that she asked, and many moe thinges then she brought to him: who returning went into her countrey with her servantes. And the weight of the gold, that was brought to Salomon euerie yere was six hundred sixtie six talents of gold: beside that summe, which the legates of divers nations, and the merchants were accustomed to bring, and al the kings of Arabia, and the Dukes of the landes, which brought gold and siluer to Salomon. King Salomon therefore made two hundred golden speares, of the summe of six hundred pieces of gold, which were spent in euerie speare: also three hundred golden shieldes of three hundred pieces of gold, with which euerie shield was couered: and the king put them in the armarie, which was besette with a wood. The king also made a grete throne of iuorie, and couered it with most fyne gold. Six steppes also, wherewith the going vp was to the throne, and a foote stoole of gold, and two little armes on either side, and two lions standing by the little armes, yea and other twelve little lions standing vp on the steppes on both sides: there was not such a throne in all kingdomes. 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 siluer in those daies was reputed for nothing. For the kings shippes went into Tharsis with the servantes of Hiram, once in three yeres: and they brought from thence gold and siluer, and iuorie, and apes, and pecockes. Salomon therefore was magnified abowe al the kings of the earth for riches and glorie.
And all the kings of the earth desired to see Salomons face, that they might heare the wisdom, which God had given in his hart. And they brought him gifts, vessels of siluer, and gold, and garmentes, and armoure, and spices, horses, and mules, euerie yeare. Salomon also had fourtie thousand horses in the stables, and of chariotes, and horsemen twelue thousand, and he placed them in the cities of the chariotes, and where the king was in Jerusalem. He exercised also authoritie ouer all the kings from the river Euphrates vnto the land of the Philisthines, and vnto the borders of Egypt. And he made so great plentie of siluer in Jerusalem as it were of stones: and of cedres so great a multitude as of sicomores, which grow in the champayne.

And horses were brought him out of Egypt, and al countries. But the rest of of the works of Salomon the first and the last are written in the wordes of Nathan the Prophet, and in the bookes of Ahias the Silonite, in the Vision also of Addo the Seer, agaynst Ieroboam the sonne of Nabat.

And Salomon reigned in Jerusalem ouer all Israel fourtie yeares. And he slept with his fathers: and they buried him in the citie of Davud: and Ieroboam his sonne reigned for him.

Chap. X.

Roboam requested by Ieroboam and the people to lighten their yoke of service, leaving the counsel of the ancient, and following young counsellers, to presse the people. When upon manie resolvd from him.

And Roboam went forth into Sichem: for thither al Israel was assembled, to make him king. Which when Ieroboam the sonne of Nabat had heard, who was in Egypt (for he was fled thither from Salomon) forthwith he returned. And they called him, & he came with al Israel & spake to Roboam, saying: Thy father pressed vs with a mytt hard yoke, do thou command lighter things then thy father, who layd upon vs a heauie servitude, and caste thou a little of the burden, that we may serue thee. Who sayd: After three daies returne ye to me. And when the people was gone, he tooke counsel with the Ancientes, which floode before his father Salomon, whiles he yet liued, saying: What counsel gene you, that I may answer the people? Who sayd to him: If thou wilt please this people, and pacifie them with wordes

The second part. Division of the kingdom. Davids issue reigning only in two tribes, which also are caried captiue into Babylon.
wordes of clemencie, they wil serue thee at al times. But he forsooke the counsel of the Ancientes, and began to treat with yongmen, that had beene brought vp with him, and were in his trayne. And he sayd to them: What semeth to you? or what shal I answer this people, which hath sayd to me: Ease the yoke which thy father laiyd vpon vs? But they answered as yongmen, and brought vp with him in delicenesse, and sayd: Thus shalt thou speake to the people, that sayd to thee: Thy father aggrauated our yoke, doe thou cese it: and thus shalt thou answer them: My left finger is thicker then the lonyes of my father. My father layd vpon you an heauie yoke, and I wil adde a greater weight: my father bettie you with scourges, but I wil beate you with scorpions. Iero-oboam thersore came, and al the people to Roboam the third day, as he had commended them. And the king answered rough wordes, leaving the counsel of the Ancientes: and he spake according to the yongmens wil: My father layd vpon you a heauie yoke, which I wil make heauier: my father bettie you with scourges, but I wil beate you with scorpions. And he condescended not to the peoples requestes: for it was the wil of God, that his word should be accomplished, which he had spoken by the hand of Ahias the Silonite to Ierooboam the sonne of Nabat. And al the people when the king spake rough wordes, sayd thus vnto him: We have no part in Daud, nor inheritance in the sonne of Isai. Returne into thy tabernacles O Israel, and do thou seede thy house Daud. And Israel went into their tabernacles. But ouer the children of Israel, that dwelt in the cities of Juda, Roboam reigned. And king Roboam sent Aduram, who was ouer the tributes, and the children of Israel stoned him, and he died: moreover king Roboam made hast to get vp into his chariote, and fled into Jerusalem. And Israel revolted from the house of Daud vntill this day.

Chap. XI.

Roboam intending by force to reduce al Israel to his subjection, is warned by a Prophet to cease from that enterpris. He maketh rules about divers estates, furniseth them with rituals, and munition. Priestes, Levites, and manie others repair to Jerusalem, because Ierooboam maketh a new religion, and new preists. Roboam taketh manie wives, and concubines. Preferreth Abias above al his other sonnes.
AND Roboam came into Jerusalem, and called together all the house of Iuda and Beniamin, an hundred foure-score thousand choisen men and warriers, to fight agaynst Israel, and to convert his kingdom vnfo him. † And the word of our Lord came to Semias the man of God, saying: † Speake to Roboam the sonne of Salomon the king of Iuda, and to all Israel, that is in Iuda and Beniamin: † Thus sayth our Lord: You shall not go, neither shall you fight agaynst your brethren: let euery man returne into his house, because this thing is done by my wil. Who when they had heard the word of our Lord, returned, neither went they forward agaynst Ieroboam. † And Roboam dwelt in Jerusalem, and built walled cities in Iuda. † And he built Bethlehem, and Etam, and Thec, † Bethsur also, and Socho, & Odollam, † more-ouer also Geth, and Marefa, and Ziph, † yea and Aduram, and Lachis, and Azza, † Saraa also, and Aialon, and Hebron, which were in Iuda and Beniamin, most fenced cities. † And when he had inclosed them with walles, he put in them princes, and store houses of viuitals, that is, of oile and wine. † Yea and in euery citie he made armories of shields and speares, and he strengthened them with great diligence, and reigned ouer Iuda and Beniamin. † And the Priestes and Leuites, that were in all Israel, came to him out of al their feates, † leauing their suburbes, and their possesions, and passing to Iuda, and Jerusalem, because Ieroboam had cast them of, and their posteritie: that they should not execute the priesthood of our Lord. † Who made vnto him selfe priestes of the excelle, and of duels, and of the calues which he had made. † Yea and of al the tribes of Israel. Whose ouer had gotten their hart to secke our Lord the God of Israel, came into Jerusalem to immolate their victims before our Lord the God of their fathers. † And they strengthened the kingdom of Iuda, and establisshed Roboam the sonne of Salomon for three yeares: for they walked in the waies of David and Salomon, onlie three yeares. † And Roboam tooke to wife Mahalath, the daughter of Ierimoth the sonne of David: Abihail also the daughter of Eliab the sonne of Isai, † who bare him sonnes Iehus, and Somorias, and Zoom. † After this woman also he tooke Maacha the daughter of Absalom, who bare him Abia, and Ethai, and Ziza, and Salomith. † And Roboam loved Maacha the daughter of Absalom aboue all his wives, end
SECOND BOKE OF

and concubines: for he had maried eightsne wiues, and three-score concubines: and he begat eight and twentie sonnes, and three-score daughters. But he appointed for head Abias the 22 sonne of Maacha duke ouer al his brethren: for he meant to make him king, 23 because he was wiser, and mightier aboue al his sonnes, and in al the costes of Iuda, and of Benjamin, and in al the walled cities: and he gaue them much meate, and he desired manic wiues.

CHAP. XII.

For the siennes of Roboam, and the people manie strong cities, also Jerusalem; are taken and spoyled by the king of Egypt. 8. They repents, and the Egyptians depart, 9. but carie away the treasures. 13. Roboam dieth, and his sonne Abias reigneth.

And when the kingdom of Roboam was strengthened 1 and fortified, he forsooke the law of our Lord, and all Israel with him. 2 And in the fifth year of the kingdom of Roboam, came vp Sefsac the king of Egypt into Jerusalem 3 (because they had sinned to our Lord) 4 with a thousand 5 two hundred chariotes, and threescore thousand horsemen: neither was anie number of the common people, that came with him out of Egypt, to witte, Lybians, and Troglydotes, and Ethiopiaans. 6 And he rooke the most fensed cities in Iuda, and came ouer vnto Jerusalem. 7 And Semeias the pro- phete went to Roboam, and to the princes of Iuda, that were gathered together in Jerusalem, aileing from Sefsac, and he sayd to them: Thus sayth our Lord: You haue leaft me, and I haue leaft you in the hand of Sefsac. 8 And the princes of Israel, and the king, being astonied, sayd: Our Lord is iust. 9 And when our Lord had seene that they were humbled, the word of our Lord came to Semeias, saying: Because they are humbled, I wil not destroy them, and I wil geue them a little ayde, and my furie shal not dropppe vpon Jerusalem by the hand of Sefsac. 10 But yet they shal setuie him, that they may know the distance of my seruice, and of the seruice of the kingdom of the earth. 11 Therfore Sefsac the king of Egypt retyrde from Jerusalem, taking away the treasures of the house of our Lord, and of the kinges house, and he tooke al things with him, and the golden shieldes that Salomon had made, 12 for the which the king made brasen ones, and deliuered them to the princes of the shieldbearers, which kept the entrance
Abias, Paralipomenon. 889

entrance of the palace. † And when the king entred into the house of our Lord, the shieldbearers came, and tooke them, & brought them backe agayne to their armorie. † But yet because they were humbled, the wrath of our Lord was turned away from them, neither were they utterly destroyed: for in Iuda there were found good workes. † King Roboam therefore was strengthened in Ierusalem, & reigned: one and fourtie yeres old was he when he beganne to reigne, and he reigned seuentene yeres in Ierusalem, the citie, which our Lord chose, to confirme his name there, out of all the tribes of Israel: and the name of his mother was Naama an Ammonite. † And he did euil, and prepared not his hart to feake our Lord. † But the workes of Roboam the first and the last are written in the Bookes of Semeias the Prophete, and of A密度 the Seer, and diligently expounded: and Roboam and Ieroboam sought one agaynst the other al their daies. † And Roboam slept with his fathers, and was buried in the citie of Daud. And Abias his fonne reigned for him.

Chap. XIII.

Abias makes warre agaynst Ieroboam. 4. exhorteth the people of Israel for justice, and religions fate to returne to him. 13. in the meane time Iero- boam innirometh him with forces, but by Gods assistance Abias prevauileth. 21. and reigne th securely.

1 In the eighteenth yeare of king Ieroboam, reigned Abias over Iuda. † Three yeres reigned he in Ierusalem, and his mothers name was Michaia, the daughter of Vriel of Gabaa: there was warre between Abias and Ieroboam. † And when Abias had begun battel, and had most warlike men, & of chosten ones four hundreth thousand: Ieroboam put his armie in array on the contrarie side, eight hundreth thousand men, who them selues also were chosten men, and most valiant to battel. † Abias therefore stood upon mount Semeron, which was in Ephraim, and sayd: Heare Ieroboam, and al Israel: † Are you ignorant that our Lord the God of Israel gauethe kingdom to Daud over Israel for ever, to him and his children as a covenant of salt? † And there rose vp Iero- boam the sonne of Nabat, the servant of Salomon the sonne of Daud: and rebelled agaynst his lord. † And there were gathered to him all the most valye men, and the children of Belial: and they precuayled agaynst Roboam the sonne of Salomon:

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Salomon: moreover Roboam was rude, and of a fearful hart; and could not resift them. † Now therefore you say that you are able to resift the kingdom of our Lord, which he posseseth by the children of David, and you have a great multitude of people, and golden calues, which Ieroboam hath made you for goddes. † And you have call out the Priestes of our Lord, the children of Aaron, and the Leuites: and you have made you priestes, as al the peoples of the earth: who soever shall come & consecrate his hand in a bullock of oxen, and in seuen rammes, is made the priest of them that are not goddes, † But our Lord is God, whom we forsafe not, and the Priestes do ministere to our Lord of the children of Aaron, and the Leuites are in their order. † Holocaustes also they do offer to our Lord, euery day morning and evening, and incense made according to the preceptes of the law, and the loaves are set forth on a most cleane table, and there is with vs the golden candlesticke, and the lampes therof, that they may be lighted alwaies at evening: for we kepe the preceptes of the Lord our God, whom you have forsaken. † Therfore in our host God is the prince, and his Priestes, which found with trumpettes, and resounded agaynst you: children of Israel fight not agaynst our Lord the God of your fathers, because it is not expedient for you. † He speaking these thinges, Iero- boam endeououred to entrappe him behind. And when he stood ouer agaynst the enemies, he compassed Iuda vnwitting with his armie. † And Iudas looking backe, saw the battel at hand before and behind, and cryed to our Lord: and the Priestes begane to sound with trumpettes. † And al the men of Iuda made a shout: and behold they crying, God terrifed Ieroboam, and al Israel that flood agaynst Abias and Iuda. † And the children of Israel fled from Iuda, and our Lord deliuered them into their hand. † Abias therefore and his people stroke them with a great slaughter, and there fel wounded of Israel five hundred thousand valiant men. † And the children of Israel were humbled, at that time, and the children of Iuda exceedingly encouraged because they had trusted in our Lord the God of their fathers. † And Abias purswed Iero- boam fleeing, and he tooke his cities, Bethel and her daughters, and Iecon with her daughters, Ephron also and her daughters. † Neither was Ieroboam able to resist anie more, in the daies of Abias: whom our Lord stroke, and he died.

† Ther-
PARALIPOMENON.

21 Therefore Abias, his empire being strengthened, tooke
fourtene wiuves: and he begat two and twentie sonses, and
22 sixtene daughters. But the rest of the wordes of Abias, and
of his waies and wordes, are written diligently in the Booke
of Addo the Prophete.

CHAP. XI. II.
Abias dieith, and his sonne Asa reigneith, destroyeth idolatrie, 6. fortifieth
his cities, 9. and overcometh, by Gods special helpe, the Ethiopean, armie
of a million of men.

1 And Abias slept with his fathers, and they buried him
in the Citie of Daviud: and Asa his sonne reigned for
him, in whose daies the land was quiet tenne yeares. And
Asa did that which was good and pleasing in the sight of his
God, and he overthrew the altars of strange servise, and
the excelles, and brake the statues, and cut downe the
groues. And he commanded Iuda that they should seek the
Lord their God, and should doe the law, and all the commandementes. And he rooke away out of al
the cities of Iuda the altars, and temples, & reigned in peace.

6 He built also fensd cities in Iuda, because he was quiet, and
there had no battels risen in his time, our Lord geuing peace.

7 And he sayd to Iuda: Let vs build these cities, and compasse
them with walles, and strengthen them with towers, and
gates, and lockes, whiles thinges are quiet from battels, because we have sought out Lord the God of our fathers, and
he hath geuen vs peace round about. They therefore None,
and there was no impediment in building. And Asa had in
his armie of them that caried shieldes and speares, of Iuda
three hundred thousand: and of Beniamin shieldbearers and
archers, two hundred eightie thousand, al these were most
valiant men. And Zara the Ethiopean with his armie issueth
forth agaynst them, tenne hundred thousand, and with three
hundred chariotes: and he came as far as Maresa. Moreo-
uer Asa went on to meete him, and set his armie in array to
battel in the vale Sephata, which is neere Maresa. And
he invoked our Lord God, and sayd: Lord there is no diffe-
rence with thee, whethere thou helpe in few, or in manie:
helpe vs o Lord our God: for having confidence in thee, and
in thy name we are come agaynst this multitude. Lord, theu.
art our God, let no man preuaile agaynst thee. Our Lord
therefore terrifyed the Ethiopians before Aza and Juda: and the Ethiopians fled. And Aza pursued them, and the 13 people that was with him, into Gerara: and the Ethiopians fell to utter destruction, because our Lord killing them, and his armie fighting they were destroyed. They took therefore manie spoiles, and they stroke all the cities round about Gerara: for great terror had invaded all men: and they spoyled the cities, and carried away much praye. Yea and destroying 15 the sheapes totes of sheepe, they took an infinite multitude of cattel, and of camels: and returned into Jerusalem.

CHAP. XV.

Azarias prophesied that Israel shall lack the true God, Priestes, and the law, a long time. 8. Which king Aza hearing most seriously destroyed theolatrie. 12. made a covenant and oath to serve God. 16. And deposed his mother for offering sacrifice to Priapus.

And Azarias the sonne of Oded, the Spirit of God coming upon him, went out to meete Aza, and said to him: Hearce ye me Aza, and al Juda and Benjamin: Our Lord is with you, because you have beene with him. If you will seeke him, you shall finde: but if you for sake him, he will forsake you. And manie daies shall passe in Israel without the true God, and without Priest a teacher, and without the Law. And when they shall returne in their distresse to our Lord the God of Israel, and shall seek him, they shall finde him. At that time there shall not be peace to him that goeth out and cometh in, but terrous on euerie side in the inhabiting of the earth. For nation shall fight against nation, and citie against citie, because our Lord will trouble them with all distresse. You therefore take courage, and let not your handes be dissolved: for there shall be reward to your worke. Which when Aza had heard, to witte, the wordes, and the prophecy of Azarias the sonne of Oded the prophete, he tooke 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 porche of our Lord. And he gathered together all Juda and Benjamin, and the strangers with them of Ephraim, and of Manasses, and of Simeon: for manie were fled to him of Israel, seeing that our Lord his God was with him. And when they were come into Jerusalem the third moneth,
moneth, in the fiftenth yeare of the reign of Asa, † they
immolated to our Lord in that day of the spoiles, & the prai-
se, that they had brought, oxen seuen hundred, and rambles
seuen thousand. † 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. † 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 wo-
man. † And they swore to our Lord with a loud voice in
jubilation, and in noyse of trumper, and sound of shaulmes,
al that were in Juda with execution: for in all their heart did
they swear, and with all their wil did they seek him, and
found him, & our Lord gave them rest round about. † Yea and
Maacha the mother of king Asa he depoited from the royal
empyre, because she made in a grove the idol of Priapus:
which he wholly destroyed, and breaking into pieces, burnt
it in the Torrent cedron. † But the Excelses were left in
Israel: neuertheless the hart of Asa was perfect all his daies.
† 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 divers furniture. † And there was no warre
vnto the fift and thirteth yeare of the reigne of Asa.

CHAP. XVI.
Against the king of Israel, king Asa procureth helpe of the Assyrians, 7.
which a prophet reproofing is set in seeteres. 11. Asa dieth, with
disease of his feete, and is buried with pompe.

AND in the six and thirteth yeare of his reign, came vp
Baasa the king of Israel into Juda, and with a wall com-
passed Rama, that none could safely goe out and come in of
the kingdom of Asa. † Asa therefore brought forth silver
and gold, out of the treasures house of our Lord, and of the
kinges treasures, and he sent to Benadad the king of Syria,
who dwelt in Damascus, saying: † There is league betwenn
me & thee, my father also and thy father had concord, where-
fore I haue sent thee siluer and gold, that breaking the league,
which thou haist with Baasa the king of Israel, thou make
him retire from me. † Which being knowne, Benadad sent
the princes of his hostes to the cities of Israel: who stroke
Ahion, and Dan, and Abelmaim, and all the walled cities of
Nepthali. † Which when Baasa had heard, he ceased to build

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Rama,
Rama, and intermittted his worke. † Moreover Asa the king 6
tooke al Iuda, and carried away the stones out of Rama, and
the timber that Baafs had prepared for the building: and he
built of them Gabaa, & Maspha. † At that time came Hanani
the prophete to Asa the king of Iuda, and sayd to him: Be-
cause thou haft had confidence in the king of Syria, and not
in our Lord thy God, therefore hath the armie of the king of
Syria escaped out of thy hand. † Were not the Egyptians,
and Libians manie moe in chariotes, and horsemen, and a
multitude exceeding great, whom, when thou didst belieue in
our Lord, he deliered into thy hand? † For the cies of our
Lord behold at the earth, and gave strength to them, that
with perfect hart belieue in him. Thou therefore haft done
foolishly, & for this cause from this present time shall battels
arise against thee. † And Asa being angrie against the Seer,
commanded him to be cast into fetters: for he rooke indigna-
tion exceedingly upon this thing: and he flewe of the
people at that time verie manie. † But the works of Asa the
first & the last are written in the Booke of the kings of Iuda
and Israel. † Asa also fel sicke in the nine and thirteth yeare
of his reigne, of a most vehement payne of his fecte, and
neither in his infirmitee did he feeke our Lord, but rather
trusted in the arte of Phisians. † And he slept with his
fathers: and he died the one and fourteth yeare of his reigne.
† And they buried him in his sepulchre, which he had digged
for himself in the Citie of David: and they layd him upon his
bed full of spices and odoriferous oyntementes, which were
made by the arte of apothecaries, and they burnt it over
him with exceeding ambition.

Chap. XVII.
Iosaphat succeeding in the kingdom presaileth in battel against the king of
Israel. 6. destroyeth idols, and seesth priests and Levites to instruct
the people. 11. The Philisians and Arabians send presents to king Ios-
aphat. 13. the leaders of the armie and souldiers a numbred.

And Iosaphat his sonne reigned for him, & grew strong
against Israel. † And he appoynted numbers of souldiars in all the cities of Iuda, that were compassed with walles.
And he placed garrisons in the land of Iuda, and in the cities of Ephraim, which Asa his father had taken. † And our
Lord was with Iosaphat, because he walked in the first waies of David

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of David his father: and he trusted not in Baalim, but in the God of his father, and went forward in his precepts, and not according to the sinnes of Israel. And our Lord confirmed the kingdom in his hand, and all Iuda gave gifts to Iosaphat: and there grew to him infinite riches, and much glorie. And when his hart had taken courage: for the waies of our Lord, he tooke away also the Excelses and groues out of Iuda. And in the third yeare of his kingdom, he sent of his princes Benhail, and Abdias, and Zacharias, and Nathanael, and Micheas, that they should teach in the cities of Iuda: and with them Leuieres, Semeias, and Nathanias, and Zabadias, Azael also, and Semiramoth, and Iona- than, and Adonias and Tobias, and Thobadonias Leuieres, and with them Elifama, and Ioram Priestes. And they taught the people in Iuda, having the booke of the law of our Lord: and they went about all the cities of Iuda, and in- structed the people. Therefore the dread of our Lord came upon all the kingdomes of the landes, that were round about Iuda, neither durst they make battell against Iosaphat. Yea and the Philisitians brought gifts to Iosaphat, and tribute of silver, the Arabians also brought cattel, of rasses seuen thousand seuen hundred, and bucke goates as many. Ios- aphat therefore grewe, and was magnified on high: and he built in Iuda houses like to turrets, and walled cities. And he prepared manie workes in the cities of Iuda: there were also men of warre, and valiant in Jerusalem, of whom this is the number by the houses and families of euery one: In Iuda princes of the armie, Ednas duke, and with him most valiant men three hundred thousand. After him Iohanan the prince, and with him two hundred eightie thousand. After him also Amasias the sonne of Zechri, consecrated to our Lord, and with him two hundred thousand of valiant men. Him followed Eliada valiant to barrels, and with him of them that held bow & shield two hundred thousand. After this man also Iozabad, and with him an hundred eightie thousand readie souldiers. Al these were at the hand of the king, beside others, whom he had put in walled cities, in all Iuda.

Chap. XVIII.

Iosaphat joinned in affinitie with wicked Ahab king of Israel, goeth with him against Ramoth Galaad, four hundred false prophets promising vi-
Iosaphat therefore was rich and verie glorious, and 1
was ioyned in affinitie to Achab. † And he went downe 2
to him after certaine yeares into Samaria: at whose coming
Achab killed mutrons, and oxen very manie for him and the
people that came with him: and he perswaded him to goe vp
into Ramoth Galaad. † And Achab the king of Israel sayd 3
to Iosaphat the king of Iuda: Come with me into Ramoth
Galaad. To whom he answered: As I am thou also: as thy
people, so my people also: and we wil be with thee in battell.
† Iosaphat sayd to the king of Israel: Consult I beseech thee 4
presently the word of our Lord. † Therefore the king of 5
Israel gathered together of the prophets foure hundred men,
and sayd to them: Shal we goe into Ramoth Galaad to fight,
or sitte stil? But they sayd: Goe vp, say they, and God wil
delieuer it into thy hand. † And Iosaphat sayd: Is there not here 6
a prophet of our Lord, that we may enquire alfo of him? 7
† And the king of Israel sayd to Iosaphat: There is one man, 7
of whom we may aske the will of our Lord: but I hate him,
because he doth not prophesie me good, but euil atal times:
and it is Micheas the sone of Iemla. And Iosaphat sayd: 8
Speake not in this maner o king. † The king of Israel there-
fore called one of the Eunuches, and sayd to him: Call quickly
Micheas the sone of Iemla. † Moreover the king of Israel, 9
and Iosaphat the king of Iuda, both sate in their thrones,
clothed with kinglie attyre, and they sate in the court beside
the gate of Samaria, and al the prophets prophesied before
them. † But Sedecias the sone of Chanaana made him hornes 10
of yron, and sayd: Thus sayth our Lord: With these shalt
thou strike Syria, til thou destroy it. † And al the prophets 11
in like manner prophesied, and sayd: Goe vp into Ramoth 12
Galaad, and thou shalt prosper, and our Lord wil delieuer
them into the kinges hand. † And the messenger that went
to cal Micheas, sayd to him: Behold the wordes of al the pro-
phetes with one mouth tel the king good thinges: I beseech
thee therefore that thy word also differ not from them, and
that thou speake prosperous thinges. † To whom Micheas 13
answered: Our Lord liuesth, whatsoever my God shal say to
me,
14 me, that will I speake. † He therefore came to the king. To whom the king said: Micheas, shall we goe into Ramoth Galaad to fight, or sit still? To whom he answered: Go ye vp: for all things shall fall out prosperous, and the enemies shall be delivered into your handes. † And the king said: Agayne, and agayne I adjure thee, that thou speake not to me, but that which is true in the name of our Lord. † But he said: I saw al Israel dispersd in the mountaynes, as sheepe without a shepheard: and our Lord said: These haue no maisters: let euery man returne into his house in peace. † And the king of Israel said to Iosaphat: did I not tel thee that this man did not prophesie me anie good, but these things that be euil? † But he said: Heare 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. † And our Lord said: who shall deceite Achaab the king of Israel, that he may goe vp and fall in Ramoth Galaad. And when one sayd in this maner, and an other otherwise: † there came forth a spirit, and stood before our Lord, and said: I wil deceite him. To whom our Lord said: wherin wilt thou deceite him. † But he answered: I wil goe forth, and will be a lying spirit in the mouth of all his prophetes. And our Lord said: Thou shalt deceite, and shalt preuaile: goe forth, and doe so. † Now therefore, behold our Lord hath geuen the spirit of a lying in the mouth of al thy prophetes, and our Lord hath spoken of thee euil things. † And Sedecias the sonne of Chanaana came, and stroke the cheeke of Micheas, and said: which way passed the spirit of our Lord from me, that it should speake to thee. † And Micheas said: Thou thy self shalt see in that day, when thou shalt enter into chamber out of chamber, to be hid. † And the king of Israel commanded, saying: Take Micheas, and lead him to Amon the gouernor of the citie, and to Iobab the sonne of Amelech. † 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 returne in peace. † And Micheas said: If thou returne in peace, our Lord hath not spoken in me, & he said: Heare al ye peoples. † Therefore the king of Israel, and Iosaphat the king of Juda went vp into Ramoth Galaad. † And the king of Israel said to Iosaphat: I will change my habite, and so I will goe to the fight, but be thou clothed with thine owne garments. And
the king of Israel changing his habit came to the battle.† And the king of Syria had commanded the captyaines of 30 his horsemen saying: Fight not against the least, or against the greatest, but against the king of Israel only. † Therefore 31 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 holpe him, and turned them away from him. † For when the captyaines of the horsemen 32 saw, that is was not the king of Israel, they left him. † And 33 it chanced that one of the people shot an arrow at adventure, and stroke the king of Israel between the necke and the shoulders, and he said to his cocher: Turne thy hand, and carie me out of the battel, because I am wounded. † And the fight was ended in that day: moreover the king of Israel stood in his chariote agaynst the Syrians vntil evening, and died at the sunne sette.

Chap. XIX.

Josaphat being reproved by a prophet for yielding help to Ahab, 5. appointeth judges in several cities, admonishing them to do justice. 8. shorteth Priests and Levites to execute their functions carefully. 11. Amarias High Priest directing and ruling in things belonging to God, Zabedias general captyane gouerneth the kings affayres.

A N D Josaphat the king of Iuda returned into his house peaceably, into Jerusalem. † Whom Iehu the sonne of 2 Hanani the Seer mette, and said to him: † To the impious man thou guesstayed, and to them that hate our Lord thou art joyned in friendship, and therefore thou didst deserre in deed the wrath of our Lord: † but good works are found in thee, for that thou haft taken away the groues out of the land of Iuda, and haft prepared thy hart to seeke our Lord the God of thy fathers. † Josaphat therefore dwelt in Jerusalem: 4 and he went forth to the people agayne from Bersabe unto mount Ephraim, and recalled them to our Lord the God of their fathers. † And he appoynted judges of the land in all the seenes cities of Iuda, in euerie place, † and commanding the judges, he said: Take heed what you doe: for you exercise not the judgement of man, but of our Lord: and whatsoever you shall judge, it shall redound to you. † Let the feare of our Lord be with you, and with diligence doe all things: for there is no iniquitie with the Lord our God, nor acceptio
of persones, not desyre of giftes. † In Jerusalem also Iosaphat appointed Leuites, and Priestes, and princes of families of Israel, that they should judge the judgement and cause of our Lord the inhabitantes therof. † And he commanded them, saying: Thus shall you doe in the seare of our Lord faithfully, and with a perfect hart. † Euerie cause, that shall come to you of your brethren, that dwell in their cities, between kinred and kinred, wheresoeuer there is question of the law, of the commandement, of ceremonies, of justifications: shew it them, that they sinne not agaynst our Lord, and left there come wrath vpon you and your brethren: so doing therefore you shall not sinne. † And Amarias the priest and your Bishop shal be cheife in these things, which pertain to God: moreover Zabadais the sonne of Kiahmel, who is the prince in the house of Juda, shal be out those worikes, which pertain to the kingses office: and you have maisters the Leuites before you, take courage, and do diligently, and our Lord will be with the good.

Chapter XX.

The Ammonites, Moabistes, and Syrians joynning forces agaynst Iosaphat, 3. he seeketh God: helpe by publique prayer and fasting. 4. A Prophet for telleth that God will fight for them: 5. so they singeing praises to God, the enemies killeth one another. 6. Iosaphat with his men gather very great spoil, 7. so reigneth in peace, 8. but his name persisteth, for his society with Wicked Ochozias.

After these things were the children of Moab gathered together, and the children of Ammon, and with them of the Ammonites, to fight agaynst Iosaphat: 9. And there came messengers, and told Iosaphat, saying: There cometh agaynst thee a great multitude from those places, which are beyond the sea, and out of Syria, and behold they say in Asasonthamar, which is Engandi. † And Iosaphat being frighted with feare, he tooke him wholly to besech out Lord, and he † proclaimed a fast to al Juda. † And Juda was gathered together to pray to our Lord: yea and al † came out of their cities to besech him. † And when Iosaphat rode in the middles of the assembly of Juda, and Jerusalem in the house of our Lord before the new court, † he sayd: Lord God of our fathers, thou art God in heauen, and ruldest over al the kingdoms of Nations, in thy hand is strength and might, neither...
good people rather in one place then in another ch. 6.

900. Second booke of Iosaphat.

can any man resist thee. † 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? † And they dwelt in it, & built in it a Sanctuary to thy name, saying: † If euils fall upon vs, the sword of judgement, pestilence, & famine, we will stand before this house in thy sight, wherein thy name is invocated: & we will cry to thee in our tribulations, and thou shalt hear, and saue vs. † Now therefore behold the children of Ammon, and mount Seir, by whom thou didst not grant Israel to passe, when they came out of Egypt, but they declined from them, & slew them not: † doe the contrary, and endeavour to cast vs out of the possession, which thou hast delivered to vs. † Our God, wilt not thou therefore judge them? In vs in deed there is not so great strength, that we can resist this multitude, which cometh violently upon vs. But whereas we are ignorant what we ought to doe, this onlie we haue least, that we direct our eyes to thee. † And al Juda; stood before our Lord with their little ones, and wives, and their children. † And there was Jahaziel the sonne of Zacharias, the sonne of Banaias, the sonne of Lehiel, the sonne of Mathanias, a Leuite of the children of Asaph, upon whom the Spirit of our Lord came in the middles of the multitude; † and he sayd: Attend ye al Juda, and you that dwell in Jerusalem, and thou king Iosaphat: thus sayeth our Lord to you: Fear not, neither dread ye this multitude: for it is not your battel, but Gods. † To morrow you shall goe downe agaynst them: for they will come vp by the stepe named Sis; and you shall find them in the utmost part of the torrent, which is agaynst the wilderness of Ierusalem. † It shall not bee you that shall fight, but onlie stand confidently, and you shall see the helpe of our Lord over you, o Juda, and Ierusalem: fear nor, neither dread ye: to morrow you shall goe out agaynst them, and our Lord wil be with you. † Iosaphat therefore, and Juda, and al the inhabitantes of Ierusalem fell flat on the earth before our Lord, and adored him. † Moreover the Leuites of the children of Caath, and of the children of Core prayed our Lord the God of Israel with a lowd voice, on high. † And when they had risen early in the morning, they went forth by the desert of Thecua: and they being gone forth, Iosaphat standing in the middles of them, sayd: Hear me ye men of Juda, and al the inhabiters of Ierusalem: † beleeue in the Lord your.
your God, and you shall be secure: believe his prophets, and all things shall fail our prosperous. † He gaue counsel also to the people, and appointed the singing men of our Lord, that they should praise him in their companies, and should goe before the host, and with agreeable voice should say: Confesse to our Lord, because his mercies are forever. † And when they began to sing praises, our Lord turned their embusmentes upon themselues, to wit, of the children of Ammon, and of Moab, and of mount Seir, who were gone forth to fight against Juda, and were striken. † For the children of Ammon, and of Moab, rose together against the inhabitants of mount Seir, to kil and destroy them: and when they had in wroke arrayed this, being turned also against themselves, they fell wounded one of another. † Moreover Juda when they were come to the watch place, that looketh to the desert, saw a far of all the countrie abrode ful of dead bodies, and that none remained alive that could escape death. † Josophat therefore came, and all the people with him to take away the spoiles of the dead, and they found among the dead bodies, diuerse haste, garments also, and most precious vessels, and they spoilefd it, soe that they could not care all things, nor in three days take away the spoiles for the greate parte of the praye. † And in the fourth day they were assembled in the Vale of blessing: for because there they had blessed our Lord, they called that place the Vale of blessing untill this present day. † And euery man of Juda returned, and the inhabitants of Jerusalem, and Josophat before them into Jerusalem with great joy, because our Lord had geuen them joy of their enemies. † And they entered into Jerusalem with psaltries, and harpes, and trumpettes into the house of our Lord. † And the dread of our Lord fell vpon all the kingdoms of the landes when they heard that our Lord had fought agaynst the enemies of Israel. † And the kingdom of Josophat was quiet and God gave him peace round about. † Josophat therefore reigned over Juda, and he was suie and thirtie yeares old when he begane to reigne: and he reigned suie and twenty yeares in Jerusalem; and the name of his mother was Azuba the daughter of Selah. † And he walked in the way of his father Aha, neither declined he from it, doing the things that were pleasing before our Lord. † But yet the excelles he take not away, and as yet the people had not directed their hart to
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. 

SECOND BOOK OF IOSEPHAT. Ioram, our Lord the God of their fathers. *But the rest of the acts of Iosephat, the first and the last, are written in the words of Jehu the sonne of Hanani, which he disposed into the booke of the kings of Israel. † After these things Iosephat the king of Judah entered into friendship with Ochozias the king of Israel, whose workes were most impious. † And he was partaker to make shippes, which should goe into Tharsis: and they made a nauie in Ationgaber. † And Eliezer the sonne of Dodan of Marefa prophesied to Iosephat, saying: Because thou hast had a league with Ochozias, our Lord hath strooken thy workes, and the shippes are broken, neither could they goe into Tharsis. 

CHAP. XXI.

IOSEPHAT died, and Ioram succeeding killeth his owne brethren, and some other chiefes men. 6. reigneth wickedly. 8. Edom, and Loba revolt from him. 11. Elias by letters forewarneth him of plagues, 16. which falling upon him, he dieth after two years langishing, and horrible disease.

AND Iosephat slept with his fathers, & was buried with them in the citie of David: and Ioram his sonne reigned for him. † Who had brethren the sonnes of Iosephat, Azarias, and Iahiel, and Zacharias, and Azarias, and Michael, and Saphatas. All these were the sonnes of Iosephat, the king of Judah. † And their father gave them manie gifts of siluer, and of gold, and pensions, with the most feasted cities in Judah: but the kingdom he delivered to Ioram because he was the first begotten. † And Ioram 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. † Two and thirtie yeares old was Ioram when he began to reigne: and he reigned eight yeares in Jerusalem. † And he walked in the ways of the kings of Israel, as the house of Achab had done: for Achab's daughter was his wife, and he did evil in the sight of our Lord. † 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 gibe him a lamp, and to his sonnes for euer. † In those daies Edom rebelled, from being subject to Judah, and made them subject: and Ioram, the sonne of Iosephat, was their king. † And when Ioram had passed with his princes, and all the horsemen, that were with him, he rose in the night, and
and stroke Edom, which had compassed him, and all the captive of his horsemen. 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: moreover he built also excelses in the cities of Juda, and he made the inhabitants of Jerusalem to fornicate, and Juda to transgress.

And there were letters brought him: from Elias the prophet, in which was written: Thus saith our Lord the God of Daud thy father; Because thou hast not walked in the ways of Josaphat thy father, & in the ways of Asa the king of Juda, 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: Behold our Lord will strike thee with a great plague with all thy people, and children, and thy wives, and all thy substance. And thou shalt be sick of a very sore disease of thy belly, till thy vital parts come forth by little and little every day. Our Lord therefore raised vp against Ioram the spirit of the Philistians, and of the Arabians, which are borderers to the Ethiopians, and they went vp into the Land of Juda, and wasted it, and they spoyled all the kings house, moreover also his sonnes, and wives: neither was there a sonne left him but Joachaz, who was the youngest. And beside all these things our Lord stroke him with an incurable disease of the belly. And when day succed, day, and the spaces of times passed about, the circuit of two yeares was complete: and soe being wasted with a long consumption, soe that he voyded even his very bowels, he was ridde of the disease, and of his life together. And he died in an exceeding vile infirmittie, & the people made him not exequies according to the maner of burning, as they had done to his ancestors. He was two and thirtie yeares old, when he began to reign, and he reigned eight yeares in Jerusalem. And he walked not rightly, and they buried him in the Citty of Daud: but yet nor in the sepulchre of the kings.

CHAP. XXII.

Ochozias reigning one yeare, i.e. is slaine together with Ioram king of Israel, by king Jezebel. 10. Ahabia killeth the kings children (onlie toas being saued by his aunt) and Jezreel the kingdom six yeares.
SECOND BOOKE OF OCHOZIAS.

AND the inhabitantes of Jerusalem made Ochozias his
least sonne, king for him: for all the elders, that had bene
before him, the rouers of the Arabians had slayne, which in-
uaded the campe: and Ochozias the sonne of Ioram the king
of Juda reigned. ¶ Two and fourtie yereas old was Ochozias
when he began to reigne, and he reigned one yeare in Jeru-
alem, and the name of his mother was Athalia the daughter
of Amri. ¶ But he also went by the waies of the house of
Achab: for his mother forced him to doe impiously. ¶ He
therefore did euil in the sight of our Lord, as the house of
Achab: for they were his counsellors after the death of his
father, to his destruction. ¶ And he walked in their counsels.
And he went forth with Ioram the sonne of Achab king of
Israel, into battell agaynst Hazael king of Syria, into Ramoth
Galaad: and the Syrians wounded Ioram. ¶ Who returned to
be cured into Iezrael: for he had taken manie woundes in the
foresayd battel. Therefore Ochozias the sonne of Ioram king
of Juda, went downe to visit Ioram the sonne of Achab in
Iezrael being sicke. ¶ For it was the will of God agaynst
Ochozias, that he should come to Ioram: and when he was
come he should goe out alse against Iehu the sonne of Namfi,
whom our Lord anoynted to destroy the house of Achab.
¶ When Iehu therefore overthrew the house of Achab, he
found the princes of Juda, and the sonne of the brethren
of Ochozias, which serued him, and he slewed them. ¶ Sear-
ching also for Ochozias himself, he tooke him lying hid in
Samaria: and being brought vnto him, he killed him, and
they buried him: because he was the sonne of Iosaphat, who
had fought our Lord in all his hart: neither was there anie
more hope that anie should reigne of the stocke of Ochozias.
¶ For Athalia his mother, seeing that her sonne was dead,
 arose, and fleue at the kinges stocke of the house of Ioram.
¶ Saying that Iosabeth the kinges daughter tooke Ios the
sonne of Ochozias, and stole him out of the middle of the
kinges sonnes, when they were slayne, and she hid him with
his nourse in the bedde chamber: and Iosabeth that hid him,
was the daughter of king Ioram, the wife of Ioniada the high
priest, the sister of Ochozias, and therefore Athalia did not
kill him. ¶ He therefore was with them in the house of God six
yeares, in the which Athalia reigned ouer the Land.

CHAP.
And in the seventeenth yeare Iothada taking courage, tooke the centurions, to witte, Azarias the sone of Leviathan, and Ishmahel the sone of Iohanan, Azarias also the sone of Obed, and Maasias the sone of Adaiah, and Elisaphat the sone of Zechri: and made a covenant with them. ¶ Who going about Iuda, gathered together the Levites out of all the cities of Iuda, and the princes of the families of Israel, and they came into Jerusalem. ¶ Therefore al the multitude made a covenant with the king in the house of God: and Iothada sayd to them: Behold the kinges sone shall reigne, as our Lord hath spoken, upon the sones of David. ¶ This: therefore is the thing which you shal doe. ¶ The third part of you that come to the Sabbath of the Priests, and of Levites, and of porters shall be in the gates: and a third part at the kinges house: and a third at the gate, which is called of the Foundation: but let al the rest of the common people be in the courtes of the house of our Lord. ¶ Neither let anie other enter into the house of our Lord, but the Priests, and they that minister of the Levites: let them onlie goe in, because they are sanctified and let al the rest of the multitude obserue the watches of our Lord. ¶ And let the Levites enuiron the king, haung euery one their weapons: (and if anie other shal enter into the temple, let him be slayne) and let them be with the king both coming in, and going out. ¶ The Levites therefore, & al Iuda did according to all things, which Iothada the high Priest had commanded; and they tooke euery 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 goe forth. For Iothada the high Priest permitted not the companies to depart, which were accustomed to suceede one another euery weke. ¶ And Iothada the Priest gave to the centurions the speares, and the shieldes, and targettes of king David, which he had consecrated in the house of our Lord.

¶ And he appoynted all the people of them that held weapons on the right side of the temple, vnto the left side of the temple, before the altar, and the temple, round about the stiffen king.
And they brought forth the king's sonne, and put the crownne upon him, and the testimonie, and gave the lawe to be in his hand, & they made him king: Ioiada also the high Priest, and his sonnes annointed him: and they wished him well, and said: God saue the king. Which thing when Athalia had heard, to witte, the voice of them that ranne and prayed the king, he went in vnto the people, into the temple of our Lord. And when she had seene the king standing upon the stepe in the entrance, and the princes, and the companies about him, and all the people of the land rejoysing, and sounding with trumpettes, and playing on instruments of diverse kind, and the voice of them that prayed, the rent her garments, and said: Treason, treason. And Ioiada the high Priest going forth to the centurions, and captains of the armie, 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. And they layd hands upon her necke: and when she was entred within the gate of the horses of the kinges house, they killed her there. And Ioiada made a covenant between himself, and all the people, and the king, that they would be the people of our Lord. Al the people therefore entred into the house of Baal, and destroyed it: and they brake his altars and ° his images: Mathan also the priest of Baal they slewed before the altars. And Ioiada appointed overseers in the house of our Lord, under the handes of the Priests, & the Levites, which Dauid distributed in the house of our Lord: that they should offer holocaustes to our Lord, as it is written in the law of Moses, in joy and songes, according to the disposition of Dauid. He appointed also porters in the gates of the house of our Lord, that the uncleane in any thing should not enter in. And he tooke 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 goe downe from the house of our Lord, & to enter by the middes of the upper gate into the kinges house, and placed him in the royal throne. And all the people of the land rejoysed, & the citie was quiet: moreover Athalia was flayne with the sword.

Chap. XXIII.

Ioas reigning piously, so long as Ioiada lived, caused the temple to be repaired, and new sacred vessels to be made, an hundred and twenty yeares.
years old died. 17. Joas salleth to idolatrie: 10. causeth Zacharias to be slain in the court of the Temple. 23. A few Syrians kille the chief men about the king, and carie away great prayes. 25. Joas is slayne by his owne men, and his sonne Amasias reigneth.

1 Seven years old was Joas when he began to reign: and he reigned fourtie years in Jerusalem, the name of his mother was Sebia of Berfabe. † And he did that which is good before our Lord at the dayes of Ioiada the Priest. † And Ioiada tooke for him two wiuves, of whom he begat sonnes & daughters. † After which thynge it pleased Joas to repayre the house of our Lord. And he assembled the Priestes, and the Leuites, and sayd to them: Goeye forth to the cityes of Iuda, and gather of all Israel money for the reparation of the temple of your God, yeares by yeares, and doe this in haft: moreover the Leuites did negligently. † And the king called Ioiada the prince, and sayd to him: Why haft thou had no care to con-

3 strayne the Leuites to bring in out of Iuda and Jerusalem the money, that was appointed of Moyses the servant of our Lord, that all the multitude of Israel should bring it in into the tabernacle of testimonie? † For the most impious Athalia, and her children haue destroyed the house of God, and of all things that had bee sanctified in the temple of our Lord,

5 they adorned the temple of Baalim. † The king therefore command and they made a chest: and set it by the gate of our Lord on the out side. † And it was proclaimed in Iuda 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. † And all the princes rejoysed, and all the people: and going in they contributed into the chest of our Lord, and cast in so that it was filled. † And when it was time that they should bring the chest before the king by the handes of Leuites (for they saw much money) the kinges Scribe went in, and he whom the high priest had appointed: & they powred out the money that was in the chest, & recaried it to his place: and so did they from day to day, and there was gathered in-finite money. † Which the king and Ioiada gaue to them, that oversaw the workes of the house of our Lord: but they hired with it hewers of stones, and artificers of all workes, to repayre the house of our Lord: smithes also of yron and brasse, that that which began to fail, might be upholden. † And
they that wrought did industriously, and the breach of the walles was closed by their handes, and they rayled the house of our Lord into the old state, and made it stand firmly.  
† And when they had accomplished all the workes, they brought the rest of the money before the king and Ioiada: of the which were made vessels of the temple to the ministerie, and for holocaustes, phials also, and other vessels of gold and silver: and holocaustes were offered in the house of our Lord continually at the days of Ioiada. † But Ioiada became old, being full of days, and died when he was an hundred and thirteene yeares old. † And they buried him in the citie of David with the kings, because he had done good with Israel, and with his house. † And after that Ioiada was dead, the princes of Iuda went in, and adored the king, who being altered by their seruiceableness, agreed to them. † And they forsooke the temple of our Lord the God of their fathers, and surued groves, and sculptilles, and there came wrath agaynst Iuda, and Jerusalem for this sinne. † And he sent them prophets, that they should returne to our Lord, whom protestings they would not heare. † The spirit of God therefore inuested Zachiarias, the sonne of Ioiada the Priests, & he stood in the sight of the people, and sayd to them: Thus sayth our Lord God: why transgressey ye the precept of our Lord, which thing shall not profet you, & haue forlaken our Lord; that he should forlacke you? † Who being gathered agaynst him, they threw stones according to the kings commandement, in the court of the house of our Lord. † And Ioas the king did not re member the mercie, that Ioiada his father had done with him, but he killed his sonne, who when he died, sayd: Our Lord see, and require it. † And when a yeare was come about, the armie of Syria came vp against him: & it came into Iuda & Jerusalem, & slewe all the princes of the people, and all the pray they sent to the king into Damascus. † And whereas there was come a very smal number of the Syrians, our Lord deliuered into their handes an infinit multitude, for that they had for saken our Lord the God of their fathers: on Ioas also they execrised ignomious judgements. † And departing they lefte him in great diseases: and his setuantes rose agaynst him, for revenge of the bloud of the sonne of Ioiada the priest, & they flewe him in his bed, & he dyed: and they buried him in the citie of David, but not in the kinges sepulchres. † And
there conspired against him Zabad the sone of Semmaath an Ammonitess; & Izabad the sone of Semarith a Moabite.

Moreover his children, and the summe of money, which was gathered under him, & the repaying of the house of God are written more diligently in the Booke of kings: and Amasias his sone reigned for him.

CHAP. XXV.

Amasias killeth those that slew his father. S. Besides his owne people, byreth foudriars of Israel, but by advice of a Prophet dismisseth them, 11. and with his owne overseer whith the Idu means, whose idols taken in battle (13. the dismisst foudriars in the meantime spoiling his country) ha adorseth. 15. Contemning admonition, 17. and provoking the king of Israel to warray. 22. is taken in battle and spoylest. 27. Fearing treason in Ierusalem falleth, and is slaine in Lachis.

Five and twenty years old was Amasias when he began to reign, and he reigned nine and twenty yeares in Ierusalem, the name of his mother was Joada of Ierusalem. 

And he did good in the sight of our Lord: but yet not in a perfect hart. And when he saw his kingdom strengthened, he put to death the servants, that had slayne the king his father; but their children he slew not, as it is written in the Booke of the law of Moses, where our Lord commanded, saying, The fathers that not be slayne for the children, nor the children for their fathers, but euery one shall die in his owne sinne. Amasias therefore gathered together Iuda, and appointed them by families, and tribunes, and centurions in all Iuda, and Benjamin: and he numbered from twenty yeares vppward, and found three hundred thousand of yong men that went forth to battell, and held speare and shield.

He hyred also for wages of Israel an hundred thousand strong men, for an hundred talents of siluer. But a man of God came to him, and sayd: O king, let not the host of Israel goe forth with thee, for our Lord is not with Israel, and al the children of Ephraim: and if thou thinke that battels consist in the force of an armie, God will make thee to be overcome of the enemies: for it perteineth to God both to helpe, and to put to flight. And Amasias sayd to the man of God: What shall become then of the hundred talents, whiche I haue gaven the foudriars of Israel? And the man of God answered him: Our Lord hath whereby he is able to...
Second booke of

Amasias.

gave thee much more than this. † 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. † Moreouter Amasias brought forth his people confidently, and went into the Vale of salt pittes, and stroke the children of Seir, ten thousand. † And other ten thousand men did the children of Juda take, and bring to the steep of a certaine rocke, and cast them down headlong from the toppe, who burst in sundere euerie one. † But that armie which Amasias had sent backe, from going with him to battel, was spread in the cities of Juda, from Samaria vnto Bethhoron, & killing three thousand tooke away a great praye. † But Amasias after the slaughter of the Idumeans, sette vp the goddes of the children of Seir, which he had brought thence, for his goddes, and adored them, and burnt incense to them. † For which thing our Lord being angrie against Amasias, sent a prophet unto him, which should say to him: Why haist thou adored goddes, that haue not delivered their owne people out of thy hand? † And when he spake these things, he answered him: Art thou the kinges counsellor? be quiet, lest I kill thee. And the prophet departing, sayd: I know that God is minded to kill thee, because thou hast done this euil, and besides haft not agreed to my counsel. † Therefore Amasias the king of Juda taking verieil counsell, sent to Ioas the sonne of Ioachaz the sonne of Ichu, the king of Israel, saying: Come, let vs see one an other. † But he sent backe the messengers, saying: A thistle that is in Libanus sent to a cedar of Libanus, saying: Gue thy daughter to my sonne to wife: & behold the beastes that were in the wood of Libanus passed, and trode downe the thistle. † Thou hast sayd: I haue broken Edom, and therefore thy hart is exulted into prysde, sitte in thy house, why dost thou provoke euil against thee, that both thou mayest fall, and Juda with thee. † Amasias would not heare, because it was our Lordes wil, that he should be deliuered into the handes of the enemies: for the goddes of Edom. † Ioas therefore the king of Israel went vp, and they gaue themselves one the sight of the other: and Amasias the king of Juda was in Bethsames of Juda: † and Juda fell before Israel, and fled into their tabernacles. † Moreouter Amasias the king of Juda, the sonne of Ioas, the sonne of Ioachaz, did take Ioas the
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. Also 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 backe the sonnes of the hostages into Samaria. And Amasias the sonne of Ioas the king of Iuda liued, after that Ioas died the sonne of Joachaz the king of Israel, fiftene yeares. But the rest of the wordes of Amasias the first and the last are written in the Booke of the kings of Iuda and Israel. Who after he revolted from our Lord, they lay in waite against him in Jerusalem. And when he had fled into Lachis, they sent, and slew him there. And carrying him backe upon horses, buried him with his fathers in the Citie of Dauid.

CHAP. XXVI.

Ozius servinge God, 6. prevails in battell against the Philistians, Arabians, and Ammonites. 9. prospereth in Honour and Wealth. 16. Then waxing proud offersh incense on the altar, is stricken with leprosie, expelled out of the Temple, and citie. 20. and his sonne Joasban ruleth the kingdom.

1. And all the people of Iuda made his sonne Ozius sixtene years old, king for Amasias his father. He built Ailath, and restored it to the dominion of Iuda, after that the king slept with his fathers. Sixtene years old was Ozius when he began to reigne; and he reigned two and fiftie yeares in Jerusalem, the name of his mother was Izechia of Jerusalem. And he did that which was right in the eies of our Lord, according to all things, which Amasias his father had done. And he sought our Lord in the daies of Zacharias that understood and law God: and when he sought our Lord,

2. he directed him in all things. Moreover he went forth, and fought against the Philisthijms, and destroyed the wal of Geeth, and the wal of Iabinia, and the wal of Azotus: he built also townes in Azotus, and among the Philisthijms. And God did helpe him against the Philisthijms, and against the Arabians, that dwelt in Garbaal, and against the Ammonites.

3. And the Ammonites gave gifts to Ozius: and his name was renowned unto the entrance of Egypt for his often victories. And Ozius built towers in Jerusalem over the gate of the corner, and over the gate of the valley, and the rest, in
SECOND BOOKE OF

Ozias.

rest; in the same side of the wall, and strengthened them. *† He built towers also in the wilderness, and digged manie 10 cesternes, because he had much cattell as well in the cham-
paine, as in the valltie of the desert: he had also vineyards &
drers of vines in the mountaines, and in Carmel: for he
was a man euene to husbandrie. *† And the host of his war-
riers, which went forth to battelles, was vnder the hand of
Iehiel the scribe, & Maasia the doctor, and vnder the hand of
Hanania, who was of the kinges dukes. † And at the number
of the princes by families of valiant men, was two thousand
six hundred. † And vnder them at the host of three hundred
& feuen thousand five hundred: which were apt to battelles,
and fought for the king against the adversaries. † Ozias also
prepared for them, that is to say, for all the armie, shildes, and
speares, and helmettes, and coates of makes, and bowes, and
flinges to cast stones. † And he made in Jerusalem engines
of diuere kind, which he placed in the towers, and in the
corners of the wallis, to shoote arrows, and great stones:
and his name went forth farre, for that our Lord did ayde
him, and had strengthened him. † But when he was strength-
ened, his hart was eluated to his destruction, and he neg-
lected our Lord his God: and entering into the temple of
our Lord: he would burne incense upon the altar of incense.
† And incontinent Azarias the Priest going in after him, &
with him the Priestes of our Lord eightie, most valiant men,
† they resifted the king, and sayde: It is not thy office Ozias,
to burne incense to our Lord, but of the Priestes, that is, of the
children of Aaron, which are consecrated to this kind of mi-
sterie: goe out of the Sanctuarie, contemneme not: because
this thing shall not be reputed to thine for glorie of our Lord
God. † And Ozias being angrie, and holding in his hand the
cezar to burne incense, threatened the Priestes. And forth-
with they rose a leprosie in his forehead before the Priestes,
in the house of our Lord upon the altar of incense. † And
when Azarias the high Priest had beheld him, and at the rest
of the Priestes, they saw the leprosie in his forehead, and in
haft they thrue him out. Yea and himself being sore affrayd,
made haue to goe out, because he felt by and by the plague of
our Lord. † Ozias therefore the king was a leper until the day
of his death, and he dwelt in a house apart ful of the leprosie,
for which he had been cast out of the house of our Lord.

Moreover,
Moreover Jothan his sonne governed the kinges house, and
22 judged the people of the land. † But the rest of the wordes
of Ozias the first and the last wrote Iesaias the sonne of Amos,
23 the prophet. † And Ozias slept with his fathers, and they
buried him in the kings sepulchres field, because he was
aleper: and Jothan his sonne reigned for him.

Chap. XXVII.

Jothan a godlie king, 5 prevaileth in b aster against the Ammonites. 7. dieth,
and his sonne AchaZ suceedeth.

1 I n the and twentie yeares old was Jothan when he began
2 ro reigne, and he reigned sixtene yeares in Ierusalem: the
3 name of his mother was Ierusa the daugther of Sadoc. † And
4 he did that which was right before our Lord, according to
5 all things, which Ozias his father had done, sauing that he
6 entered not into the temple of our Lord, and as yet the people
7 did sinne. † He built the high gate of the house of our Lord,
8 and in the wal of Ophel he built manie thinges. † Cities also
9 he built in the mountaynes of Iuda, and castelles and
towres in the forrestes. † He fought agaynst the king of the
children of Ammon, and overcame them, and the children of
Ammon gaue him at that time an hundred talentes of siluer,
and tenne thousand cores of wheate, and as manie cores of
barley: the children of Ammon gaue him these thinges in the
second and third yeare. † And Jothan was strengthened,
because he had directed his waies before our Lord his God.
7 † But the rest of the wordes of Jothan, and al his battels,
and workes, are written in the Booke of the kinges of Israel
8 and Iuda. † He was five and twentie yeares old when he be-
gan to reigne, and he reigned sixtene yeares in Ierusalem.
9 † And Jothan slept with his fathers, and they buried him
in the Citie of Daud: and AchaZ his sonne reigned for him.

Chap. XXVIII.

For his great wickednes AchaZ is taken in b aster, his countrie spoyled, and
manie slayne by the kinges of Syria, and Israel. 9. yet God suffereth not the
kingdom to be subdued. 16. Then requiring helpe of the Assyrians, 17. is
spoyled by the Idumeans, Philisthians, and Assyrians. 22. After al which
plague he committeth more idolatrize. 26. dieth, and his sonne Ezchias
reigneth.
SECOND BOOKE OF

TWENTIE years old was Achaz when he began to reign, & he reigned sixtene yeares in Jerusalem : he did not sit in the sight of our Lord as David his father. ¶ but walked in the wayse of the kings of Israel, moreover also he did cast statues to Baalim. ¶ He it is that burnt incense to the Valebenennom, and he consecrated his sonsnes in fire according to the rite of the nations, which our Lord slewe in the coming of the children of Israel. ¶ He sacrificed also, & burnt incense in the excells, & on hilles, and ynder euerie tree ful of grene leaues. ¶ And our Lord his God deliuered him into the handes of the king of Syria, who strooke him, and tooke a great praye out of his kingdom, & brought into Damascus: to the handes also of the king of Israel was he deliuered, and striken with a great plague. ¶ And Phacees the sonne of Romelia slewe of Juda an hundred twentie thousand in one day, al men of warre: for that they had forstaken our Lord the God of their fathers. ¶ At that time Zechri a mightie man of Ephraim, slewe Maasis the kings sonne, and Ezricam the gouvernor of his house, Elcanah also second from the king. ¶ And the children of Israel tooke of their brethren two hundred thousand of women, of boyes, and of wenches, and an infinite praye: and they brought it into Samaria. ¶ At that time there was a Propheete of our Lord, named Oded: who going forth to meete the armie coming into Samaria, sayd to them: Behold our Lord the God of your fathers being angrie against Juda, hath deliuered them into your handes, and you have slayne them cruelly, so that your crueltie did reach to heauen. ¶ Moreover the children of Juda and Jerusalem you will libdyc vs to you for bondmen and bondwemen, which nedeth not to be done: for you have sinned hert self to our Lord your God. ¶ But heare ye my counsel, and carie backe the captiues, that you have brought of your brethren, because the great furie of our Lord hangeth ouer you. ¶ There stood therefore princes of the children of Ephraim, Azarias the sonne of Iohanan, Barachias the sonne of Mofolomoth, Ezechias the sonne of Sellum, and Amasa the sonne of Hadali, against them that came out of the battell, ¶ and they sayd to them: You shal not bring in the captiues kither, left we finne to our Lord. Why wil you adde upon our sinnes, and heape vp old offences? for it is a great sinne, and the anger of the furie of our Lord hangeth ouer Israel. ¶ And
Achaz.

Paralipomenon. 915

14 † And the men of warre dismist the pray, & all the things that they had taken, before the princes and all the multitude. † And the men, whom we mentioned above, stood and taking the captuies, and all that were naked they clothed and shod them, with the spoiles: and when they had clothed and refreshed them with meate and drinke, and annointed them because of their labour, and had looked carefully to them: as manie as could not walke, and were of a weake bodie, they set on beastes, and brought them to Iericho the Civie of palme trees to their brethren, and themselves returned into Samaria.

16 † At that time king Achaz sent to the king of the Assyrians asking helpe. And the Idumeans came and broke manie of Iuda, and took a great praye. † The Phillisthims also were spred abroad by the cities of the champayne, and toward the South of Iuda: and they tooke Bethsames, & Aialon, and Gaderoth, Socho also, & Thamnan, and Gamzo, with their villages, and dwelt in them. † For our Lord had humbled Iuda because of Achaz the king of Iuda, fow that he had made it naked of helpe, and had contemned our Lord. † And he brought against him Theglathphalnasar the king of the Assyrians, who also afflicted him, and spoile him no man resisting. † Therefore Achaz spoiling the house of our Lord, and the house of the kings, and of the princes gaves gifts to the king of the Assyrians, and yet it did nothing profite him.

21 † Moreover also in the time of his distresse he increased contempt against our Lord, king Achaz himself by himself, immolating victimes to the goddes of Damascus that stroke him, and sayd: The goddes of the kings of Syria doe helpe them, whom I wil pacifie with hostes, and they will sayde me, whereason the contrarie part they were his ruine, and al Israels. † Achaz therefore having spoyled al the vessels of the house of God, and broken them shut the gates of the temple of God, and made him altars in al the corners of Ierusalem.

25 † In al the cities also of Iuda he builded altars to burne frankincense, and he prouoked to wrath our Lord the God of his fathers. † But the rest of his wordes, al his workes the first and the last are written in the Booke of the kings of Iuda and Israel. † And Achaz slept with his fathers, and they buried him in the Civie of Ierusalem: for they receuied him not into the sepulchres of the kings of Israel. And Ezechias his sonne reigned for him.
Ezechias repaireth he Temple, and divine sense 5. Zealously exhorteth offenders to repentance. 12. The Temple is purified in sixe yeares. 19. The King and nobles offer burnt offerings, which the Priests immolate. 15. With solemn musicke (ordained by King David) and great joy of all the people.

Therefore Ezechias began to reigne, when he was fiue and twenty yeares old, and he reigned nine and twenty yeares in Jerusalem: the name of his mother was Abia, the daughter of Zacharias. † And he did that which was pleasing in the sight of our Lord, according to all things that David his father had done. † He in the first yeare and moneth of his reign opened the doores of the house of our Lord, and repayed them. † And he brought the Priests and the Leuites, and assembled them in the East strete. † And he sayd to them: Hear me ye Leuites, and be sanctified, cleanse the house of our Lord the God of your fathers, and take away all uncleannesse out of the Sanctuarie. † Our fathers have sinned and done euil in the sight of our Lord God, forsaking him: they have turned away their faces from the tabernacle of our Lord, and ghaven the backe. † They have shut the doores, that were in the porch, and put out the lampes, and have not burnt incense, and have not offered holocaustes in the Sanctuarie of the God of Israel. † Therefore was the furie of our Lord stirred vp vpon Iuda and Jerusalem, and he hath deluerted them into commotion, and into destruction, & to be hisse at, as your selues see with your eyes. † Behold, our fathers have fallen by the swordes, our sones, and our daughters, and wiuers are led captivity for this wickednesse. † Now therefore it pleaseth me that we make a covenante with our Lord the God of Israel, and he will turn away the furie of his wrath from vs. † My children be not negligent: if our Lord hath chosen you to stand before him, and to minister to him, and to worship him, and to burne incense, to him. † The Leuites therefore arose: Mahath the sone of Amasai, and Joel the sone of Azarias, of the children of Caath: moreover the children of Merari, Cis the sone of Abdi, and Azarias the sone of Tahaleel. And of the children of Gersom, Ioah the sone of Zemma, and Eden the sone of Ioah. † By of the children of Eliphaphan, Samri, and Iahiel, Alto of the children of Asaph, Zacharias, and Mathanias.

† Moreover
Moreover also of the children of Heman, Iahiel, & Semeias, yea and of the children of Idithun, Semeias, and Ozziel.

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.

The Priests also going into the Temple of our Lord to sanctifie it, brought out all uncleanness, which they found within the entrance of the house of our Lord, which the Leuites tooke, and carried to the Torrent cedron without.

And they began to cleanse it the first day of the first moneth, and in the eight day of the same moneth they entred into the porche of the temple of our Lord, and they purged the temple in eight dayes, and in the sixteenth day of the same moneth, they accomplished that which they began.

They entered in also to Ezechias the king, and sayd to him: We have sanctified all the house of our Lord, and the altar of hollocaust, and the vessels thereof, moreover also the table of proposition with all the vessels thereof, 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.

Ezechias the king rising early, assembled at the princes of the citie, and went vp into the house of our Lord: And they offered together seuen oxen, and seuen rammes, seuen lambes, and seuen buckgoates for sinne, for the kingdom, for the sanctuarie, for Iuda, and he sayd to the Priests the children of Aaron, that they should offer them vpom the altar of our Lord.

They killed therefore the oxen, and the Priests tooke the bloud, and powred it vpom the altar, they killed also the rammes, and their bloud they powred also vpom the altar, and they immolated the lambes, and powred the bloud vpom the altar.

They brought the buckgoates for sinne before the king, and the whole multitude, and they put their handes vpom them: And the Priests immolated them, and sprinkled their bloud on the altar for an expiation of all Israel: for the king had commanded for all Israel, that hollocaust should be made, and for sinne.

He appointed also the Leuites in the house of our Lord with cymbals, and psalteries, and harpes according to the disposition of David the king, and of Gad the Seer, and of Nathan the Propheete: for it was the precept of our Lord by the hand of his prophets.

And the

Leuites
Leuites rode, holding the instrumentes of Davids, and the Priests trumpettes. And Ezechias commanded that they should offer holocaustes upon the altar: and when holocaustes were offered, they began to sing prayses to our Lord, and to sound with trumpettes, and on divers instrumentes, which Davids the king of Israel had prepared for to sound. And al the multitude adoring, the singing men, and they that held the trumpettes, were in their office, whiles the holocaust was accomplished. And when the oblation was ended, the king bowed, and al that were with him, and adored. And Ezechias, and the princes commanded the Leuites, that they should pray our Lord in the wordes of Davids, and Asaph the Seer: who prayed him with great joy, and bowing the knee adored. But Ezechias added these wordes: You have filled your handes to our Lord, come, and offer victimes, and prayses in the house of our Lord. Al the multitude therefor offered hostes, and prayses, and holocaustes with a devout minde. Moreover the number of the holocaustes, which the multitude offered, was this, oxen seuentie, rammes an hundred, lambes two hundred. And they sanctified to our Lord oxen six hunered, & sheepes three thousand. But the Priests were few, neither could they suffice to draw of the skinnes of the holocaustes: wherefore the Leuites also their brethren holpe them, til the worke was accomplished, and the Priests were sanctified, for the Leuites are sanctified with an easier rite, then the Priests. There were holocaustes therefor very many, the fatte of pacifiques, and the libaments of the holocaustes: and the service of the house of our Lord was accomplished. And Ezechias rejoysed, and al the people, because the ministerie of our Lord was accomplished. For it pleased them that the thing should be done of a sodeyn.

CHAP. XXX.

Ezechias by messengers and letters exhorts the people both of Juda and Israel, to make Pasch in Jerusalem. Which some of Israel, and al Juda perfor- me, the fourteenth day of the second month, though al could not be purified according to the law. They make another feast of seven days more, the king and princes giving hostes to the people.

Ezechias also sent to al Israell and Juda: and he wrote letters to Ephraim and Manasses, that they should come to the
to the house of our Lord in Jerusalem, and should make a
Phæ to our Lord the God of Israel. † Counsel therefore
bring taken of the king and the princes, and of all the assem-
blie of Jerusalem, they decreed to make the Phæ the second
moneth. † 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 bene gathered into Jerusalem. † And
the word pleased the king, and al the multitude. † And they
decreed to send messengers into all Israel from Bælbæe vnto
dan, that they should come, and make the Phæ to our Lord
the God of Israel in Jerusalem: for manie had not made it as
is prescribed by the law. † And the posites went forth with
letters of commandement from the king, and his princes,
into all Israel and Juda, according to that which the king had
commanded, proclaming: Children of Israel returne ye
to our Lord the God of Abraham, and Isaac, and Israel: and
he will returne to the remnant, that hath escaped the hand of
the king of the Assyrians. † Become not as your fathers, and
brethren, which have revolted from our Lord the God of
their fathers, who hath delievered them into destruction, as
your Selues see. † Harden not your neckes, as your fathers:
geue hauing to our Lord, and come to his Sancctuarie, which
he hath sanctified for enuer: serve our Lord the God of your
fathers, and the wrath of his furie shall be turned away from
you. † For if you shall returne to our Lord: your brethren,
and children shall have mercie before their Lordses, that have
led them captive, and they shall returne into this land: for
our Lord your God is mercifull, and will not turne away his
face from you, if you shall returne to him. † Therefore the
posites went forwarde speedely from citie to citie, through the
land of Ephraim, and of Manasses, as farre as Zabulon, they
mocking and skorning them. † Neuerthelesse certayne men
of Aser, and Manasses, and Zabulon, condescending to the
counsel, came to Jerusalem. † But the hand of God was in
Juda, to geue them one hart to doe the word of our Lord,
according to the precept of the king and of the princes.
† And much people was gathered into Jerusalem to make
the Solemnitie of Azimes in the second moneth: † 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. † And they immolated
the.
the Phase the fourteenth day of the second moneth. The Priestes also and the Leuites at length being sanctified offered holocaustes in the house of our Lord. And they stood in their order according to the disposition, & law of Mose the man of God: but the Priestes receiued the blood to be poydered out of the handes of the Leuites, * because a great multitude was not sanctified: & therefore the Leuites immodated the Phase for them, that came not in time to be sanctified to our Lord. † For a great part of the people of Ephraim, Manasse, and Issachar, and Zabulon, that had not bene sanctified, did eate the Phase, not according to that which is written: and Ezechias prayed for them, laying: Our good Lord will be mercifull, † to al them, † that in al their hart seek out Lord the God of their fathers: and wil not impute it to them that they are not sanctified. † Whom our Lord heard, and was pacified to the people. † And the children of Israel, that were found in Jerusalem, made the solemnittie of Azimes seuen daies in great joy, praying our Lord euerie day. The Leuites also and the Priestes by instrumentes, that agreed to their office. † And Ezechias spake to the hart of al the Leuites, that had good understanding concerning our Lord; and they did eate during the seuen daies of the solemnittie, immolating victimes of pacifiques, and praying our Lord the God of their fathers. † And it pleased the whole multitude to celebrate it: * other seuen daies: which also they did with great joy. † For Ezechias the king of Iuda had geuen the multitude a thousand oxen, and seuen thousand sheepe: but the princes had geuen the people oxen a thousand, & sheepe ten thousand: there was sanctified therfore a very great multitude of Priestes. † And al the multitude of Iuda was ful of mirth, as well of the Priestes and Leuites, as of al the assemble, that came out of Israel: of the proselites also of the land of Israel, and them that dwelt in Iuda. † And there was made a great solemnitty in Jerusalem, such as had not bene in that citie from the dayes of Salomon the sonne of David the king of Israel. † And the Priestes & the Leuites rose up blessing the people: and their voice was heard: and their prayer came into the holie habitation of heauen.

CHAP. XXXI.

Idoles being destroyed in all Iuda and part of Israel, Priestes and Leuites freely execute their functions. 4. Tithes and first fruites are payed in such abundance, 15. that they are put in store houses, and distributed by officers.
Aand when thee things had bene hitly celebrated, 1
Israel that was found in the cities of Juda, went forth,
and they brake the idols, and cut downe the groves, over-
threw the excelles, and destroyed the altars, not onlie out
of al Juda and Beniamin, but out of Ephraim also and Ma-
nathes, til they utterly destroyed them: and al the children
of Israel returned into their possessiions and cities. 2
And Ezechias appoynted companies of Priestes, and of Leuites,
by their diuisions, euery man in his owne estate, towitte, as
wel of the Priestes, as of the Leuites, for the holocaustes, and
pastiques, that they should minister, and confess, and
sing in the gates of the campe of our Lord. 3
And the kings part was, that of his proper substance holocaust should be
offered, morning alwaies and evening, in the Sabbathes also,
and the Calendes and in other solemnities, as it is written in
the law of Moses. 4
He commanded also the people that dwelt in Jerusalem, to give portions to the Priestes, and the
Leuites, that they might attend the law of our Lord. 5
Which when it was noyfed in the cares of the multitude, the children of Israel offered very manie first fruietes of corn, of
wine, and of oyle, of honie 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 sheepe, and tithes of sanctified
things, which they had vowed to our Lord their God: and
carying them al, made manie heapes. 7
The third moneth they began to lay the fundations of the heapes, and in the
seventh moneth they finished them. 8
And when Ezechias, and his princes came in, they saw the heapes, and blessed our
Lord, and the people of Israel. 9
And Ezechias asked the
Priestes and the Leuites, why the heapes lay so: Azarias
the high Priest of the stocke of Sadoce answered him, saying:
Since first fruietes began to be offered in the house of our
Lord, we haue eaten, and haue bene ful, and very much hath
remayned, because our Lord hath blessed his people: and of
the remaynes this is the abundance, which thou seest. 10
† Ezechias therefor commanded that storehouses should be
prepared in the house of our Lord, which when they had
done, † they brought in as well the first fruietes, as the tithes,
and wassoever they had vowed, faithfully. And the overseer of them was Chonenias a Leuite, and Semeihis brother

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the
SECOND BOOKE OF Ezechias.

the second, † after whom Iahiel, and Azarias, and Nahath, 13 and Aseel, and Ierimoth, Iosabad 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 apperteyned. † But Core the sonne of Lemna a Leuite, and porter of the east gate, was overseer of those things, which were voluntarily offered to our Lord, and of the first fruittes and the things consecrated for Sanna sanctorum. † And under his charge Eden, and 15 Beniamin, Iesse, and Semeia, Amarias also, and Sechenias, in the cities of the Priestses, that they should faithfully distribute to their brethren portions, to the lesser and greater: † sauing the men children from three years and abowe, to all that entered into the temple of our Lord, and whatsoever day by day was profitable in the ministrerie, and the observances according to their divisions, † to the Priestses by families, 17 and to the Leuites from the twentieth yeare and upward, by the orders and companies, † and to all the multitude, as well their wives, as their children of both sex, meares were given faithfully of these things, that had been sanctified. † Year 19 and of the children of Aaron by the sildes and the suburbs of euerie citty, there were menordained, that should distribute portions, to all the male sexe, of the Priestses and the Leuites. † Ezechia therefore did all things which we have sayd in al Iuda: and wrought good and right, and truth before our Lord his God, † in all the seruice of the ministrie of the house of our Lord, according to the law and the ceremonies, willing to secke his God in al his hart, and he did it and prospered.

CHAP. XXXI.

Sennacherib king of Assyria invading Iuda, king Ezechias encourageth the people, and prodisth to defend the countrey. 9. the Assyrians breathan the people, and blasphem God. 10. Ezechias and Iasias pray. 11. An Angel destroyeth the Assyrians armie, so their king retirying home is slayne in his idols temple, by his owne sonnes. 22. Ezechias reigneth in peace, 24. fall eth into disease sicknes, but miraculously recovereth, offendeth in pride, and repenteth. 27. is exceeding rich, which he imprudently sheweth to strangers; 32. dieth, and Manasseh succeedeth.

AFTER which thinges, and this maner of truth, came 1 4. Reg. 18. Sennacherib the king of the Assyrians, and entering into 1 Saie 36.
into Judah, besieged the fenced cities, desirous to take them.

2. Which when Ezechias had seen, to wit, that Sennacherib was come, and the whole force of the battle to be turned agaynst Jerusalem, taking counsel with the princes, and the most valiant men, to stoppe vp the heads of the fountaynes, that were without the citie: and the sentence of them all decreeing this, he gathered a very great multitude, & they stopped vp al the founraynes, and the riuers, that ranne in the middes of the land, saying: Left the kings of the Assyrians come, and finde abundance of waters. He built also doing industriously euerie wall that had bene destroyed, and built towers vpon them, and another wall without: and he repayed Mello in the citie of David, and made armour and shildes of al fortres: And he appointed princes of warriers in the armie: and he called them al together in the strete of the gate of the citie, and spake to their hart, saying: Doe manfully, and take courage: feare not, neither dread ye the king of the Assyrians, and al the multitude, that is with him:

8. For there are manie more with vs, then with him. For with him is an arme of flesh: with vs the Lord our God, which is our helper, and fighteth for vs. And the people was encouraged with these maner of words of Ezechias the king of Judah. Which things after they were done, Sennacherib the king of the Assyrians sent his seruantes to Jerusalem (for himself with al his armie besieged Lachis) to Ezechias the king of Judah, & to al the people, that was in the citie, saying:

10. Thus sayth Sennacherib the king of the Assyrians: In whom hauing assiance, doe you sitte besieged in Jerusalem?

11. Hath Ezechias deceived you, to deliuer you to death in hunger and thirst, affirming that the Lord your God can deliuer you from the hand of the king of the Assyrians? Why, is not this Ezechias, that hath destroyed his excelles, and altar, and hath commanded Judah & Jerusalem, saying: Before one altar you shall adore, and on it you shall burne incense?

13. Are you ignorant what things I have done, and my fathers to al the peoples of the landes? haue the goddes of nations, and of all landes bene able to deliuer their countrie out of my hand? Who is there of al the goddes of the nations, which my fathers wafted, that could deliuer his people out of my hand, that your God also can deliuer you out of this hand?

15. Let not therefore Ezechias deceuie you, nor delude you

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with vayne perswasion, neither beleue ye hym. For if no god
o al nations and kingdomes, could deliuer his people out of
my hand, and out of the hand of my fathers, consequently
neither that your God be able to deliuer you out of my hand.
† Yea and manie other things did his servantes speake, 16
agaynst our Lord God, and agaynst Ezechias his servuant.
† Letters also he wrote ful of blasphemie against our Lord the
God of Israel, and he spake agaynst him: as the goddes of
their nations could not deliuer their people out of my hand,
so the God also of Ezechias can not deliuer his people out of
this hand. † Moreover also with a lowd crie, in the Iewes 18
tongue, he sounded against the people, that lye on the walles
of Ierusalem, that he might terrifie them, and take the citie.
† And he spake agaynst the God of Ierusalem, as agaynst the
goddes of the peoples of the earth, the worke of mens han-
des. † Ezechias therefor the king, and Isaias the prophet the
sonne of Amos, prayed agaynst this blasphemie, and cried out
euen to heauen. † And our Lord sent an Angel, which stroke 21
euerie strong man, and warryer, and prince of the armie of
the king of the Assyrians: and he returned with ignomie
into his countrie. And when he was entered into the house
of his God, his sonnes that were come forth of his wombe,
swore him with the sword. † And our Lord saue Ezechias 22
and the inhabitantes of Ierusalem, out of the hand of Senn-
acherib the king of the Assyrians, and out of the hand of al,
& gaue them rest round about. † Manie also brought hostes, 23
and sacrifices to our Lord into Ierusalem, and gifts to Eze-
chias the king of Iuda: who was exalted after these things
before al nations. † In those daies Ezechias was sick even 24
to death, and he prayed our Lord: and he heard him, and gaue
him a signe. † But not according to the benefites, which he 25
receiving, did he recompense: † because his hart was elevation:
and wrath came agaynst him, and agaynst Iuda and Ierusa-
lem. † And he was humbled afterward, because his hart had 26
been exalted, both he and the inhabitantes of Ierusalem: and
therefore the wrath of our Lord came not upon them in the
daies of Ezechias. † And Ezechias was rich, and glorious ex-
cedingly and gathered to himself great treasures of siluer and
of gold, and of precious stone, of spices, and of armour of al
kinde, and of vessells of great price. † Storehouses also of 27
corne, of wyne, and of oyle, and stalles of al beasts, and
foldes
Manasses for his manifold wickedness was made captive into Babylon. 12. repentedeth in prison, is restored to his kingdom, and destroyeth idolatry. 18. dieth, 21. & Amon succeeding, 24. is slayne by his servants, and Josias reigneth.

TWELVE yeares old was Manasses when he began to reign, and he reigned fiftie five yeares in Jerusalem.

And he did evil before our Lord, according to all the abominations of the nations, which our Lord overthrew before the children of Israel: and being turned, he reedified the excelles which Ezechias his father had destroyed: and he built altars to Baalim, and made groves, and he adored at the host of heaven, and worshipped it. He built also altars in the house of our Lord, whereof our Lord had said: In Jerusalem shall my name be for ever. And he built them to all the host of heaven in the two courtes of the house of our Lord.

And he made his sonnes to passe through fire, to the Valebenennom: he obturued dreames, followed foulsayings, gave him self to magike artes, he had with him magicians, & inchauntery: and he wrought manie euils before our Lord, to prouoke him. Also a grauen, and a molten signe he put in the house of God, whereof our Lord spake to David, and to Salomon his sonne, saying: In this house, and in Jerusalem, which I have chosen at the tribes of Israel, wil I put my name.
name for ever, † And I will not make the foote of Israel to move out of the land, which I have delivered to their fathers: yet so if they shall obstinate to doe that I have commanded them, and all the law, and the ceremonies, and judgments by the hand of Moses. † Manasseh therefore seduced Juda, and the inheritances of Jerusalem, that they did evil abroad at the nations, which our Lord had overthrown before the face of the children of Israel. † And our Lord spake to him, and to his people, and they would not attend. † Therefore he brought upon them the princes of the host of the king of the Assyrians: and they took Manasseh, and led him bound with chains, and fetters into Babylon. † Who after that he was in distress, prayed our Lord his God: and did penance exceedingly before the God of his fathers. † And he desir'd him, and besought him earnestly: and he heard his prayer, and brought him again to Jerusalem into his kingdom, and Manasseh knew that our Lord he was God. † 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 fifth gate roundabout to Ophel, and raised it exceedingly: and he appointed princes of the host in all the fenced cities of Juda: † 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. † Moreover he reeds the altar of our Lord, and immolated upon it victims, and pacificques, and prayes: and he commanded Juda to serve our Lord the God of Israel. † Neuertheless as yet the people immolated in the excelses to our Lord their God. † But the rest of the acts of Manasseh: 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 conteyned in the words of the Kings of Israel. † His prayer also, and his obtaining, and all his sines, and contempt, the places also wherein he built excells, and made grooves, and statues before he did penance, are written in the words of Hozai. † Manasseh therefore slept with his fathers, and they buried him in his house: & his sonne Amon reigned for him. † Ammon was two and twentie years old when he began to reign, and he reigned two years in Jerusalem. † And he did evil in the sight of our Lord, as Manasseh his father had done: and he immolated to all the idols, which Manasseh.
Manasses his father had made, and served them. And he did not reverence the face our Lord, as Manasses his father did reverence it, and he committed farre greater sinnes. 

And when his seruantes had conspired against him, they slew him in his owne house. Moreover the rest of the multitude of the people, having slaine them that stroke Amon, made Iosias his sonne king for him.

CHAP. XXXIII.

Iosias destroyeth idolatrie. 8. reparing the Temple. 14. The booke of the law found in the Temple is redde before him. 19. Whereby understanding the sinnes of the people, 23. a prophete forebore thei punishment, 26. but not in his daies. 29. He reneweth the covenant between God and the people.

Eight years old was Iosias when he began to reigne, & he reigned thirtie and one yeares in Jerusalem. And he did that which was right in the sight of our Lord, and walked in the waies of Daud his father: he declined not neither to the right hand, nor to the left. And in the eighth yeare of his reigne, when he was yet a child, he began to secke the God of his father Daud: and the twelfth yeare after he began to reigne, he cleansed Iuda and Ierusalem from excelsies, and grooves, and idols, & sculptils. And they destroyed before him the altars of Baalim, and the idols, that had bene set upon them, they destroyed: the grooves also and sculptils he cut downe and brake in peeces: and ouer their tumbes, that were accustomed to immolate vnto them, he strawed the fragmentes.

Moreover the bones of the Priestes he burnt on the altars of the idols, and he cleansed Iuda and Ierusalem. Yea and in the cities of Manasses, and of Ephraim, and of Simeon, vnto Nepthali he ouerthrew al. And when he had destroyed the altars, and the grooves, and had broken the idols into peces, and had overthrown al profane temples out of al the land of Israel, he returned into Ierusalem.

Therefore in the eighteenth yeare of his reigne, the land now cleansed, and the temple of our Lord, he sent Saphan the sonne of Eelias, and Maalias the gouvernor of the citie, and Ioha the sonne of Ioachaz Commenter, that they should repayre the house of our Lord his God. Who came to Helcias the high priest: and taking of him the money, which had bene brought into the house of our Lord, and which the Leuites and porters had gathered together of Manasses, and Ephraim,
Ephraim, and of all the remnant of Israel, of all Juda also, and Benjamin, and the inhabitants of Jerusalem, 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. But they gave it to the artificers, and to the masons, that they should by stones out of the quarries, and timber for the joynutures of the building, and for making the roof of the house, which the kings of Juda had destroyed. Who did all things faithfully. And the overseers of the workmen were Jahath & Abdias of the children of Merari, Zacharias and Mofollam of the children of Caath, which urged the work: all the artificers skilful to sing on instrumentes. But over them, that carried burdens to diverser uses, were scribes, and masters of the Levites, and porters. And when they carried forth the money, that had been brought into the temple of our Lord, Helcias the Priest found the Booke of the law of our Lord, by the hand of Moses. And he said to Saphan the Scribe: I have found the booke of the law in the house of our Lord: and delivered it to him. But he brought in the volume to the king, and told him, saying: All things, which thou gavest into the hand of thy servants, are accomplished. The silver that was found in the house of our Lord, they have gathered into a maffe: and it was given to the overseers of the artificers, and of them that make divers works. Moreover Helcias the Priest delivered me this booke. Which when he had read in the kinges presence, and he had heard the words of the law, he rent his garments: and he commanded Helcias, and Abdon the sonne of Micha, Saphan also the Scribe, and Asa the kings servant, saying: Go, and pray our Lord for me, and for the remnant of Israel, and Juda, concerning all the words of this Booke, which is found: for the great furie of our Lord hath distilled upon us, for that our fathers have not kept the words of our Lord, to doe all things, that are written in this booke. Helcias therefore went, and they that were sent together by the king, to Olda a prophetesse, the wife of Sellum the sonne of Thecath, the sonne of Hasta keeper of the garments, who dwelt in Jerusalem in the second part: and they spake to her the words, which we have above mentioned. But the answered them: Thus sayth our Lord the God of Israel: Tel
the man, that sent you to me: Thus sayeth our Lord: Behold
I will bring evils upon this place, and upon the inhabitantes
thereof, and all the curses, that are written in this Book,
which they rede before the king of Iuda. Because they
have forsaken me, and have sacrificed to strange goddes, that
they might provoke me to wrath in all the works of their
handes, therefore shall my furie droppe upon this place, & shall
not be extinguished. But to the king of Iuda that sent you
to beseech our Lord, thus spake ye: Thus sayeth our Lord
the God of Israel: Because thou hast heard the wordes of
this volume, and thy hart is mollified, and thou art hum-
bled in the sight of our Lord for these thinges, which are spo-
ken against this place, and the inhabitantes of Jerusalem, and
renouncing my face, hast rent thy garments, and wept be-
fore me. I also have heard thee, saith our Lord. For now
will I gather thee to thy fathers, and thou shalt be brought
into thy grave in peace: neither shall thy eyes see the evil
that I will bring in upon this place, and upon the inhabitantes
thereof. They therefore reported to the king all things that
the had said. But he calling together all the ancients of
Iuda and Jerusalem, went vp into the house of our Lord,
and all the men of Iuda, and the inhabitantes of Jerusalem,
Priestes and Levites, and all the people from the least to the
greatest. In whose hearing in the house of our Lord, the
king read al the wordes of the volume. And standing on
his tribunal heare, he made a covenant before our Lord, that
he would walke after him, and keepe his preceptes, and testi-
monies, and justifications in all his hart, and in all his soule,
and would do the thinges that were written in that volume,
which he had read. He adiured also upon this al that were
found in Jerusalem, and Benjamin: and the inhabitantes of
Jerusalem did according to the covenant, of our Lord the
God of their fathers. Josias therefore tooke away all abomi-
nations of all the countries of the children of Israel: and made
all, that were left in Israel, to serve our Lord their God. Al
his daies they returned not from our Lord the God of their
fathers.

Chap. XXXV.
Josias celebrated a most Solemn Pasch. 20. Is slain by the king of Egypt; al
Iuda lamenting him. 25. Most specially Jeremiahs.
SECOND BOOKE OF

And Ioas made in Jerusalem: a Phafe to our Lord, which was immolated the fourteenth day of the first moneth. And he appoynted the Priestes in their offices, and exhorted them that they would minister in the house of our Lord. To the Leuites also, at whose instruction al Israel was sanctified to our Lord, he spake: Put the Arke in the Sanctuarie of the temple, which Salomon built the sonne of Dauid the king of Israel, for you shall carie it no more: but now minister to our Lord your God, and to his people Israel.

And prepare your selues by your houses, and kinredes in the divisions of euerie one, as Dauid the king of Israel commanded, and Salomon his sonne described. And minister ye in the Sanctuarie by families and Leuitical companies, and being sanctified immolate the Phafe, prepare also your brethren, that they may doe according to the wordes, which our Lord spake in the hand of Moyse. Moreover Ioas gave to all the people, that was found there in the solemnitie of the Phafe, lambes and kiddles of the flockes, and of the rest of the cattel thirtie thousand, of oxen also three thousand, al these things of the kinges substance. His dukes also voluntarily offered that which they vowed, as wel to the people, as to the Priestes and the Leuites. Moreover Helciias, and Zacharias, and Iahiel princes of the house of our Lord, gave to the Priestes to make the Phafe cattel one with an other two thousand six hundred, and oxen three hundred. And Chonenias, and Semias, also Nathanael, his brethren, moreover Hafabias, and lehiel, and Iozabad princes of the Leuites, gave to the rest of the Leuites to celebrate the Phafe five thousand sheepe, and oxen five hundred. And the ministerie was prepared, and the Priestes stood in their office: the Leuites also in companies, according to the kinges commandement. And the Phafe was immolated: and Priestes sprinkled the blood with their hand, and the Leuites drew of the skinnies of the holocaustes: and they separated them to geue them by the houses and families of euerie one, and to be offered to our Lord, as it is written in the Booke of Moyse, of oxen also they did in like maner. And they rosted the Phafe vpon fyre, according to that which is written in the law: but the pacifique hostes they bayled in caudrons, and kettles, and pottes, and in haufe they distributed it to al the people. And for themselues, and for the
the Priests they prepared afterward: for in obligation of holocaustes and of sacrifice the Priests were occupied until night: wherefore the Leuites prepared for themselves, and for the Priests the children of Aaron last. Moreover the singing men the children of Alaph stood in their order, according to the precept of David, and Alaph, and Heuran, and Idithun the prophets of the king: and the porters watched at euerie gate, so that they departed not a moment from the ministerie: for which cause also their brethren the Leuites prepared meates for them. Therefore all the service of our Lord was ritely accomplished that day, so that they made the Phase, and offered holocaustes upon the altar of our Lord, according to the precept of king Josias. And the children of Israel that were found there, made the Phase at that time, and the solemnity of Azymes seven days. There was not a Phase like to this in Israel, from the days of Samuel the prophet: neither did anie of all the kinges of Israel make a Phase as Josias, to the Priests, and the Leuites, and to al Iuda, and Israel that was found, and to the inhabitantes of Jerusalem. In the eighteenth yeare of the kingdom of Josias was this Phase celebrated. After that Josias had repayed the temple, came vp Nechao the king of Egypt to fight in Charymis beside Euphrates: and Josias went forth to meete him. But he sending messengers vnto him, sayd: What haue I to doe with thee king of Iuda? I come not against thee this day, but I fight against an other house, to the which God hath commanded me to goe in haft: leave to doe against God, who is with me, lest he kille thee. Josias would not returne, but prepared battel against him, neither did he agree to the words of Nechao from the mouth of God, but went forward to fight in the field of Magdado. And there being wounded of the Archers, he sayd to his servantes: Carie me out of the battel, because I am sore wounded. Who removed him from one chariot into an other chariote, that followed him after the manner of kinges, and they carried him away into Jerusalem, & he died, and was buried in the monument of his fathers, and al Iuda and Jerusalem: morned for him. Jeremi most of all: whose lamentations at the singing men and singing women repeate vntill this present day vpon Josias, and it is grown as it were a law in Israel: Behold it is sayd to be written in the lamentations. But the rest of the words of Josias thought that the king of Egypt intende to invade his kingdom. And it was Gods will he should be name, and not see the cules that should happen to the people. Solemne exequies with lamentations and musike.
SECOND BOOKE OF

of Josias & of his mercies: which are commanded by the law of our Lord: ¶ his workes also the first and the last, are written in the Booke of the kings of Iuda and Israel.

CHAP. XXXVI.

Ioachaz reigneth three monethes. 4. His brother Eliakim (named Ioakim) eleven yeares, 9. his sonne Ioachin three monethes, 11. his uncle Sedeecias eleven years. 14. Most Priests, and people contenning the admonitions of Prophe tes, 17. were slain by the Chaldees, the Temple and Jerusalem spoiled and burned. 20. The sayd kings successively, and people are caried captives into Babylon. 11. After fourteen years Cyrus king of Persia, releaseth the captivitie, and giveth leave to reedifie the Temple.

The people thersore of the land tooke Ioachaz the sonne of Josias, and made him king for his father in Jerusalem. ¶ Three and twenty yeares old was Ioachaz, when he began to reigne, and he reigned three monethes in Jerusalem. ¶ And the king of Egypt when he came into Jerusalem, deposed him, and condemned the land in an hundred talents of siluer, and a talent of gold. ¶ And he made Eliakim: his brother king for him, over Iuda and Jerusalem: and he turned his name Ioakim: but he tooke Ioachaz himself with him, and caried him away into Egypt. ¶ Eiue and twenty yeares old was Ioakim when he began to reigne, and he reigned eleven yeares in Jerusalem: and he did euil before our Lord his God. ¶ Agayn: the came vp Nabuchodonosor the king of the Chaldees, and brought him bound in chaynes into Babylon. ¶ Whither he transported also the vessels of our Lord, and put them in his temple. ¶ But the rest of the wordes of Ioakim, and of his abominations, which he wrought, and the thinges that were found in him, are contained in the Booke of the kings of Iuda and Israel. And Ioachin his sonne reigned for him. ¶ Eight yeares old was Ioachin when he began to reigne, and he reigned three monethes and ten dayes in Jerusalem, and he did euil in the sight of our Lord. ¶ And when the compass of a yeare was come about, Nabuchodonosor the king sent some, that brought him into Babylon, the most precious vesseles of the house of our Lord being caried away withal: But he made Sedeecias his uncle king over Iuda and Jerusalem. ¶ One & twenty yeares old was Sedeecias when he began to reigne: & he reigned eleven yeares in Jerusalem. ¶ And he did euil in the eyes of our
Captive of Juda.  

13 of our Lord his God, neither did he reverence the face of Jer-
omic the prophet speaking to him from the mouth of our Lord.
† He rebelled also from king Nabuchodonosor, who had ad-
jured him by God: & he hardened his necke & his hart, that
he would not returne to our Lord the God of Israel. † Yea &
al the chiefe of the Priests, and the people transgressed vn-
lawfully according to all the abominations of the Gentiles:
and they polluted the house of our Lord, which he had sancti-
sed to him in Jerusalem. † And our Lord the God of their
fathers sent to them, by the hand of his messengers, tyning
by night, and daily admonishing them: for that he spared his
people and his habitation. † But they mocked the messen-
gers of God, and little esteemed his wordes, and scorned
the prophetes, until the furie of our Lord ascended upon his
people, and there was no amendment. † For he brought
upon them the king of the Chaldees, and slew their yong
men with the sword in the house of his sanctuarie, he pitied
not yong man, and virgin, and old man, no neither him that
roped for age, but he deliered al into his handes. † And al
the vessels of the house of our Lord, as wel greater as lesser,
and the treasures of the temple, and of the king, and the prin-
ces he transported into Babylon. † The enemies let syre on
the house of God, and destroyed the wal of Jerusalem, al the
towres they burne, and what so euer was precious, they de-
stroyed. † If anie man escaped the sword, being led into Ba-
bylon he servied the king and his sonnes, til the king of the
Persians reigned. † That the word of our Lord by the mouth
of Jeremie might be accomplished, and the land might ce-
lebrate their Sabbathes: for al the daies of the desolation
22 the kept a Sabbath, til the seuentie yeares were expyred.
† But in † the first yeare of Cyrus king of Persians, to fulfil the
word of our Lord, which he had spoken by the mouth of Je-
remie, our Lord rayzed vp the spirit of Cyrus king of the
Persians: who commandet to be proclaimed in al his king-
dom, yea by writing, saying: † Thus sayth Cyrus king of the
Persians: All kingdomes of the earth hath the Lord the God
of heauen geuen me, and he hath commanded me that I
should build him a house in Jerusalem, which is in Iewrie:
who of you is there in al his people? The Lord his God be
with him, and let him goe vp.

WWW 3. The
ALBEIT there were greater Schismes, Heresies, and more resolute from God's law and service in this fifth age, then in the former: Yet the true Church and Religion continued still, and were no lese conspicuous then before. Whereof being clear and evident, touching manifold principal Articles, we will hereon only remit the reader to some special places, for confirmation thereon: neither will we be prolix in declaring other points denied, or called into controversy at this time, by the impugners of Catholique Religion.

ONE GOD: Beleeve 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 Salomon's prayer. 2 Reg. 7. & 8. 2 Paral. 2. &c. Also Proverb. 8. Eccl. 12. Isaie. 44. 44. 45. The Mysteries of the B. Trinitie, Prover. 12. Isaie. 6. 48. 49. Ose. 11. Job. 2. Of Christ our Redemer. Isaie. 7. 8. 9. 11. 18. 55. Jerem. 23. 50. 33. Ezech. 17. 34. 37. Dan. 7. 9. Osee. 6. 11. Sacrifices, Sacramentes, & other Rites the same as before. But more frequent Prophecies, that they should be changed into better, and perfected by Christ. Prov. 9. Isaie. 51. 52. 61. In the mean time for more signification of the singular virtue of Christ's Sacramentes, 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. Manasse recovered God's favour, and his temporal kingdom. 2 Par. 33. Vphanet was punished in his posterity. 4 Reg. 23. And the Niniuities by such penance availed destruction. Ione. 3. For nothing is more frequent in the Prophets than preaching of penance, Jer. 1. 2. 3. 30. Iere. 3. 18. &c. and others, describing 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. Jerem. 14. Lamen. 2. Besides abstinence from divers fortes of meats, counselled unclean (Isaie 66.) and ordinarie fasting, according to the law, other fastes were appointed sometimes, upon occasions requiring, not only to subdue, and mortifie the flesh, but also to obtaine mericie at God's handes in special distresses. 2 Par. 20. Job. 1. 2. Ione. 3. Elias fasting, fourtie days, 5 Reg. 19. presighted Christ's fast. Which the Church imita-ting in Lent of fourtie daies, according to humane babilisitie, for the fastes of Christ, Elias, and Moses were miraculas.

ABSTINENCE.

FASTES. To the Feastes instituted before, was added the Dedication of the Temple.
Continuance of the Church and Religion.

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 thereto by God, & was there ready to sacrifice his sonne Isaac. Gen. 22. Where David also offered sacrifice. 2. Reg. 24. 1. Par. 21.

This being the onlie ordinarie place for Sacrifice, there were for another yeare of daylie prayer reading, preaching, and hearing the word of God other Synagogues built (as it were Parish churches) in great number: in Jerusalem it selfe foure hundred and foure score, and manie more in the whole kingdom, as the Hebrew Traditions testifye. Of all these places, especially of the Temple, there was venerable respect had. For which cause when Joiaas the High Priest gane order to kill Athaliah, he suffered it not to be done in the Temple, but commanded first to draw her forth. 4. Reg. 11. 1. Par. 23.

And as peculiar places, so Special Psalms, and Hymnes were appointed for divers purposes and occasions. 2. Par. 20.

The ministerie of Angelles was very usual in this time. One was sent to comforte and direct Elias the prophet in his afflictions. 3. Reg. 19. 4. Reg. 1.

An Angel strike the Assyrians whole campe. 4. Reg. 19. 2. Par. 32.

Also the Intercession of Angels is so evident, Tobie 12. Raphael offering Tobias prayer to God, that Protestantis have no other refuge to avoid this point of faith, but by denyng the Booke to be Canonical Scripture.

Honour of other Saints, and their Intercession is professed a Maiori. For so much as honour was religiously exhibited to spiritual power and excel
cence, in men yet living in this world, so a Noble man adored Elias the Prophet, being farre greater then he in civil, and worldlie respects. 3. Reg. 18. Eliecus also was adored by his disciples, not for any worldlie authoritie or eminence, but for his spiritual power and superioritie amongst them. 4. Reg. 2. Likewise all Prophetes, and Priestes were religiously hono
red for their holic and spiritual functions. 3. Reg. 13. Much more Saints are rightly honored being immortal, and in eternal glorie. It appearch also that Elias, seuiour years after that he was translated from humane corruption (when Eliecus waschiefe Prophet. 4. Reg. 3. which was in or before the eighteenth yeare of Isaiah, who reigned nine and seuerie. 3. Reg. 22.) had care of Ioram, and his kingdom, admonishing him by letters of Gods Wrath, against him and his people for their sinnes. 2. Par. 21.

And the Scripture saith often, that God spared and protected Jerusalem, and the kingdom of Iuda for Davids sake. 3. Reg. 11. 15. 4. Reg. 8. 19. 20. 2. Par. 6. 21. Isai. 37. We have also example of Saints Relics in the cloke of Elias. 4. Reg. 2. in Eliecus bones. 4. Reg. 13. and in another Prophetes bodie buried in Bethel. Wthich Joas would not suffer to be touched. 4. Reg. 23. Images were consecrated in the Temple, Images.

3. Reg. 7. as before in the Tabernacle: when idolatry was most destroyed.
Continuance of the
3. Reg. 15:4. Reg. 23:1. Ye an abuse rising of the braten serpent, for which Ezechias destroyed it. 4. Reg. 18:1. Yet be touched not the images of Cherubins in the Temple. Which none but Inidols fought to destroy. And Obce the Prophet (ch. 3.) be wayleth the want of Theraphim or Images, amongst other sacred things; Sacrifice, Altar, and Ephod. YPtherby the ancient Rabins prove very well, that Images of Angels (and the same of other Sainites) are not contrari to the Decalogue, but the images of Idoles. Good workes were rewarded, and bad punished, 5. Reg. 9. and the whole historio of this age testifieth the same. Whereby the way may be observed, that some infet men fel from their justice, as Salomon. 1. Par. 28:3. Reg. 11. 10:13. 4. Reg. 12. 2. Par. 24. Othias. 2. Paral. 26. Others from wickednes returned to piety. as Mannesse 4. Reg. 23. 2. Par. 35. 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, Keping particular Rules, and wearing distinct habite. 4. Reg. 1. 2. 4. The orders of Nazarites, and Rechabites instituted before, continued 1. Amos. 2. Jerem. 35. 6. In which were very exam-
plar figures of Religious State, and Orders in the new Testament, and perpetual chastis of clerige men embraced by such, as solon Euangelical counsaille, proposed, and not commanded by our Saviour. To which S. Paul likewise exhorts, though there be no precept thereof in ancie, before they bind themselves.

Exequeis for the dead were continually kept, as the sacred historio was.
Exequeis for the dead, recording where and with what solemnity the kings were buried. Which would be unreasonable, were there to recite, the like is also written of some Prophets, 3. Reg. 13. 4. Reg. 23. Eiele Tobias by example, and fatherlie admonition exhorted his sons, to do workes of mercie, not only to the living, but also to the dead. Put thy bread, and thy wine upon the sepulture of the just. c. 41. Ihesus, ch. 57. as the Jews both understand and practised, 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 yuge, who yet living shewed, that God can and will restore al men to life againe in their bodies, after death, as he conuerst him, and Enoch in their mortal bodies without corruption. Exechiel also prophesieth of the Resurrection of the dead, applying it mystically to spiritual resurrection, and resurrection of Israel to former state, ch. 37. Of the last Judgment, and eternal glorie to the good, and everlasting paine to the wicked, Salomon agreeably to the doctrie of other Prophets, discourseth, in his booke of Ecclesiastes, namely ch. 4. 11. and in the last concludes thus. Let vs all together heare the end of speaking: Feare God, and observe his command-
mentes:
Church and Religion.

Church without interruption.

Icerboams wicked po.
Continuance of the

The third but
7. dates.
The fourth,
48. years.

The fifth. 103.
The sixth,
one moneth.
The seventh,
13. years.
The eight,
20. years.
The ninth
nine years.
Then over-
thrown and
the kingdom
neuer restor-

The twenty years, his sonne Ela reigning but two yeares, was slaine by his ser-
manus Zambri, and at his kinde destroyed. Which Zambri reigned but seven
days, for being forthwith besieged by Amri, of the tribe of Benjamin, he
dereto burned him self together with the kinges palace. Neither did Amri
them possesse the kigdom with peace. For he being chosen king by the armie
only, whereof he was general, an other part of the people chose & followd
Thebni. Whereof arose civil warre between the Antikings, continuing
three yeares: til Thebni died, and so Amri reigned alone, but wickedly as his
predecessors, twelve years in all. Then succeeded his sonne Achab most wicked.
Who married Iezabel a Sydnian, & by her was persuaued to worshipspe
Baal. 3. Reg. 16. To him not withstanding God sent manie admonitions by
 sundrie Prophetes, and bestowed great benefites upon him, whereupon he did
some notorious penitentiall works, but not persevering in amie good thing,
returned to his wickednes. 3. Reg. 20. And finally beleuing false prophetes,
and persecuting Micaes for prophesying the truth, was slaine in battell when
he thought himselfe most secure. 3. Reg. 21. Having reigned twentie two yeares.
3. Reg. 16. His sonne Ochozias reigning but two yeares fell through a wind-
omo, and died of the hurt. 4. Reg. 1. His other sonne Ioram, after twelve
yeares was slaine by Iehu of an other familie, who then dispatched Iezabel,
and leaving her in the streete, the dogges did eate her carcasse. He also caused
seventie sonnes of Ioram to be slaine, and utterly destroyed Al Achab house. 4.
Reg. 10. For which service he was established in the kigdom, for foure gene-
raisons, 1. So himselfe reigned twentie eight yeares, 3. Reg. 10. after him
reigned successively his sonne Ioachaz seuentene yeares, his sonne Iozas, se-
tene yeares. 4. Reg. 15. his sonne Ierooboam one and foure yeares. Also
his sonne Zacharias, whom his servant Sellum of another race, killed
when he had reigned but six monethes. 4. Reg. 15. And after one moneth
Sellum was slaine by Manahen of another progenie. Ffoh reigned tenne
yeares. Then his sonne Phaccia reigning two yeares, was slaine by Phacee
of another generation. He reigned twentie yeares, manie of his people were
carried captiue into Asiria, and himselfe was slaine by Ofe of another
kindred. 4. Reg. 15. Finally the Asirians taking Samaria by three yeares
sige, in the ninth yeares of Ofe possest the kigdom of Israel, and
led al the pricipal perfons captiues into Asiria: about two hundred
fourtie two yeares after that Ierooboam first reigned over the Ten Tribes: Thus
there were in all seuentene kings. Besides Thebni, who olde reigned
in part against another. Of which the first Ierooboam, and Iehu were advance-
d by Gods ordinance, for punishment of others. Amri was chosen by the
armie, the rest of the people chosing Thebni. Six inuaded by mere force, killing
their predecessors. The rest succeeded, by such titles as their fathers had. And
though some were better some worse then others, al were wicked, and at last
overthrown.
Church and Religion.

Contrariwise in the kingdom of Judah standing after the separation of tenne tribes about foure hundred yeares, though some kinges were wicked, yet some were good; and in them al God prefered Davids seede, by the line of Salomon, in whose direct succession: Roboam, Abias, Asa, Jotham, Ahaz, Hezekia, Manasseh, Amon, Josia, Josiah (his herteste sonne ever succeeding his father) then Joakim (brother of Joachim) Joachim in otherwise called Iechonias, sonne of Ioechaz. And finally his uncle Sedeckias; who was carried captive into babylon, but Iechonias by Gods special providence, was favored and exalted by a new king of Babylons father he was led captive before. In whose line Davids offspring continued though not with title of kinges, yet in eminent state, and estimation. As resteth to be noted in the sixt age of the world.

The progenie also of Aaron continued in their office and function of Priesthood, with succession of High Priestes; as beforefrom Aaron to Sadoch, partly in the line of Eleazar, particly of Ithamar, both Aarons sonnes; so from Sadoch, by the like succession of both families. For of Eleazar is recorded this Genealogie. 1 Parol. 6. Sadoch, Achimaas, Azarias, Iohanan, Azarias, Amariahs, Achipob, Sadoch, Sellum, Helcias, Azarias, Zaraiahs, and Iosedech. who was High Priest in the captivity. (2. 15.) being carried into Babylons in the first transmigration with king Iechonias, before the general captivity of all, as it seemeth. 4 Reg. 24. his father Zaraiahs yet living, who was slaine nine yeares after by Nabuchadonosor, 4 Reg. 25. And amongst those there were some High Priestes of Ithamars line. Tovitte, Ioram, Ioiada (4. Reg. 11. 2. Par. 22.) Ioathan, Vtisah, (4. Reg. 16.) and some others, or els some of the above mentioned, had other names, recited by Josephus, lib. 10. cap. 11. Antiq. and Nicephorus lib. 2. cap. 4. Hist. Eccles.

Moreover besides this ordinarie succession of Priestes, there was an extraordinary million of Prophetes: to supply more fully the office of preaching the truth, and admonishing offenders. And these God inspired and sent, most speciallie when any where errors sprung, and sinnes most abounded; giving them extraordinary grace and most excellent vertues, to counterpose the enormities of wicked men. Such were in the times of Abshab and JeZabel, in the kingdom of Israel, besides many others, the two famous great Prophetes Elias, & Eliseus. whose admirable lines and holy conversation were a miracle to the world, and great terror to the wicked, whose wonderke and miracles meruelouslie confirmed the yde disposed; encouraged the wyke, converted many transgressors, confounded false Prophetes, justified their own preaching, and much glorified God. Elias shute the heavens

Succession of Priestes continued.

The kingdom of Judah for Davids sake concessions.

Extraordinary million of Prophetes.

Great effects of their preaching and miracles.

Elias his miracles.
Continuance of the
heaven, that it rained not in three years. 2. was fedde by rauens.
3. Multiplied a poore vidovres meale & oile. 4. Raised her dead sonne
to life (3. Reg. 17.) 5. Brought fire from heaven, to burne his sacrifice:
thereby confounding four hundred and fifty false prophets of Baal. 6. By prayer
procured rayne. (3. Reg. 18.) 7. Fasted without eating or drincking
fourtie daies and nights together. (3. Reg. 19.) 8. Procured fire from
heaven, which deuoured two insolent captaines, and their hundred
men (4. Reg. 1.) 9. Diuided the river of Iordan with his cloke, that him-
selxe and Eliseus passed ove the dreie chanel. 10. Was assumpted in a fire
chariote into some place, where heyet lineeth. And passing a way ob-
tained of God, the like double spirit (of propheticke and miracles) to Eliseus.
in like maner Eliseus. 1. diuided Iordan againe by Elias cloke, and so
returned to his disciples. 2. Amended the bitterness of certaine waters, by
casting in salt. 3. Boies being cursed by him, for deriding him, were
forthwith torne by beares (4. Reg. 2.) 4. He procured water without
rayne, for three kings in the campes (4. Reg. 5.) 5. Multiplied a poore
vidovres oile. 6. By his prayers a barren woman became fructell.
7. He raised her sonne from death. 8. Made the bitter brothe of his dis-
Naaman of leprosie. 11. Stroke Giezi with the same (4. Reg. 5.) 12.
Made yron to swimme. 13. Knewe the secret counsells of the syrian
king. 14. Made one fee horsmen, and fire chariotes, which to o-
thers were invisibell. 15. Made the syrians blinde, that were sent to
apprehend him, and so ledde them into Samaria. 16. Fortheynd unex-
pected plentie of corne the next day. 17. With the death of a great man,
that would not beleueit. (4. Reg. 7.) 17. And after his death an o-
ther mans dead bodie, touching his bones resuued. 4. Reg. 13.

Other Prophets brought also miracles, but these for example may suffice to
shew, that God preferred religion also in the kingdom of Israel.
which himselfe further testified, even in most desolate times, when Elia la-
mented, that he was left alone (3. Reg. 19.) For God answered, that seuen
thousand (meaning thereby a great multitude) had not bowed their
knees to Baal, not so much as in outward showe: we conformed ourselves to
insidellie, and idolatrie. Iethu in his time, destroyed all the worshippers
of Baal (4. Reg. 10.) But none at anie time could wholly destroy true
Israelites. For God would not suffer it. 4. Reg. 14. V. 17.

Religion not wholly de-
stroyed in the kingdome of
Israel.

Heretikes in
the kingdom
of Israel.

Ieroboamites

These with standing divers notorious heretikes were preached, & so-
lorde in that kingdome of the Tenne tribes, yet all did not fall, nor
embrace them. Ieroboam not onlie made and set vp golden calves, but also
taught, that they were Gods, saying: Behold thy goddes, O Israel, which
brought thee out of the land of Egypt. 3. Reg. 12. making temples,
altars,
Church and Religion.

altars, and imaginatric priesles, which were not of the children of Leui. Also a feast the fifteenth day of the month, after the similitude of the solemnitie, that was celebrated in Iuda. Al which the holy scripture saith: He foregave of his owne hart. The very propetic of Archabatrices. But the true Priestes, Leuites, and manie others, that had geuen their hart to seke our Lord, went into Jerusalem, to immolate their victimes before our Lord the God of their fathers. 2 Par. 11. Ye Naaman a stranger of Syria, and a Neophite in religion, taught by his example, that none may yeld conformitie, nor otherwise communicite with Inscle, then Gods Priestes, or Prophctes approve for lawfull. 4. Reg. 5.

Unto this heresie of Iserroabams Ahab, by Izabelses perswasion, added the worshipping of Baal, as God. 1. Reg. 16. making both temple and altar to him in Samaria. Iserroabams priestes striving after this purpose. Though al the former heresies no more agreed to this new heresie, then Lutherans now admittie of Calvinisme. For Ichua Iserroabite destroyed all Izabelites that he could by a stratageme gette together. 4. Reg. 10. Y. 8. 29. Muchlisse did al Israel first Baal.

Again after that Selmana, king of Assyria had taken Samaria, and placed there a new people, 4. Reg. 17. they learning the rites of the Israelites religion, mixed their Paganisme therewith, and made a new heresie, or rather manie new heresies. For being diuers nations they had in severall conventicles, their particular goddess, and so manie diuers Sectes. The Babylonians, Cuthites, Emathites, Hecuities, and Sapharauamites. 4. Reg. 17. But as the Priestes, which taught them rites of true religion, allowed not of this mixture, so doubtles some people barking to their admonitions, and kept religion simply and sincerely. And at this very time of the Tenne tribes captivitie, holie Tobias who was carriied captive with the rest, neither before nor after the captivitie, lefte the law of God. But went to Jerusalem (when others servied Iserroabams golden calves) to the Temple of our Lord, and there adoried the Lord God of Israel. And in captitivitie bestowed himselfe in worke of meric, towards the living and dead of his nation. Tob. 1.

As for the kingdom of Iuda, it was more free from heresies. For very few or none of those kings that fell to other grosse enormities, yeas to manifest idolatrie, became heresies, as is probabilie collected by that Isa, as the Prophet being sent to Achaaz, admonished him, conversed and dealt with him, as with one that beleued wholly and solely true religion: assuring him that God would profligate Jerusalem, bidding him not to feare the two smoking firebrandes, in the wrath of Rafin king of Syria, and of Phacce king of Iuda. Isa. 7. Further bidding him 'aske a signe of God, he answe-
Continuance of the

red, though srowardse, yet not as an insidie: I wil net aske; and I will
not tempt our Lord. For though Vrias the High Priest by command-
ment of the same king (4. Reg. 16.) made a new altar in place of God's Al-
tar, yet he erred not in faith, nor in doctrine, as teaching in Moses shayne,
but in fact onlie, and of frailtie for scare of the king, as the king offended in
his external aff, to slatter the king of Syria. And in this case God sent Isaiah
to admonish the king, Whose Vrias neglected, or durst not do. Likewise Io-
ram (4. Reg. 8. 2. Par. 11.) Ochozias (2. Par. 22.) loas in the latter part
of his life, 2. Par. 24. Manasseh in the former part of his reigne (4. Reg. 2. 2.
Par 3.) and some other kings of Juda committing idolatry, and making others
to fall with them, either were not wholee percutted, or at least drew not
al with them. For not onlie Prophets, whose hand (or ministrie) God
spake, and reproved these sinnes, but many others kept their Zelze of true reli-
gion. as appeared in their promptnes to serve God, when by good kings Asa,
Joaphat, Ezecias, Josia and others, they were exorted, or admitted so to
do. 4. Reg. 18. 23. 2. Par. 15. 17. 19. 30. 31. 33. 34. 36.

Finally whereas divers good princes disposed, things belonging to
Diuine service in the temple, correcting faultes, and punising offen-
ders in that behalf, (3. Reg. 15. 4. Reg. 18. 23.) they did the same with-
out preuidence of the High Priestes supremacie in spiritual causes, and
their godlie acts make nothing for the English Paradox of Laihead-
thippe. For superior authoritie, and ordinaries powre is not proved by fautes
good or euil, but rather by Gods ordinance and institution. For as the fautes
of vsurers make no lawfull prescription; so neither the fautes of good men, do
change Gods general ordinance and law: But are done either by want of exec-
uion, or sometimes by dispensation. Often also by commissiion and special in-
spiration of God. A king Dauid by dispensation did eate the holy bread,
which was ordained for Priests onlie. 1. Reg. 11. He disposed of Priests: and
Leuites offices: about the Ark of God. Par. 15. 19. by way of execution accord-
ting to the law. And of the like offices in the Temple (When it should be
built) 1. Par. 23. 24. 25. 16. by divine inspiration. And Salomon by com-
misison from God deposed Abiathar the High Priest, from his office and put
Sadoc in his place. 3. Reg. 2. Wherefore albe it good kings did excellemly
well in calling together the Priestes, and disposing them in their offices, for
19. 21. and in punishing Priestes (4. Reg. 23.) yet they did such things as
Gods Commissioners, not as ordinaries superiors in spiritual causes, and
still the ordinaries subordination made by the law, Deut. 17. Num. 17. Good
friend and insolvible, the High Priest supreme Judge of all doubts in
faith, causes, and quarrels in religion, when other subordinate inferior judges
varieth in their judgements. Of which offices Malachi the Prophet (cap. 1.)
amonisheth
Church and Religion.

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 lipses 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 Priests and others were to receive the law at the priests' hand of the Levitical Tribe. This was the warrant of stablishing in truth the Synagogue in the old Testament. Much more the Church and Spouse of Christ, whose excellency and singular privileges Salomon describeth in his canticle of canticles, hath such warrant. Of this Spouse all the Prophets write, and that more plainly than of Christ himself, foreseeing more abject satravu bending their forces against her, as S. Augustiuse observeth, then against Christ her head. And the same holy father in maniplacesteth, that she neither perisheth, nor loseth her beauty, for the mixture of sensual members, in respect of whom she is blacke, but plyre is respect of the good, Cantic. 1. Norwithstanding therefore sinners remaining within the Church, schismatizes and heretics breaking from the Church, still she remaineth the pillar and firmament of truth, the virgin daughter of Sion.

THE ARGUMENT OF THE
BOOKES OF ESDRAS.

Esdra a holy Priest and Scribe, of the stocke of Aaron, by the line of Eleazar, writeth the historie of God's people, in, and presently after their captivity in Babylon: which Nehemiah an other godly Priest professeth, 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 placesteth it first, because it containseth things done before the other.

This historie hath also a spiritual sense.

First book divided into two partes.

1 Esdr. This book sheweth the redemption of God's people from Babylon; in the first six chapters. In the other foure, their instruction by Esdras after their returns.
THE FIRST BOOKE
OF ESDRAS.

CHAP. I.

Cyrus king of Persia mouned by divine inspiration, releaseth Gods people from
captivitie, with license to returne and build the Temple in Ierusalem: 7.
restoring the holy vessel, which Nabuchodonosor had taken from thence.

The first yeare of Cyrus king of the Per-
sians, that the word of our Lord by the mouth
of Ieremie might be accomplisht, our Lord
raysed vp the spirit of Cyrus king of Persians:
and he made proclamation in all his kingdom,
yea by writing, saying: 7 Thus saith Cyrus king of the Per-
sians: All the kingdoms of the earth hath the Lord the God
of heauen geuen me, & he hath commanded me that I should
build him a house in Ierusalem, which is in Iewrie. 7 Who is
there among you of all his people? His God be with him. Let
him goe vp into Ierusalem, which is in Iewrie, and build the
house of the Lord the God of Israel, he is the God that is in
Ierusalem. 7 And let all the resident places whersoever they
dwel, let every man of his place helpe him, with siluer and
gold, and substance, and cartel, besides that which they offer
voluntarily to the temple of God, which is in Ierusalem.
7 And thererofe vp the princes of the fathers of Iuda and
Beniamin, & the Priestes, and Leuites, and euerie one, whose
spirit God rayfed vp, to goe vp to build the temple of our
Lord, which was in Ierusalem. 7 And all that were round
about, did helpe their handes in vessels of siluer, 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 Ierusalem, and had put
them in the temple of his God. 7 But Cyrus the king of Per-
sians brought them forth by the hand of Mithridates the
sonne of Gazabar, & numbred them to Sallabafar the prince
of Iuda. 7 And this is the number of them; Phials of gold
thirtie, phials of siluer a thousand, kniues twentie nine, gob-
lettes.
OF ESDRAS.

10 lettes of gold thirtie, † goblettes of siluer of the second or-
11 der, four hundred tenne: other vessells a thousand. † Al-
the vessells of gold and siluer, five thousand foure hundred:
Sassaalar tooke al with them, that went vp from the trans-
migration of Babylon into Ierusalem.

CHAP. II.
The names and number of special men, which returned under the conduct of
Zorobabel into Ierusalem, 68. their substance of cattel, 68. and their ob-
lations for the reedifying of the Temple.

AND these are the children of the province, that went † This enu-
up from the captivity, which Nabuchodonosor the
king of Babylon had transported into Babylon, and returned
into Ierusalem and Iuda, euerie man into his citie. † They
that came with Zorobabel, Josue, Nehemia, Saria, Rahelaia, Salem, signifi-
Mardochai, Belsh, Melphar, Beguai, Rehum, Baana: The eth the Elect
number of the men of the people of Israel: † The children
of Pharos two thousand an hundred seuentie two. † The
children of Sephatia, three hundred seuentie two. † The
children of Aera, seuen hundred seuentie fie. † The chil-
dren of Phabath Moab, of the children of Josue: Iohab, two
thousand eight hundred twelve. † The children of Aelam, a
thousand two hundred fiftie foure. † The children of Ze-
thusi, nine hundred fourtie foue. † The children of Zachai,
seuen hundred fiftie. † The children of Bani six hundred
fourtie two. † The children of Bebai, six hundred twentie
three. † The children of Azgad, a thousand two hundred
twentie two. † The children of Adoniacam, six hundred six-
tie six. † The children of Beguai, two thousand fiftie six.
† The children of Adin, foure hundred fiftie foure. † The
children of Acher, which were of Ezechias, ninetie eight.
† The children of Beai, three hundred and twentie three.
† The children of Iora, an hundred twelue. † The children
of Hafum, two hundred twenty three. † The children of
Gebbar, ninetie sixe. † The children of Bethlehem, an hun-
dred twentie three. † The men of Netupha, fiftie six. † The
men of Anaanath an hundred twentie eight. † The chil-
dren of Azmauth, fourtie two. † The children of Cariathi-
atim, Cephira, and Beroth, seuen hundred fourtie three.
† The children of Rama and Gabai, six hundred twentie
twenty one. † The men of Machmas, an hundred twentie two.
† The men of Bethel and Hai, two hundred twenty three. 28
† The children of Nebo, fifty two. † The children of Meggis, an hundred fifty six. † The children of another Älam, a thousand two hundred fifty four. † The children of Harim, three hundred twenty. † The children of Lod Hadid and Ono, seven hundred twenty five. † The children of Jericho, three hundred forty five. † The children of Senaa, three thousand six hundred thirtie. † The Priests: The children of Jadaia in the house of Issue, nine hundred seventie three. † The children of Emmer, a thousand fifty two. † The children of Phisur, a thousand two hundred fourtie seven. † The children of Hasim, a thousand and seventie. † The children of Issue and Cedmol, the children of Odouia, fourtie seven. † The Priests: The children of Issue, the children of Asaph, an hundred eight. † The children of Porters: the children of Sellem, the children of Ater, the children of Telmon, the children of Accub, the children of Hatta, the children of Sophai, an hundred thirtie nine. † The Natheneites: The children of Siha, the children of Hophapha, the children of Tabbaoth, † the children of Ceros, the children of Siaa, the children of Phadon, † The children of Leman, the children of Hagaba, the children of Accub, † The children of Hagab, the children of Semla, the children of Hanan, † The children of Gaddel, the children of Gaher, the children of Raia, † The children of Raisin, the children of Necoda, the children of Gazam, † The children of Aza, the children of Phasea, the children of Bese, † The children of Asera, the children of Munim, the children Ne- phusim, † The children of Bacbus, the children of Hacupha, the children of Harhur, † The children of Belloth, the children of Mahida, the children of Harfa, † The children of Beroes, the children of Sifara, the children of Them, † The children of Nasia, the children of Hapha, † The children of the servants of Salomon, the children of Sorai, the children of Sopharct, the children of Pharuda, † The children of Iala, the children of Dercon, the children of Geddel, † The children of Saphata, the children of Hatil, the children of Phochereth, which were of Asbaim, the children of Ami. † Al the Natheneites, and the children of the servants of Salomon, three hundred ninetie two. † And these are they that came vp from Theelmela, Thelharfa, Che-
rub, and Adon, and Emer. And they could not shew the
house of their fathers and their seede, whether they were of
Israel. † The children of Dalaius, the children of Tobia, the
children of Necoda, six hundred fiftie two. † And of the
children of the Priestes: The children of Hobia, the children
of Accos, the children of Berzelai, who tooke a wife of the
daughters of Berzelai the Galaadite, and was called by their
name: † these sought the writing of their genealogie, and
found it not, and they were cast out of the Priesthood.
† And Atherfatha said to them, that they should not eate of
the Holie of holies, till there rose a priest learned and perfect.
Al the multitude as it were one man, † fourtie two thousand
three hundred sixtie: † beside their men seruantes, & women
seruantes, which were seven thousand three hundred thirty
sevenie: and among them singing men, and singing women two
hundred. † Their horse, seven hundred thirty six, their mules
two hundred forty five, † their camels, four hundred thirty
five, their asses six thousand seven hundred twenty.
† And of the princes of the fathers, when they entered into
the temple of our Lord, which is in Jerusalem, they offered vo-
luntarily vnto the house of our Lord to build it in his place.
† According to their abilities, they gave the expenses of the
work, of gold sixtie one thousand foldes, of silver five thou-
sand poundes, & garments for the priestes an hundred. † The
Priestes therefore & the Leuites, 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.

Chap. III.

An Altar is built for sacrifice, † The feast of Tabernacles solemnly celebrated
And in the second yeare ( after their returne ) the Temple is founded with
great joy of the people, and mourning of some.

† And now the seuenth moneth was come, and the chil-
dren of Israel were in their cities: the people therefore
was gathered together as it were one man into Jerusalem.
† And Josue the sonne of Ioseduca rose vp, and his brethren
the Priestes, and Zorobabel the sonne of Salathiell, and his
brethren, and they built the altar of the God of Israel, that
they might offer on it holocaustes, as it is written in the law of
Moyses, the man of God. † And they placed the altar of God
upon his seete, the people of the lands round about putting
Yyyyy ey them
Notwithstanding the terror of infidels, God's servants took courage to offer sacrifice.

Then they offered upon it a holocaust to the Lord morning and evening. And they made the solemnity of the tabernacles, as it is written, and holocaust every day by order according to the precept, the work of the day in his day.

And after those things the continual holocaust, as well in the Kalendas, as in all the solemnities of our Lord, that were consecrated, and in all wherein there was offered voluntarily a gift to our Lord. 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. And they gave money to hewers of stones and to masons: meate also and drinke, and oyle to the Sidonians and Tyrins, that they should bring ceder trees from Libanus to the sea into Joppæ, according to that which Cyrus the king of the Persians had commanded them. 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 Jofue the son of Joalee, and the rest of their brethren the Priestes, and the Leuites, and all that were come from the captivity into Jerusalem, and they appointed Leuites from twenty yeares and upward, that they should hasten forward the work of our Lord. And Jofue stood and his sondes, and his brethren, Cedemiel, and his sondes, and the children of Iuda, as it were one man, that they might be instant upon them, that did the work in the temple of God: the sondes of Henadad, and their sondes, and their brethren Leuites. The temple therefore of our Lord being founded by the masons, the Priestes stood in their attyre with trumpettes: and the Leuites the children of Apha in cymbals, to praise God: by the handes of David the king of Israel. And they sang together in hymnes, and confession to our Lord: Because he is good, because his mercie is for ever upon Israel. All the people also made a shout with a loud crie in praising our Lord, because the temple of our Lord was founded. Verie manie also of the Priestes and the Leuites, and the princes of the fathers, & the ancients, that had seen the former temple, when they saw this temple founded, they wept with a lowd voyce: and manie shouting in joy, lifted vp their voyce. Neither could anie man discern the voice of the crie of them that rejoiced, and the voice of the weeping of the people: for one with an other the people shouted with a lowd crie, and the voice was heard far of.
Cyrus. Zorobabel.

CHAP. III.

The Schismatistical Samaritanees, because they are not admitted to communicate with the Jews, endeavour to hinder the building of the Temple. 5, which whereas proceedeth, at the days of king Cyrus, 7, but is hindered by Artaxerxes, in the second yeares of Darius.

1. But the enemies of Iuda and Benjamin heard that the children of the captiuitie built a temple to our Lord the God of Israel. And coming to Zorobabel, and the princes of the fathers, they sayd to them: Let vs build with you, because even as you, so do we seek your God: Behold we have immolated victimes from the days of Asor Haddan the king of Asur, which brought vs hither. And Zorobabel sayd to them, and Iosue, and the rest of the princes of the fathers of Israel: It is not for you and vs to build a house to our God, but we ourselves alone will build to the Lord our God, as Cyrus the king of the Persians hath comanded vs. It came to passe therefor that the people of the land hindered the handes of the people of Iuda, and troubled them in building.

2. And they hyred counselers against them, to destroy their counsell at the days of Cyrus the king of the Persians, & vntil the regne of Darius the king of the Persians. And in the regne of Assuerus in the beginning of his regne, they wrote an accusation against the inhabitantes of Iuda and Jerusalem.

3. And in the days of Artaxerxes Beselam, Mithridates, & Thabeel, & the rest that were in their counsel wret to Artaxerxes king of the Persians: and the epistle of the accusation was written in Syriake, and was read in the Syriacke language.

4. Reum Beelteem, and Samsai scribe wrote one epistle from Jerusalem to Artaxerxes the king, of this tenure: Reum Beelteem, and Samsai scribe, and the rest of their counsellors, and the Dineites, and the Aphasfathaceites, the Terphalitees, the Aphasfitees, the Erculteeites, the Babylonians, the Sufan, the Dicuies, and the Aclamites, 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:

5. (This is the copie of the epistle, which they sent to him) To Artaxerxes the king, thy servants, the men that are beyond the river, send greeting. Be it known to the king, that the Iews, which came vp from the countries, are come into Jerusalem:

FIRST BOOKE

Jerusalem a rebellious and naughtie citie, which they build making the rampyres thereof, and repaying the walles.

† Now therefore be it knowne to the king, that if that citie shall be built, and the walles thereof repayed, they will not gueue tribute, and tolle, & yearly rentes, and this damage wil come euuen to the kinges. † But we mindful of the fault that we have eaten in the palace, and because we count it heynous to see the kings harmes, therefore we have sent and certifie the king, † that thou recount in the booke of the histories of thy fathers, and thou shalt finde written in the commentaries: and shalt know that that citie is a rebellious citie, and hurtful to the kinges, and provinches, and battels are rayzed in it of old time: for the which cause also the citie it selfe was destroyed. † We certifie the king, that if that citie shall be built, and the walles thereof repayed, thou shalt haue no possession beyond the Riuere. † The king sent word to Reum Belethem, and Samia the scribe, and to the rest that were in their counsell inhabitanres of Samaria, and to the rest beyond the Riuere, sending greeting and peace. † The accussation, which you haue sent to vs, was openly read before me. † I gave commandment: and they recounted, and haue found, that that citie of old time rebelleth agaynst the kinges, and seditious battels are rayzed in it. † For there haue bene also most valiant kinges in Jerusalem, which also had dominion over all the country, that is beyond the Riuere. They tooke also tribute, and tolle, and rentes. † Now therefore heare the sentence: Prohibite ye those men, that that citie be not built, til it perhaps shall be commanded by me. † See that you doe not negligently accomplish this thing: and by little there growe cuil agaynst the kinges. † Therfore the copie of the edict of Artaxerxes the king was read before Reum Belethem, and Samia the scribe, and their counsellors: and they went in hauing into Jerusalem to the Iewes, & prohibited them with armes and strength. † Then was the worke of the house of our Lord in Jerusalem intermitted, and was not done vntil the second yeare of the reigne of Darius the king of the Persians.

CHAP. V.

By the exhortation of Ezra, & Zacharia, the people procede in building the temple. Which their enemies striving to hinder, for decision of the cause, both parties write to king Darius.
And there prophesied Aggeus the Prophet, & Zacharias the sonne of Addo, prophesying to the Jews, that were in Ierusalem, in the name of the God of Israel. Then rose vp Zorobabel the sonne of Salathiel, and Josue the sonne of Josedeck, and began to build the temple of God in Jerusalem, and with them the prophets of God helping them. But at the same time there came to them Thathanai, who was prince beyond the River, and Stharbuszanai, and their counsellors: and they said thus to them: Who hath given you counsel to build this house, and to repayre the walles? Wherto we answered them, what the names were of the men that were authors of that building. And the eye of theyr God was set upon the ancients of the Jews, and they could not inhibe them. And it pleased them that the matter should be referred to Darius, and then they would satisfy against that accusation. The copie of the epistle, which Thathanai prince of the countrey beyond the River sent, and Stharbuszanai, and his counsellors the Arphafeites, which were beyond the River, to Darius the king. The word, which they sent him, was written thus: To Darius the king al peace. Be it knowen to the king, that we went to Iurie, the province, to the house of the great God, which is in building with stone vnpolished, and timber is put in the walles: and that worke is in building diligentely, and growth in their handes. We therefore demanded of them of ancients, and thus we sayd to them: Who hath given you authoritye to build this house, & to repayre these walles? Yea and their names we asked of them, that we might certifye thee: and we wrote the names of those men, that are the chiefe among them. And they answered vs these wordes, sayinge: We are the servants of the God of heaven & earth, and we do build a temple, that was built in the memorie yeares before, and which a great king of Israel built and set vp. But after that our fathers provoked the God of heaven to wrath, he delivered them into the handes of Nabuchodonosor the king of Babylon, the Chaldee: this house also he destroyed, and his people he transported into Babylon. But in the first yeares of Cyrus the king of Babylon, Cyrus the king put forth an edict, that this house of God should be built. For the vessels also of the temple of God, of gold and of silver, which Nabuchodonosor had taken out of the
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 Susaianar so called, whom also he appointed the chief, and laid to him: Take these vessels, and goe, and put them in the temple, that is in Jerusalem, and let the house of God be built in his place. Then therefore came this Susaianar, 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. 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.

CHAP. VI.

Darius finding in the register, that Cyrus gave licence to build the Temple, commanded that none hinder it. & gave also money towards the charges, and hosites for sacrifice.

Then Darius the king commanded, and they searched in the library of the books, that were laid up in Babylon, and there was found in Ecbatanis, which is a castle in the province Medena, one volume, and there was such a commentary written therein: 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 immolaeeed hosites, and that they lay the foundations supporting the height of threescore cubits, & the breadth of threescore cubits, three reuses of stones unpolished, & four or five of new timber: and the costes that be given out of the kings house. 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 into their place, which also were put in the temple of God. Now therefore Thathanai prince of the country, that is beyond the River, Scharubazanai, and your counsellors the Apharsacheites, which are beyond the River, depart farre from them, 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. Also there is command-
of Esdras.

Darius gueuen from me what must be done of those ancientes of the Iewes, that the house of God may be built, to witte, that of the kings coffer, that is, of the tribute, that are gueuen out of the countrie beyond the River, the charges be dili-
gently gueuen to those men, left the worke be hindred. † And if it shall be necessarie, calues also, and lambes, and kiddes, for holocaust to the God of heauen, whatse, falt, wyne, and oyle, according to the rite of the Priestes that are in Ierus-
alem, let there be gueuen them day dy day, that there be no
complaynte in any thing. † And, let them offer oblations to the God of heauen, and pray for the life of the king, and of his children. † By me theryfore there is a decree made; That eueryman, which shal alter this commandement, there
be a beame taken of his house, and let vp, and he be falt
hanged vpon it, and his house be confiscate. † And the God,
that hath made his name to dwell there, destroy all kingdomes,
and the people that shal extend theyr hand to refyle, & to de-
stroy the house of God, that is in Ierusale. I Darius hauue made
the decree, which I wil to be diligently accomplished. † There-
fore Thathanai the prince of the countrie beyond the River,
and Stharbuzani, and his counselors, according to that which
Darius the king had commanded, so did execute it diligently.
† And the ancientes of the Iewes built, and prospered according
to the prophecie of Aggeus the prophet, and of Zacha-
rias the sonne of Addo: and they built and set vp, the God of
Israel commanding, and • Cyrus commanding, and Darius,
and Arrxexes the kings of the Persians. † And they were
finishing this house of God, vntil the third day of the mon-
eth of Adar, which is the sixth yeare of Darius the king,
† And the children of Israel, the Priestes and the Leuites,
and the rest of the transmigrauon, made the dedication of
the house of God in joy. † And they offered in the dedication
of the house of God, calues an hundred, rammes two hun-
dred, lambes foure hundred, buckgoates for the sonne of
al Israel twelve, according to the number of the tribes of
Israel. † And, they set the Priestes in theyr orders, and the
Leuites in theyr courses over the workes of God in Ierus-
alem, as it is written in the booke of Moses. † And the child-
en of Israel of the transmigration made the Phaue, the
fourteenth day of the first moneth. † For al the Priestes and
the Leuites were purifie as it were one man: al clean to
Zzzz immo-
immolate the Phase for all the children of the transmigration, and for their brethren the Priestes, and themselves. ¶ And 21 they returned from the transmigration, did eat, and all that had separated them selves from the coiniquation of the Gentiles of the earth unto them, to see our Lord the God of Israel. ¶ And they made the 12 solemnities of Aymes 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 worke of the house of our Lord the God of Israel.

Chap. VII.

Esdra, with many other Priestes 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 ND after these things in the reign of Artaxerxes king of Persians, Esdra the sonne of Saraias, the sonne of Azarias, the sonne of Halieas, the sonne of Sellum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Maraioth, the sonne of Zarahias, the sonne of Ozi, the sonne of Bocci, the sonne of Abisue, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron the Priest from the beginning. ¶ The same Esdra came vp from Babylon, and he was a quicke scribe in the law of Moses, which our Lord God gave to Israel: and the king gave him according to the hand of our Lord his God vpon him all his petition. ¶ And there came vp 7. of the children of Israel, and of the children of the Priestes, and of the children of the Levites, and of the singing men, and of the porters, and of the Nathineites into Jerusalem in the seventh yeare of Artaxerxes the king. ¶ And they came 8. into Jerusalem the fifth moneth, that is the seventh year of the king. ¶ For in the first day of the first moneth he began to go vp from Babylon, and in the first day of the fifth moneth he came into Jerusalem according to the good hand of his God vpon him. ¶ For Eldras prepared his hart to search the law of our Lord, and to doe and to teach in Israel preceptes and judgement. ¶ And this is the copie of the epistle of the edict, which king Artaxerxes gave to Esdra the Priest, the learned scribe, in the words and preceptes of our Lord, and his ceremonies in Israel. ¶ Artaxerxes the king of kings to Esdra
Artaxerxes, the most learned scribe of the law of God, thus speaks:

13. Greet, therefore, according to the law of God, and let all the people of Israel know of this decree. For you are sent from the face of the king, and of his counselors, that you may visit Jerusalem and the temple of the Lord.

14. And the king and his counselors have, voluntarily, offered a golden and silver talent to the Temple of Jerusalem. And all the gold and silver that you bring, shall be dedicated to the use of the temple.

15. And you shall find, in the province of Babylon, and in all the other provinces, all that you need for the temple.

16. Altar and temple, and all that is needed for the temple.

17. And the king, in Jerusalem, shall give you the money and the goods that you need.

18. And all the vessels, which are dedicated to the temple, shall be sent to you.

19. And if you need anything else, the king shall give it to you.

20. And all that is needed for the temple, shall be given to you.

21. The king has appointed the keepers of the common coffer, that are beyond the river, to give you all that you need.

22. And you shall give it without delay.

23. And you shall give it without delay.

24. And the king shall give it without delay.

25. And you shall give it without delay.
River, that is for them which know the law of thy God, yea and the ignorant teach ye freyly. And enue the one that shal not doe the law of thy God, and the law of thy king diligently, there shall be judgement of him, either unto death, or into banishment, or to the confiscation of his substance, or at the least into prison. Blessed be our Lord, the God of our fathers, 27 which hath put this in the kings hart, that he would glorifie the house of our Lord, which is in Jerusalem, and hath incli- 28 ned hismercicetoward me before the king and his counselors, and al the mightie princes of the king: and Itaking courage by the hand of our Lord my God, which was on me, gathered to- gether out of Israel princes that should goe vp with me.

CHAP. VIII.

Ezra receiteth those that came with him from Babylon. 21. the fast which be appointed. 33. and how they brought the holy vessell into the Temple.

These thersore are the princes of the families, and the 1 genealogie of them, that came vp with me in the reign of Artaxerxes the king: out of Babylon. 2 Of the children of Phinees, Gersom. Of the children of Ithamar, Daniel. Of the children of Dauid, Hattus. 3 Of the children of Sechenias, the children of Pharos, Zacharias: and with him were numbered an hundred fiftie men. 4 Of the children of Phahath Moab, Eleconai the sonne of Zareba, and with him two hundred men. 5 Of the children of Sechenias, the sonne of Ezechiel, and with him three hundred men. 6 Of the children of Adan, Abis the sonne of Ionathan, and with him fiftie men. 7 Of the children of Alam, Isiaias the sonne of Athalia, and with him seuentie men. 8 Of the children of Saphatia, Zebedia the sonne of Michael, and with him eightie men. 9 Of the children of Isab, Obedia the sonne of Iahiel, and with him two hundred and eightene men. 10 Of the children of Selomith, the sonne of Iosphia, and with him an hundred sixtie men. 11 Of the children of Bebai, Zacharias the sonne of Bebai: and with him twentie eight men. 12 Of the children of Azgad, Iohanan the sonne 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 Jehiel, and Samaias, and with them fiftie men. 14 Of the children of Begui, Vtdai and Zachur, and with them seuentie men: And I gathered them to
the river, which runneth downe to Ahaua, and we tarried there three daies: and I sought among the people and among the Priestes for the children of Leum, and found none there.

16 ¶ Therefore I sent Eliezer, and Ariel, and Semeias, and Elthan, and Jarib, and other Elthan, and Nathan, and Zacharias, and Mofollam princes: and Ioari, and Elthan women. ¶ And I sent them to Eddo, which is chiefe in the place of Chasphia, and I did put in their mouth the wordes that they should speake to Eddo, and his brethren the Nathineites in the place of Chasphia, that they should bring vs ministiers of the house of our God. ¶ And they brought vs by the good hand of our God upon vs a most learned man of the children of Mocholi the sonne of Leum the sonne of Israel, and Sarabias and his sonnes, and his brethren eightene, ¶ and Hafabias, and with him Izaia of the children of Merari, and his brethren, and his sonnes twentie. ¶ And al the Nathineites, which Dauud gave, and the princes for the ministeries of the Leuites, Nathineites two hundred twentie: al these were called by their names. ¶ And I proclaimed there: 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 vs and our children, and al our substance. ¶ For I was ashamed to alke the king ayde and horsemen, that might defend vs from the enemie in the way: because we had said to the king: The hand of our God is upon al them, that seekke him in goodnesse: and his empire and strength, and furie upon al them that for sake him. ¶ And we fasted, and besought our God hereby: and it fell out prosperously vs. ¶ And I separated twelue of the chief Priestes, Sarabias, and Hafabias, and with them ten of thevs brethren. ¶ And I weyed vs the siluer and gold, and the consecrated vessels of the house of our God, which the king had offered and his counsellers, and his princes, and all Israel of them, that were found:

16 ¶ and I weyed in thevs handes of siluer six hundred fiftie talentes, and vessels of siluer an hundred, of gold an hundred talentes: ¶ and cumpes of gold twentie, which had a thousand solides, and two vessels of the best shyning Brass, sayre, as gold. ¶ And I sayd to them: You are the holie of our Lord, and the vessels are holie, and the siluer and gold, that is voluntarily offered to our Lord the God of our fathers: ¶ Watch & keep it, vs till you deliuers 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. † And the Priests and the Levites received the weight of the silver and gold, and of the vessels, to bring it to Jerusalem into the house of our God. † We therefore did sette forward from the river of Ahava the twelfth day of the first moneth to goe on to Jerusalem: and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and the lyer in wayte by the way. † And we came to Jerusalem, and we tarried there three dayes. † 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 sonne of Vrias the Priest, and with him Eleazar the sonne of Phimees, and with them Jozabed the sonne of Iosue, and Noadahia the sonne of Bemai Leuites, † according to the number and weight of all: and all the weight was described at that tyme. † Yea and the children of the transcibution that were come from the captiuitie, offered holocaustes to the God of Israel, calues twelve for all the people of Israel, rammes nyntie six, lambs seuentie seuen, bucke goates for sinne twelve: all for holocaust to our Lord. † And they gave the kings edictes to the princes, that were overseers for the king, and the dukes beyond the River, and they advancened the people and the house of God.

CHAP. IX.

For mariages and other affections which the Jews had with Gentiles, Esdras lamenteth, and confessing the peoples iniquity, prayeth God to consume them from utter destruction.

After these things were accomplished, the princes came to me, saying: The people of Israel, and the Priests and Levites are not seperated from the people of the landes, and from the abominations of them, to witte, of the Chanaeite, and Hethite, and Pherezite, and Iebufeite, and of the Ammonites, and Moabites, and the Egyptians, and Amorrite. † For they have taken of their daughters to them and to their sons, and have mingled the holly seede with the people of the landes. The hand also of the princes and magistrates hath bene first in this transgression. † And when I had heard this word, I rent my cloke and my coate, and plucked of the heares of my head and beard, and
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 fasted sorrowful, until the eue-
ning sacrifice. And at the evening sacrifice I rose out of my
affliction, and my clote and coate being rent, I fell upon my
knees, and spread forth my hands to our Lord my God, 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 sinnes have grown even unto heaven, from
the days of our fathers: yea and we our selues also have sin-
ned grievously unto this day, and in our iniquities have we
bene delivered our selues, and our Kings, and our Priestes in-
to the hand of the kings of the landes, and into the sword,
and into captuitie, and into spoyle, and into confusion of
countenance, as also at this day. 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 vs, and a rayle might be
guyen vs in his holie place, and that our God would illumine
our eies, and would geue vs a little life in our bondage.

Because we are bondmen, and in our bondage our God did
not forsake vs, & he inclined mercie vpon vs before the king
of the Persians, to geue vs life, and to advance the house of
our God, and to build the desolations thereof and to geue vs a
hedge in Judea and Jerusalem. And now what shall we say,
oll our God, after these things: because we have forsaken thy
comandements, which thou haft commanded in the hand of thy
servantes the prophetes, saying: The land, to the which you
enter to possesse it, is an vnclene land, according to the un-
cleanness of peoples, and of other landes, by the abomina-
tions of them that haue filled it from mouth vnto mouth in
their coinquination. Now therefore geue not your
daughters to their sonnes, and their daughters take not for
your sonnes, and doe ye not seeke their peace, and their pro-
sperity for ever: that you may be strengthened, and may cate
the goodes that are of the land, and may have your children
heares for ever. And after all things that come vpon vs in
our most wicked worke, and our most great sinne, because
thou our God haft deliuered vs from our iniquitie, and haft
guyen vs health as it is at this day, that we shall not turne
away, and make frustrate thy commandements, neither
should ioyne matrimonyes with the peoples of these abomi-

ations
FIRST BOOK

nations. Why art thou angry with vs vnto utter destruction, not to leave vs a remnant vnto salvation? Lord God of Is-
rael thou art just: because we are lef, which should be saued
as at this day. Behold we are before thee in our sinne, for
there can be no standing before thee vpon this.

CHAP. X

Esdra calling the people together commandeth them to dismisse the strange
women, which they have married: 18 appointing officers to see it executed;
and reciteth those which had married such women.

Esdras therefore thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceeding great company of men and women and children, and the people wept with much lamentation. And Sechenias the sonne of Lehiel of the children of Acmam answered, and said to Esdras: We have transgressed against our God, and have taken to wives strange women of the people of the land: and now if there be penance in Israel vpon this, let vs make a covenant with the Lord our God, to put away all the wives, and them that are borne 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. Arise, it is thy part to discerne, and we will be with thee: take courage, and doe it. Esdras therefore rose vp, and adiected the Princes of the Priests and of the Leuites, and al Israel, that they should doe according to this word, and they sware. And Esdras rose vp before the house of God, and went to the chamber of Iohanan the sonne of Eliaib, and entered into it, he did eate no bread, and dranke no water: for he mourned for the transgression of them, that were come out of the captiuitie. And there was a proclamation sent in Iuda and Jerusalem to al the children of the transmigration, that they should assemble together into Jerusalem. And euery one that shal not come within three dayes, according to the counsell of the princes and ancients, al his substance shal be taken away, and him selfe shal be cast out of the companie of the transmigration. There assembled therefore al the men of Iuda, and Benjamin into Jerusalem within three dayes, that is the ninth moneth, the twentieth day of the moneth: and al the people sat in the streete of the house of God, trembling for the sinne, and the layne. And

Esdra
OF ESDRAS.

Esdral the Priest arose, and sayd to them: You haue tran-
gressed, and taken strange women to wife, to adde uppon the
11 sinne of Israel. † And now geue confession to our Lord the
God of your fathers, and doe his pleasure, and be separated
from the peoplees of the land, and from your wiuies the stran-
gers. † And al the multitude answered, and sayd with a lowde
13 voyce: According to thy word vnto vs, so be it done. † Neuer-
thelesse because there is much people, and a tyme of rayne,
and we cannot abyde to stand without, and it is not a worke
of one day or two ( for we haue exceedingly sinned in this
thing) † let there be princes appoynted in al the multitude:
and let al in our citie that have taken strangers to wife, come
at sette tymes, and with them the ancientes by citie and citie,
and the judges thereof, until the wrath of our God be turned
15 away from vs for this sinne. † Thereforc Ionathan the sonne
of Azahel, and Iaazia the sonne of Thecua were appoynted
over this, and Mesollam and Sebethai Leuites did helpe
16 them: † and the children of the transmigration did so. And
Esdral the Priest, and the men, princes of the families went
into the houses of their fathers, and al by their names, and
they sate in the first day of the tenth moneth to search out
the matter. † And al the men were fully counted that had
17 taken strangers to wife, vnto the first day of the first mos
neth. † And there were found of the sonnes of the Priests
that had taken strangers to wife. Of the children of Iosue
18 the sonne of Iosedec, and his brethren, Maasia, and Eliezer,
and Jahlib, and Godolia. † And they gaue theyr handes to put
away theyr wiuies, and to offer for theyr offence a ramme of
the flocke. † And of the children of Emmer, Hanani, and
19 Zebedia. † And of the children of Harim, Maasia, and Elia,
and Semeia, and Iehiel, and Ozias. † And of the children of
Pheshur, Elliotai, Maasia, Ismael, Nathanael, Iozabed, and
20 Elasa. † And of the children of the Leuites, Iozabed, and
Semei, and Celaia, the same is Calita, Phataia, Iuda, and
21 Eliezer. † And of the singing men Eliasib: and of the porters,
22 Sellum, and Thelem, and Vri. † And of Israel, of the chil-
dren of Pharos, Remeia, and Iezia, and Melchia, and Mia-
23 min, and Eliezer, and Melchia, and Banca. † And of the chil-
dren of Aclam, Mathania, Zacharias, and Iehiel, and Abdi,
24 and Icrimoth, and Elia. † And of the children of Zethua,
Eliocnai,Eliasib, Mathania, Icrimurh, and Zabad, and Aziza.
Aaanna
† And
**FIRST BOOKE OF ESDRAS.**

† And of the children of Bebai, Iohanam, Hanania, Zabbai, 28
Athalai; † And of the children of Bani, Meshullam, and Mel-
luch, and Adaia, Ialub, and Sael, and Ramoth. † And of the 30
children of Phabath Moab, Edna and Chalal, Bathanias, and
Maasias, Mathanias, Beseleel, Bennui, and Manasse. † And 31
of the children of Herem, Elazer, Ishue, Melchias, Semeias,
Simeon, † Beniamin, Maloch, Samarias. † And of the children 32 33
of Hafom, Mathanai, Mathatha, Zabad, Eliphelet, Iermai,
Manasse, Semei. † Of the children of Bani, Maaddi, Amram, 34
and Vel, † Bancas, and Badaias, Cheliau, † Vania, Mari-
muth, and Eliaib, † Mathanias, Mathanai, and Iasa, † and 37 38
Bani, and Bennui, Semei, † and Salmias, and Nathan, and 39
Adaias, † and Memnechedbai, Sifat, Sarai, † Ezri, and Sele-
miat, Sementia, † Sellum, Amaia, Ioseph † Of the children 41 42
of Nebo, Ichiel, Mathathias, Zabad, Zabina, Iedu, and Joel.
and Baniaa. † All these had taken strangers to wife, and there 44
were of them that had borne illegitimate.

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**THE ARGUMENT OF THE BOOKE OF NEHEMIAHS.**

The double title of this booke.

This booke beareth title both of the author Nehemias, who writ
it, and of the second booke of Esdras, who in the former writ
the historie of the Israelites after their relaxation from captivitie, to the build-
ing against of the Temple, with other things done the same time. Where-
unto Nehemias thine thriceth thongs succeeding, especially the new erection
of walles and towres about the citie of Ierusalem. And it may be
divided into three partes. In the two first chapteres, he sheweth his compassion
of bis countries miseries; and his coming to assist them. In the tenn following,
he recuteth the good effectes in repaying, and strengthening the citie with
wall and people. In the last chapter, the correction of errors & evil manners,
which he found amongst them.

THE
THE BOOKE OF NEHEMIAES.
which also is called:
THE SECOND OF ESDRAS.

CHAP. I.

Nehemiah hearing the miserable state of his countrie men in Turie, 4. lamenteth, fasteth, and prayeth God for their relie.

The first part. Nehemiah his compassion of his countrie.

1. TH E wordes of Nehemiah the sonne of Helchias. And it came to passe in the moneth of Casleu, the twenteth yeare, and I was in Susis the castell. And Hanani one of my brethren came, him selfe and men of Iuda, and I asked them of the Iewes, that remained, and were left alone of the captiuitie, and of Jerusalem. And they said to me. They that remained, and are left of the captiuitie there in the province, are in great affliction, and in reproche: and the wall of Jerusalem is broken downe, and the gates thereof are burnt with fire. And when I had heard these maner of wordes, I fasted, and wept, and mourned many dayes: and fasted, and prayed before the face of the God of heauen. And I said: I beseech thee Lord God of heauen, strong, great, and terrible, which keepest covenant & mercie with them that love thee, and keepe thy commandementes: let thine ears be harkning, and thine eyes open, to heare the prayer of thy servant, which I pray before thee this day, night & day for the children of Israel thy servantes: and I confess for the sinnen of the children of Israel, in which they have sinnen to thee: I & my fathers house have sinned, we have been seduced with vanitie, and have not kept thy commandements, and ceremonies and judgement, which thou hast commanded to Moses thy servant. Remember the word, that thou didst command vnto Moses thy servant, saying: When thou shalt trespass, I will depresse thee into peoples: and if you returne to me, and keepe my precepts, and doe them, although you shall be led away to the uttermost partes of heauen, thence will I gather you, and bring you backe into the place, which I have chosen that my name should dwel there. And they are thy servantes, and thy people: whom thou hast redeemed in thy great strength, and in thy mighty hand. I beseech thee Lord, let thine ear be attent to the prayer of thy servant, and
Second booke

to the prayer of thy servaunts, which will feare thy name: and direct thy servaunt this day, and give him mercy before this man. for I was the kings cupbearer.

CHAP. II.

Nehemias obtaining commissioun from king Artaxerxes cometh to Jerusalem:

II. Secretly visteth the broken walles, and ruines of the citie, 17. and exhorteth al the people to the reedifying thew.

And it came to passe in the moneth of Nisan, the twentieth yeare of Artaxerxes the king: and there was wine before him, and I lifted vp the wine, and gave to the king: and I was as it were languishing before his face. And the king sayd to me: Why is thy countenance sad, whereas I do not see thee sick? this is not without cause, but some evil I know not what, is in thy hart. And I was very much and exceedingly astayed: and I sayd to the king: O king for euer mayst thou liue: why should not my countenance be heavie, because the citie of the house of the sepulchres of my fathers is defolate, and the gates thereof are burnt with fire? And the king sayd to me: For what thing makëst thou request? And I prayed the God of heauen, and I sayd to the king: If it seem good to the king, and if thy servaunt do please before thy face, thou send me into Iwerie to the citie of the sepulchre of my father, and I will build it. And the king sayd to me, and the Queene that sat by him: Unto what time wil thy journey be, and when wilt thou returne? And it pleased before the king, and he sent me: and I appointed him a time.

And I sayd to the king: If it seem good to the king, let him geue me letters to the governours of the country beyond the Riuere, that they conduce me, till I come into Iwerie: and a letter to Asaph the keeper of the kings forest, to geue me timber that I may couer the gates of the towre of the house, and the walle of the citie, and the house that I shal enter into. And the king gaue according to the good hand of my God with me. And I came to the dukes of the country beyond the Riuere, and gaue them the kings letters. And the king had sent with me captaynes of soldierys, and horsemen.

And Sanaballat an Horonite, and Tobias a servaunt an Ammonite heard it, and were grieved with great affliction, that a man was come, which sought the prosperitie of the children of Israel.

And I came to Jerusalem and was there three
12 three dayes. † and I arose in the night, I and a fewe men with me, and I told not anie man what God had put in my hart to doe in Jerusalem, and there was no beast with me, but the beast wherof I sate. † And I went out by the gate of the valley by night, and before the fountayne of the dragon, and to the gate of the dung, and I viewed the wal of Jerusalem broken downe, and the gates thereof consumed with fire.

14 † And I passed to the gate of the fountayne, and to the kinges conduit, and there was no place for the beast whereon I sat, to passe. † And I went vp by the torrent in the night, and viewed the wal, and going backe I came to the gate of the valley, and returned. † But the magistrates knew not whether I went, or what I did: yea and to the Iewes, and the Priests, and the nobles, and the magistrates, and the rest that did the worke untill then I had shewed nothing. † 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 reproch. † And I shewed them: the hand of my God, that it was good with me, and the kings wordes, which he had spoken to me, and I said: Let us rise, and let us build. And their handes were incensed in good. † But Sanaballat the Horonite, and Tobias the seruant an Ammanite, and Gofeman an Arabian heard of it, and they scorned vs, and despysed vs, and said: What is this thing, that you doe? Why do you rebel against the king?

10 † And I answered them, and said to them: The God of heaven he helpe th vs, and we are his seruants: let vs rise and build: but you haue no part, nor justice, nor memorie in Jerusalem.

Chap. III.

The High Priest and others beginne to repaire Jerusalem being therein: It with an innermost, 19. middle, 18. and innermost wall with towres and gates.

1 And Eliasib the high Priest arose, and his brethren the Priests: and they built the gate of the flocke: they sanctified it, and set the doores thereof, and vnto the towre of an hundred cubites they sanctified it, vnto the towre of Hananeel. † And besides him did the men of Iericho build, and besides him built Zachur the sonne of Amri. † But the fishgate the children of Asnaa did build: they covered it, and

:: God's hand was clearly shewed in the effect of obtaining the king's favourable letters."

The second part.

How the citie was repayed with walles & people.

::Finishing the gate they dedicated it to God's service,
and set up the doores therof, and the lockes, and barres. And besides them built Marimuth the sonne of Vrias the sonne of Accas. ∨ And besides him built Mosollam the sonne of Bazachias, the sonne of Merezachel, and besides them built Sadoc the sonne of Baana. ∨ And beside them builded the Thecuenes: but their great men did not put under their neckes in the worke of their Lord. ∨ And Ioadah the sonne of Phatea, and Mosollam the sonne of Belodia built the old-gate covered it, and set up the doores therof, and the lockes, and barres. ∨ And beside them built Melcia a Gabaonite, and Iadon a Meronathite, men of Gabaon and Malpha, for the duke that was in the country beyond the River. ∨ And beside him built Eziel the sonne of Araia a goldsmith: and beside him built Ananias the sonne of a Pigmentarie: and they left Jerusalem vnto the wal of the broder streate. ∨ And beside him built Raphael the sonne of Hur, prince of the streate of Jerusalem. ∨ And beside them Iedaia the sonne of Haromaph against his house: and beside him built Hattus the sonne of Haltobmia. ∨ The halfe part of the streate built Melchias the sonne of Herem, and Halub the sonne of Phahath Moab, and the towre of the furnaces. ∨ And beside him built Selum, the sonne of Alohes prince of the halfe part of the streate of Jerusalem, he and his daughters. ∨ And the gate of the valley built Hanun, and the inhabitants of Zanoe: they built it, and sette vp the doores therof, and the lockes, and barres, and a thousand cubites in the wal vnto the gate of the dunghil. ∨ And the gate of the dunghil built Melchias the sonne of Rechab, the prince of the streate of Bethacaram: he built it, and sette vp the doores therof, and the lockes, and barres. ∨ And the gate of the fountayne Selum builded the sonne of Colhoza, prince of the village of Malpha: he built it, and couered it, and set vp the doores therof, & the lockes, & barres, and the wallis of the poole of Siloe vnto the kings gardé, and vnto the steppes that goe downe from the citie of David. ∨ After him built Nehemias the sonne of Azboc prince of the halfe part of the streate of Bethsuir, as far as our against the sepulchre of David, and vnto the poole, that is built with great worke, and vnto the house of the valiants. ∨ After him the Leuites builded, Rehum the sonne of Benni. After him built Hafbeias prince of the halfe part of the streate of Geila in his streate. ∨ After him built their brethren Bauai the sonne
Nechemias.

OF ESDRAS.

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19 sonne of Enadad, prince of the halfe part of Ceila. † And beside him built Azer the sonne of Iosue, the prince of Mapha the second measure, against the visiting of the most sure corner. † After him in the mount built Baruch the sonne of Zachai the second measure, from the corner vnto the gate of the house of Eliasib the high Priest. † After him built Merimuth the sonne of Vrias the sonne of Haccus, the second measure, from the gate of the house of Eliasib, as far as the house of Eliasib extended. † And after him built the Priests men of the champaigne of Iordan. † After him built Benamin & Habub against their house; & after him built Azarias the sonne of Masias the sonne of Ananias against his house. † After him built Bennui the sonne of Hanadad the second measure, from the house of Azarias vnto the bending, and vnto the corner. † Phalel the sonne of Ozi against the bending and the towre, which appeareth from out of the kings high house, that is, in the court of the prison: after him Phadaia the sonne of Pharos. † And the Nathineites dwelt in Ophel, as far as over against the gate of waters toward the East, and the towre that stode out. † After him the Thecuenes builded the second measure over against, from the great and eminent towre vnto the wall of the temple. † And vpward to the gate of horses the Priests built, euery man against his house. † After them built Sadoc the sonne of Emmer against his house. And after him built Semaia the sonne of Sechenias, keeper of the East gate. † After him built Hanania the sonne of Selemia, and Hanun the sonne of Seleph the sixth, the second measure: after him built Mozollam the sonne of Barachias, against his treasurie. After him Melchias a goldsmith sonne vnto the house of the Natheneites, and of them that sold old stuffe against the judgement gate, and vnto the upper chamber of the corner. † And within the upper chamber of the corner in the gate of the flocke, the goldsmithes and marchants builded.

CHAP. IIII.

Notwithstanding the enimies rage and oppose against the building of walls.

4. the leues build with one hand, and hold their swords in the other. Nechemias encourageth them, and the worke proceedeth.

A ND it came to passe, when Sanballat had heard that we builded the wal, he was very angrie: and being moued
moued exceedingly he scorned the Iewes. † and sayd before his 2 bretheren, and the multitude of the Samaritanes: What doe 3 the little Iewes? wilt the gentiles let them alone? Shall they 4 sacrifice and accomplish in one day? why, are they able to 5 build vp the stones out of the heapes of dust, that are burnt? 6 † Yca Tobias also the Ammanite his neighbour sayd: Let 7 them build; if a fox come vp, he shall leape ouer their stone 8 wal. † Heare our God, because we are had in dispise: turne 9 the reproch vpn their head, and gine them into dispise in a 10 Land of captuitie. † Couer not their iniquitie, and let not 11 their sinne be put out before thy face, because they have 12 mocked thy builders. † Therefore we build the wal, and joyned 13 together the whole vnto the halfe part: and the hart of the 14 people was provoked to worke. † And it came to passe, when 15 Sanaballat had heard, and Tobias, and the Arabians, and the 16 Ammanites, and the Azotians, that the breach of the wal 17 of Jerusalem was closed vp, and the gates began to be stop- 18 ped, they were wrath exceedingly. † And they were al assem- 19 bled together, to come, and to fight against Jerusalem, and 20 to prepare embishments. † And we prayed our God, and let 21 watchmen vpon the wal day and night against them. † And 22 Judas sayd: The strength of him that carrieth is weakened, & 23 the mortar is very much, and we shal not be able to build the 24 wal. † And our enimies sayd: Let them not know, and let 25 them be ignorant, til we come into the midst of them, and 26 kil them, and make their worke to cease. † And it came to 27 passe, the Iewes that dwelt beside them, coming and telling 28 vs ten times, out of al places from whence they came to vs, 29 † I sette the people in a place behind the wal round about in 30 order, with their swordes, and speares, and bowes. † And 31 I looked and roe vp: & I sayd to the princes and magistrates, 32 and to the rest of the common people: Be not afraid at their 33 face: Remember our Lord great and terrible, and fight for 34 your bretheren, your sonnes, and your daughters, and your 35 wives, and your houses. † And it came to passe, when our 36 enimies had heard that it was told vs, God defeated their 37 counsel. And we returned al to the walles, every man to his 38 worke. † And it came to passe from that day, the halfe part 39 of their yongmen did the worke, and halfe was ready to 40 barrel, and speares, & sheilds, and bowes, and cotes of mayle, 41 and the princes behind them in al the house of Iuda † of 42 them
them that built in the wall, and that carried burdens, and that laded them: with one of his hands he did the worke, & with the other he held a sword: † for every one of the builders was girded with a sword about his reins. And they builded, and sounded with the trumpeter nere me. † And I sayd to the princes, and to the magistrates, & to the rest of the common people: The worke is great and broad, and we are scattered in the wall one far from another: † in what place to sett you that heare the sound of the trumpeter, thither runne together. † therunto vs. our God will fight for vs. † And let vs our selves doe the worke: and let the halfe part of vs hold speares from the rising of the morning, till the starres appeare. † At that time also I sayd to the people: Let every man with his servant tarry in the middles of Jerusalem, and let there be courses among vs by day and night to worke. † And I and my brethren, and my servants, and the watchmen, that were behinde me, did nor put of our clothes: every man was made bare only to washing.

CHAP. V.

Nehemiah blameth concouse richmen, for oppressing the poore. 14. himselfe greate largly of his owne to the needle.

1 And there was a great cry of the people, and of their wives against their brethren the Jews. † And there were that said. Our sones and our daughters are very manie: let vs take corne for the price of them, and let vs eate, and liue. † And there were that sayd: Let vs pledge our fields, and vineyards, and our houses, and let vs take corne in fa mine. † And others sayd: Let vs borrow money for the kings tributes, and let vs giue our fields and vineyards, † and now as the flesh of our brethren, so is our flesh: and as their children also our children. behold we subdue our sones, and our daughters into bondage, and our daughters there are bondwomen, neither have we where with they may be redeemed, and our fields and our vineyards other men doe possesse. † And I was exceding angry when I had heard their cry according to these wordes. † And my hart thought with my selfe: and I rebuked the princes and magistrates, and sayd to them: Do you every one exact versus of your brethren? and I gathered against them a great assemblie, † and I sayd to them: We as you know, have redeemed our brethren the Israelites.
Iewes, that were sold to the gentiles, according to our abilitie: and will you therefore sel your brotheren, and shal we redeem them? And they held their peace, neither did they find what to answer. And I sayd to them: The thing is not good, which you doe; why walke you not in the fear of our God, left we be vprayd with all the gentiles our enimies? I also and my brotheren, and my seruantes, have lent money and corne to very manie: let vs not aske this againe in common, let vs remitte them the debt, that is due to vs. Restore ye to them their fields this day, and their vineyards, and their olives, and their houses: yea the hundreth part also of money, corne, wine and oyle, which you were wont to exact of them, give it rather for them. And they sayd: We wil restore, and we wil seake nothing of them: and we wil do so as thou speakest. And I called the Priestes, and adiured them, to do according to that which I had sayd. Moreover I shooke my bosome, and sayd: God so shake every man, that shall not accomplish this word, out of his house, and out of his labours, so be he shaken out, and made emptie. And al the multitude sayd: Amen. And they prayed God. And the people did as it was sayd. And from that day, wherein the king commended me to the duke in the land of Iuda, from the twentieth yeare til the two & thirteth yeare of Artaxerxes the king for twelue yeares, I and my brotheren did not eate the yearly allowance, that was duee to the dukes. But the former dukes, that had bene before me, burdened the people, and tooke of them in bread, and wine, and money every day fourtie sicles: yea and their officers oppressed the people. But I did not so for the feare of God. Yea I builded rather in the worke of the wal, and field I bought not, and all my seruantes were gathered together to the worke. The Iewes also and the magistrates an hundreth fiftie men, and they that came to vs out of the nations, that were round about vs were at the table. And there was prepared for me day by day one ox, six chosen rammes, beside foules, and within ten dayes divers wines, & many other things did I give. Moreover also the yearly allowance of my dukedom I fought not, for the people was very much empoorerished. Remember me my God to good, according to all things, which I haue done to this people.

Chap
A ND it came to passe, when Sanaballat had heard, and
Tobias, and Gislem the Arabian, and the rest of our
enemies, that I did build the wal, and there was no breach
remaying in it (howbeit at that time I had not put the doo-
res in the gates) Sanaballat and Gislem sent to me, saying:
Come, and let vs make a league together in the villages, in
the field of Ono: But they thought to doe me eui. I sent
therefore messengers to them, saying: I am doing a great
work, and I can not goe downe, lest perhaps it be neglected
when I shall come, and descend to you. But they sent to me
according to this word, foure times: and I answered them
according to the former word. 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 maner: Among
the Gentiles it is heard, and Gislem hath sayd, that thou and
the Iewes meane to rebel, and therefore thou buildest the
wal, and wil advance thy selfe king ouer them: for which
cause thou hast fette vp prophesites also, which should
preach of thee in Jerusalem, saying: There is a king in Iuriec:
The king wil heare of these things: therefore come now, that
we may take counsel together. And I sent to them, saying:
It is not done according to these words, which thou speakest:
for thou framest these things of thine owne hart. For all
these terrified vs, thinking that our hands would cease from
the worke, and we would leaue of. For which cause I did
the more strengthen my hands: and I entred into the
house of Samaia the sonne of Dalael the sonne of Metabeel
secretly, who sayd: Let vs consult with our selues in the
house of God in the middes of the temple: and let vs shutte
the doores of the temple because they wil come to kil thee,
and in the night they wil come to fle thee. And I sayd:
Doth any man that is like vnto me fle? and who being
as I am, wil goe into the temple, and liue? I wil not goe in.
And I understood that God had not sent him, but as it
were prophesying he had spoken to me, and Tobias, and Sa-
naballat had hyred him. For he had taken a price, that I
being terrified should do it, and sinner, and they might have
some
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Nehemiah.

SOME evil to upbraid me withal. 
† Remember me Lord for Tobias and Sanballat, according to such their works. Yea and Noadias the prophet, and the rest of the prophets that terrified me. 
† But the wall was finished the thirteenth day of the month of Elul, in two and fiftie dayes. 
† It came topasse th rever when al our enemies had heard it, that all nations which were round about vs, setled, &c. were dismayed within them selues, and knew that this worke was done of God. 
† But in those dayes also many letters of the principal Jews were sent to Tobias, and from Tobias there came to them. 
† For there were many in Iurie sworne vsnto him, because he was the sonne in law of Sechenias the sonne of Area, and Iohanan his sonne had taken the daughter of Mofollam the sonne of Barachias. 
† Yea and they prayed him before me, and they reported my words vsnto him: and Tobias sent letters to terrifie me.

CHAP. VII.

Nehemiah appointeth watchmen in Jerusalem; and calling the people together receieth the number of those which came first from Babylon. 
likewise of their cattel; 70. and the giftes of certaine chiefe men towards the reparations.

AD after the wall was built, &c. I had put on the doores, and numbered the porters, and singing men, and Leuites: 
† I commanded Hanani my brother, and Hanania prince of the house of Jerusalem (for he seemed as it were a true man, and one that feared God above the rest) &c. and I sayd to them; 
† Let not the gates of Jerusalem be opened until the heathe of the sune. And when they yet stood, the gates were shut, and barred, and I sette: 
† watchmen of the inhabitants of Jerusalem, every one by their courses, and every man against his house. 
† And the citie was exceeding large and great, and the people few in the middes thereof, &c. there were no houses built. 
† But God gave me in my hart, and I assembled the princes and magistrates, and common people, that I might number them: and I found a booke of the number of them, that came vp first, and there was found written in it: 
† These are the children of the province, which came vp from the captiuitie of them that were transported, whom Nebuchodonosor the king of Babylon had transported, and returned into Iurie, every one into his owne citie. 
† They that
that came with Zorobabel, Iofue, Nehemias, Azarias, Rahamias, Nahamani, Mardochoeus, Belsam, Mespharath, Begoai, Nahum, Baana. The number of the men of the people of Israel. † The children of Pharos, two thousand an hundred seventy two. † The children of Saphatia, three hundred seventy two. † The children of Areea, six hundred fifty two. † The children of Phahathmoab of the children of Iofue and loab, two thousand eight hundred eightene. † The children of Aclam, a thousand two hundred fifty four. † The children of Zethua, eight hundred fourtie five. † The children of Zachai, seuen hundred sixtie. † The children of Bannui, six hundred fourtie eight. † The children of Bezai, six hundred twentie eight. † The children of Azgad, two thousand three hundred twenty two. † The children of Adonicam, six hundred sixtie seuen. † The children of Beguai, two thousand sixtie seuen. † The children of Adin, six hundred sixtie eight. † The children of Ater, children of Hezecias ninetie eight. † The children of Harem, three hundred twentie eight. † The children of Bezai, three hundred twentie foure. 2415 † The children of Hareph, an hundred twelve. † The children of Gaboan, nyntie five. † The children of Bethlehem, and Netupha, an hundred eightie eight. † The men of Ana-thoath, an hundred twentie eight. † The men of Bethazmoth, fourtie two. † The men of Cariathiarim, Cephera, and Beroth seuen hundred fourtie three. † The men of Rama and Geba, six hundred twentie one. † The men of Machmas, an hundred twentie two. † The men of Bethel and Hai, an hundred twentie three. † The men of an other Nebo, sixtie two; 34 † The men of an other Aelem, a thousand, two hundred fifty foure. † The children of Harem, three hundred twentie. 36 The children of Ieriche, three hundred fourtie five. † The children of Lod Hadid and Ono, seuen hundred twentie one. † The children of Senaa, three thousand nine hundred thirtie. † The Priests: The children of Idaia in the house of Iofue, nine hundred three. † The children of Emmer, a thousand fifty two. † The children of Phamur, a thousand two hundred fourtie seuen. † The children of Arem, a thousand seuentene. The Levites: † The children of Iofue & Cedmiel, the children of Cenia, seuentie foure; 45 The singing men: † the children of Aphil, an hundred fourtie eight. † 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 thirtie eight. † The Nathineites: The children of Soha, the children of Hasupha, the children of Tebbath, † the children of Ceros, the children of Siaa, the children of Phadon, the children of Lebana, the children of Haguba, the children of Seimai, † the children of Hanan, the children of Geddel, the children of Gaher, † the children of Rasia, the children of Rasin, the children of Necoda, † the children of Gesem, the children of Aza, the children of Phaeca, † the children of Besai, the children of Munim, the children of Nephuzzim, † the children of Bacbuc, the children of Hacupha, the children of Harur, † the children of Besloth, the children of Mahida, the children of Harfa, † the children of Bercos, the children of Sifara, the children of Thema, † the children of Nasia, the children of Hatipha, † the children of the servantes of Salomon, the children of Sotai, the children of Sophereth, the children of Pharida, † the children of Iahala, the children of Darcon, the children of Leddel, † the children of Saphia, the children of Hatil, the children of Phohereth, who was borne unto Sabaim, the sonne of Amon. † Al Nathineites, and the children of the servantes of Salomon, three hundred nyntic two. † But these be they which came vp from Thel- mela, Thelharfa, Cherub, Addon, and Emmer: and could not shew the house of their fathers, and their seed, whether they were of Israel. † The children of Dalaia, the children of Tobia, the children of Necoda, six hundred fourtie two. † And of the Priests, the children of Habia, the children of Accos, the children of Berzellai, who tooke a wife of the daughters of Berzellai a Galeadite, and he was called by their name. † These fought their writing in the register, and found it not: & they were cast out of the Priesthood. † And Ather- fatha said to them, that they should not eate of the Holies of holies, vntil there stood vp a Priest learned and cunning. † Al the multitude as it were one man fourtie two thousand three hundred sixtie, † besides their men servantes and women servantes, which were seuen thousand three hundred thirtie five: and among them singing men, & singing women, two hundred fourtie five. † Their horses, two hundred fourtie six their mules two hundred fourtie five, † their camels, foure hun-
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of Esdras.

hundred thirtie fiv., as ite six thousand seue hundred twentei. Hitherto is reported what was written in the Register. From this place forward goth on in order the historie of Nehemias.  

70 † And certaine of the princes of families gaue vnto the worke. Athisfather gaue into the treasure of gold a thousand drachmas, phials fiftie, tunikes for Priestes fiv., hundred thirtie. † And of the princes of families there gaue into the treasure of the worke of gold, twentei thousand drachmas, and of siluer two thousand two hundred pound. † And that which the rest of the people gaue, of gold twentei thousand drachmas, and of siluer two thousand pound, and tunikes for Priestes fiftie seuen. † And the Priests, and Leuites, and porters, and singing men., and the rest of the common people, and the Nathaineites, and all Israel dwelt in their cities. And the seuenth moneth was come: and the children of Israel were in their cities.

Chap. VIII

Esdras raedeth the law before the people. 9. Nehemias confoortheth them. 13. They celebrate the feast of tabernacles seuen days. 13. 9. Of collection the eight day.

1 And all the people was gathered together as it were one man to the strete, which is before the water and they sayd to Esdras the scribe, that he should bring the booke of the law of Myses, which our Lord had commanded Israel.

2 † Esdras thereforthe brought the law before the multitude of men and wemen, and al that could understand, in the first day of the seuenth moneth. † And he read it playnly in the strete, that was before the water gate, from morning untill midday, in the presence of the men., and wemen, and of these that understood: and the cares of al the people were attent to the booke. † And Esdaas the scribe stood vpon a stepe of wood, which he made to speake vpon: and there stood by him Mathathias, and Simeon, and Ania, and Vria, and Helcia, and Maasia, on his right hand: and on the left: Phadaia, Mifael, and Melchia, and Hafum,

and Hasbadana, Zacharia, and Mosollam. † And Esdras opened the booke before al the people: for he appeared above al the people: and when he had opened it, al the people stood. † And Esdras blesse our Lord the great God: and al the people answered: Amen, amen: lifting vp their handes, and they bowed, and adored God flatte on the earth. † Mucrour Ioseue, & Bani, and Seretbia, Iamin, Accub, Septhai, Ojia, Maasia
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Maasia, Celita, Azarias, lozabed, Hanan, Phalaia: Leuites made silence in the people to heare the law: and the people floode in their degree. † And they read in the booke of the law of God diligently and playnly, for to vnderstan: and they vnderstooed when it was read. † And Nehemias said (the same is: Athersatha) and Eldras the Priest and scribe, and the Leuites interpreting to all the people: It is a day sanctified to the Lord our God, mounse ye not, and wepe not. For all the people wept, when they heard the wordes of the law. † And he said to them: Goe, cate fat things, and drink the sweete wine, and send portions to them, that have not prepared for them selues: because it is the holie day of our Lord, and be not sadde: for the joy of our Lord is our strength. † And the Leuites made silence in al the people, saying: Hold your peace, because the day is holie, and be not sorrowful. † Therefore all the people went to cate and drink, and to send portions, and to make great joy: because they understood the wordes, that he had taught them. † And in the second day were gathered the princes of the families of all the people, the Priests and Leuites to Eldras the scribe, that he should interpret unto them the wordes of the law. † And they found written in the law, that our Lord commanded in the hand of Moses, that the children of Israel should dwell in tabernacles, on the solemn day, the seuenth moneth: † and that they should proclaim and publish a voice in all their cities, and in Jerusalem, saying: Goe ye forth into the mount, and fetch branches of the olie tree, and branches of the most fayre tree, branches of the mistle tree, and boughes of the palme trees, and branches of the thicke leaved tree, that tabernacles may be made, as it is written. † And the people went forth, and brought. And they made them selues tabernacles every man in his house toppe, and in his courtes, and in the courtes of the house of God, and in the streete of the water gate, and in the streete of the gate of Ephtaim † Therefore at the church of them, that were returned from the captivity, made tabernacles, and dwell in tabernacles. For from the daies of Josue the sonne of Nun the children of Israel had not done it in such sort, vntil that day: and there was exceeding great joy. † And he read in the booke of the law of God day by day, from the first day til the last, and they made the solemnnitie seuen dayes, & in the eight day a collect according to the rite.
AND in the four and twentieth day of the month the
children of Israel came together in fasting and sacke-
clothes, and earth upon them. ¶ And the seed of the chil-
dren of Israel was separated from euerie strange childe:
and they stood, and confessed their sinnes, and the iniquities
of their fathers. ¶ And they rose vp to stand: and they read in
the volume of the law of our Lord their God, foure times in
a day, and foure times they confessed, and adored our Lord
their God. ¶ And there arose upon the steppe of the Leuites
Iofue, and Bani, Cedmihel, Sabania, Bonni, Serebias, Bani, and
Chanani: and they cried with a loude voice to our Lord their
God. ¶ And the Leuites Iofue and Cedmihel, Bonni, Hasebnia,
Serebias, Odaia, Sebnia, and Phathahia, said: Arise, Bless our
Lord your God from eternitie to eternitie: and let them bless
the high name of thy glorie in al blessing & praise. ¶ Thou the
same o Lord, alone thou hast made heauen, & al the host ther-
of: the earth & al things that are in it: the seas and al things
that are therin: and thou dost giue hie to al these things, and
the host of heauen adoreth thee. ¶ Thou the same o Lord God,
which didst choose Abtram, & broughtest him out of the fire
of the Chaldee, and gauedst him the name Abraham. ¶ And
thou didst finde his hart faithful before thee: and thou madest
a covenante with him, that thou wouldest geue him the land
of the Chananite, of the Herethite, and of the Amorretite, and
of the Pherezeite, and of the Iebusite, & of the Gergeseite, to
gue unto his seede: and thou haft fulfilled thy wordes, be-
cause thou art just. ¶ And thou wast the affliction of our fa-
thers in Egypt: & their crie thou didst heare vp on the Red
sea: ¶ And thou gauest signes & wunders in Pharaon, and in all
his servants, and in al the people of his land: for thou didst
know that they had done proudly against them: and thou ma-
dest thy self a name, as also at this day. ¶ And thou didst diuide
the sea before them, and they passed through the midst of the
sea in drye land: but their persecutors thou threwest into the
depth, as a stone into the rough waters. ¶ And in a piller of
a cloude thou wast their leader by day, and in a piller of fire
by
by night, that the way might appeare to them, by the which they went. ¶ To mount Sinai also thou didst descend, and spakest with them from heaven, and thou gauest them right judgements, and the law of truth, ceremonies, and good precepts. ¶ Thy sanctified Sabbath thou didst shew them, and the commandements, and ceremonies, and the law thou didst command them in the hand of Moyses thy servant. ¶ Bread also from heaven thou gauest them in their hunger, and water out of the rocke thou didst bring forth to them thirsting, and thou showedst to them that they should enter in, and possesse the land, upon which thou didst lift vp thy hand to diliber it them. ¶ But they and our fathers did proudly, and hardened their neckes and heard not thy commandements. ¶ And they: would not heare, and they remembered not thy merueyous workes which thou hast done to them. And they hardened their neckes, and gave the head to returne to their servitude, as it were by contention. But thou a propitious God, and gracious, and mercifull, long suffering and of much compassion, didst not forsake them. ¶ Yea and when they had made to them felues a molten calfe, and had said: This is thy God, which brought thee out of Egypt, and they did great blaspemies. ¶ But thou in thy manie mercies didst not leave them in the desert: the pille of the cloude departed not from them by day to lead them into the way, and the piller of fire by night to shew them the way by which they should goe. ¶ And thou gauest them thy good Spirite, which should teach them, and thy Manna thou didst not withhold from their mouth, and thou gauest them water in thirst. ¶ Fourtie yeres didst thou feede them in the desert, and nothing was wanting to them, their garments waxed not old, and their feete not wore. ¶ And thou gauest them kingdoms, and peoples, and didst part lottes unto them: and they possesse the land of Sichon, and the land of the king Hesebon, and the land of Og the king of Basan. ¶ And thou didst multiply their children as the starrs of heaven, & brought them to the land whereof thou hadst saind to their fathers, that they should enter and possesse it. ¶ And the children came, and possesse the land, and thou didst humble before them the inhabiter of the land, the Cananeites, and gauest them into their hand, and their kings, and the peoples of the land, that they might doe to them as it pleased them. ¶ They therefore tooke the
sensed cities and fat ground, and possessed houses ful of goodes: celternes made by others, vineyards, and olivettes, & manie trees that bare fruites: and they did eate, and were filled, and became fatte, and abounded with delicious things

26 in thy great goodnes. † But they provoked thee to wrath, & departed from thee, and threw thy law behind their backes: & they killed thy prophets, which admonished them earnestly to returne to thee: and they did great blasphemies. † And thou gavest them into the handes of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, & thou from heaven didst heare, and according to thy manie compassions gavest them favour, that should save them from the hand of their enemies. † 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 hearedst from heaven, and delivered the in thy mercies, manie times. † And thou didst admonish them that they should returne to thy law. But they did proudly, & heard not thy commandements, and sinned in thy judgements, which a man should do, and shall live in them, and they gave the revolting shoulder, and hardened their necke, neither did they hear. † And thou didst prolong manie yeares over them, and didst refuse 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. † 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. † Now therefore O our God, great, strong, and terrible, keeping covenant and mercie, turne not away from thy face at the labour, which hath found vs, our Kingses, and our Princes, and our Priests, and our Prophets, and our fathers, and all the people from the days of the king of Abur, until this day. † And thou art just in all things, that hast come upon vs: because thou hast done truth, but we have done wickedly. † Our Kingses, our Princes, our Priests, and our fathers have not done thy law, and have not attended thy commandementes, and thy testimonies which thou hast bestowed among them. † And they in their reignes, and in thy manifold goodnes, which thou gavest them, and in the land most large and fatte, which thou didst deliuer in their
fight, setted not thee, nor returned from their most wicked devices. † Behold we our selves this day are bondmen: and 36 the land, which thou gavest our fathers, that they should eate the bread thereof, and the good things that are thereof, and our selves are sedentaries in it. † And the fruits thereof are multiplied to the kinges, whom thou hast sette over us for our finnes, and they have dominion over our bodies, and over our beasts, according to their will, and we are in great tribulation. † Therefore vpon all these things we our selves make a covenant, and write, and our Princes, our Levites, and our Priests signe it.

CHAP. X.

MINIE, in name of all, subscribe to the covenant made with God. 30. Namely not to marrie with strangers, 31. to keepe the Sabbath day, and the seuenthe year. 32. To pay oblations. 35. First fruits, 38. and Tithes.

And the subscribers were Nehemia, Athersatha the 1 sonne of Hachelai, and Sedecias, † Saraias, Azarias, Ieremias, † Phethur, Amarias, Melchias, † Hattus, Sezenia, † 4. Melluch, † Harmen, Merimath, Obdias, † Daniel, Genthon, † 6. Baruch, † Mofollam, Abia, Miamin, † Mazzea, Belgei, † 7. Semeia: these were Priests. † Moreover Levites, Iosue the 9 sonne of Azarias, Bennui of the children of Henadad, 10 Cedmihel, † And their brethren, Sezenia, Odaia, Ceelita, Phalia, Hanan, † Micha, Rohob, Hafebia, † Zachur, 12 Serebia, Sabania, † Olaia, Bani, Baninu. † The heads of 13 the people, Phiros, Phahathmoab, Aelam, Zerhu, Bani, 14 † Bonni, Azad, Bebai. † Adonia, Begeoai, Adin, † Ater, 15 16 Hezecia, Azur, † Olaia, Hafum, Befai, † Hareph, Anathoth, 17 18 Nebai. † Megphias, Mofollam, Hazir, † Mezphib, Sadoc, 19 20 Iedua. † Phelia, Hanan, Anai, † Osee, Hanania, Halub, 21 † Alohaz, Phulea, Sobec, † Rehum, Hasebna, Maasia, 22 25 † Eshria, Hanan, Anan, † Melluch, Haran, Baana, 24 25. † And the rest of the people, Priests, Levites, Por- teres, and singing men, Nathineites, and all that separted 28 them selves from the peoples of the landes to the law of God, their wives, their sonsnes, and their daughters. † Al that could understand promisjng for their brethren, their princes, and they, that came to promise, and sweare that they would walke in the law of God, which he gave in the hand of Moses the servant of God, that they would do & kepe at the command-
of Esdras.

Comandments of the Lord our God, and his judgementes and
his ceremonies. † And that we would not grue; our daugh-
ters to the people of the land, and their daughters we would
not take to our lones. † The peoples of the land, which bring
in things to sel, & al things to be vted, to sel them on the Sab-
bath day, we will not take it of them in the Sabbath, and in
the sanctified day. And we will eschew the tenth yeare, and
the exaction of euerie hand. † And we will by daye the preceptes
upon our selues, to give the third part of a sicle euerie yeare

to the worke of the house of our God, † to the loaves of pro-
position, and to the continual sacrificce, and for a continual
holocaust in the Sabbathes, in the Calendes, in the Solemn-
ities, and in the sanctified, and for sinne: that propitiation
may be made for Israel, and vnno al vse of the house of our
God. † We therefore did cast lots concerning the oblation of
wood betwene the Priestes, and the Leuites, and the people,
that it should be brought into the house of God by the
houses of our fathers at set times, from yeare to yeare: that it
might burned upon the alar of the Lord our God, as it is writ-
ten in the law of Mysyes: † And that we would bring the
first borne of our land, and the first fruits of al the fruites of
euerie tree, from yeare to yeare, in the house of our Lord.

† And the first fruites of our lones, and of our cattel, as it is
written in the law, and the first fruites of our oxen, and of
our sheepe, that they might be offered in the house of our
God, to the Priestes which minister in the house of our God:

† And the first fruites of our meates, and of our libamenes,
and the fruites of euerie tree, of vintage also and of oyle we
will bring to the Priestes, unto the treurie of our God, and
the tenth part of our land to the Leuites. The Leuites them
selues shall receiue the tithes out of al the cities of our works.

† And the Priest the lonne of Aaron shalbe with the Leuites
in the tythes of the Leuites, and the Leuites shal offer the
tenth part of their tythe in the house of our God, to the trea-
surie in the treasure house. † For the children of Israel and
the children of Leui shal carie to the treurie the first fruites of corne, of wine, and of oyle: and the sanctified vessels
shall be there, and the Priestes, and singing men, and porters,
and ministers, and we will not leave the house of our God.

Chap. XI.

New inhabitants of Jerusalem are receiued. 20. lik wife who d blin other
one of Juda.
And the princes of the people dwelt in Jerusalem: but
the rest of the people call lottes, to take one part of
ten that should dwell in Jerusalem the holy city, and nine
partes in the cities. † And the people blessed al the men that
had voluntarily offered them selves to dwell in Jerusalem.
† These therefore are the princes of the province, which
dwell in Jerusalem, and in the cities of Iuda. And euere one
dwelt in his possesion, in their cities, Israel, the Priesters, the
Leuites, the Nathineites, and the children of the seruants of
Salomon. † And in Jerusalem there dwelt of the children of
Iuda, and of the children of Beniamin of the children of
Iuda, Athaias the sonne of Aziam, the sonne of Zacharias,
the sonne of Amarias, the sonne of Saphatas, the sonne of
Malaceel: of the children of Phares, † Masse the sonne of
Baruch, the sonne of Cholhoza, the sonne of Hazia, the
sonne of Adaia, the sonne of Iosib, the sonne of Zacharias,
the sonne of a Silonite. † Al these the children of Phares,
which dwelt in Jerusalem, foure hundred sixty eight, valiant
men. † And these are the children of Beniamin: Selum the
sonne of Mofollam, the sonne of Ioaed, the sonne of Phadaias,
the sonne of Colaia, the sonne of Maria, the sonne of Ethel,
the sonne of Isaias, † and after him Gebbai, Sellaie, nine hun-
dred twentie eight, † and Ieol the sonne of Zechri the over-
seer of them, and Iudas the sonne of Senua second over the
city. † And of the Priesters, Idaia the sonne of Iosib, Iachim,
† Sanaia the sonne of Helcius, the sonne of Mofollam, the
sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob
the prince of the house of God, † and their brethren that
doe the workes of the temple: eight hundred twentie two.
And Adaia the sonne of Ieroham, the sonne of Phelelia, the
sonne of Amsi, the sonne of Zacharias, the sonne of Pheilor,
the sonne of Melchias, † and his brethren the princes of the
fathers: two hundred fourtie two. And Amallai the sonne of
Azreel, the sonne of Ahazi, the sonne of Mofolamothe, the
sonne of Emmer, † and their brethren exceeding mightie: an
hundred twentie eight, and their overseer Zabdiel sonne of
the mightie ones. † And of the Leuites Semai the sonne of
Haful, the sonne of Azaricam, the sonne of Hasabia, the
sonne of Buni, † and Sabathaie and Iozabeh, overseer the wor-
kes, that were without the house of God, of the princes of the
Leuites. † And Mathania the sonne of Michia, the sonne of

Z. b. deis,
Nehemias

OF ESDRAS.

Zechedai, the sonne of Aaph, prince to prayse, and to consult in prayer, and Becbeccia seconde of his brethren, and Abda the sonne of Samua, the sonne of Galal, the sonne of Idit

18 thum. † Al the Leuites in the holic citie two hundred eights

19 soure. † And the porters, Accub, Telmon, and their brethren, which kept the dores: an hundred seuentie two.

20 † And the rest of Israel the Priestes and the Leuites in all the cities of Juda, euerie man in his possesson. † And the Nathineites, that dwelt in Ophel, and Siaha, and Gazpha of the

21 Nathineites. † And the outerser of the Leuites in Jerusalem, Azziz the sonne of Bani, the sonne of Hafabia, the sonne of Mathania, the sonne of Micha. Of the children of Aaph, the

23 singing men in the ministrie of the house of God. † For the kings commandment was upon them, and an order among

24 the singing men day by day. † And Phathahia the sonne of Melezebel of the children of Zara the sonne of Iuda in the hand of the king, according to euerie worde of the people,

25 † and in the houses through out all their countries. Of the children of Iuda there dwelt in Cariatharbe, & in her daughters: and in Dibon, and in her daughters, and in Cabseel, and in the

26 villages thereof, † and in Ieteue, and in Molada, and in Beth-

27 phaleth, † and in Hasereuel, and in Bersebe, & in her daughters, † and in Siceleg, and in Mochona, and in her daughters,

28 30 † and in Remmon, and in Sarra, and in Ierimuth, † Zanoa,

29 Odelam, and in their townes, Lachis and in her countries, Azeca, and in her daughters. And they abode in Bersebe

31 vnto the vale of Ennom. † And the children of Benjamin, of Geba, Metmas, and Hai, and Bethhele, and her daughters,

32 33 † in Anathoth, Nob, Anania, † Afor, Rama, Gethaim,

34 35 † Hadid, Seboim, and Neballac, Lod, † and Ono the valley

36 of artificers. † And of the Leuites were portions of Iuda

and Benjamin.

CHAP. XII

The names and offices of Priestes, and Leuites, which came with Zorobabel and Iosue to Jerusalem. 17. With great solemnity of thanksgiving. At

pristhemen are appointed in the new walles. 43, and Xerxes of the holy

measure.

1 And these are the Priestes and Leuites, that came up

with Zorobabel the sonne of Salathiel, and Iosue: Sa-

23 rai, Jeremias, † Eldras, † Amatia, Melluch, Hattus, † Sebe-

nias.32

Eldras went againe to babylon, and ob-
taining a fat
The genealogy of the high priests from Iosue to Ieddo, and otherwise called Iaddus.

The genealogy of the high priests from Iosue to Ieddo, and otherwise called Iaddus.

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The genealogy of the high priests from Iosue to Ieddo, and otherwise called Iaddus.
they cleansed the people, and the gates, and the wall. † And I made the Princes of Iuda, goe vp upon the wal, and I sette two great quyers of them that should praise. And they went on the right hand upon the wal to the gate of the dunghill.

† And after them went Osaia, and the halfe part of the princes of Iuda, † and Azarias, Esdras, and Mofollam, Iudas, and Bejamin, and Semeia, and Jeremia. † And of the children of the Priestes with trumpettes, Zacharias the sonne of Jona-than, the sonne of Semeia, the sonne of Nathania, the sonne of michaia, the sonne Zechur, the sonne Asaph, † and his brethren Semeia, and Azareel, Malalai, Galalai, Maaia, Nathanael, and Iudas, and Hanani, with the instrumentes of the songe of Dauid the man of God: and Esdras the scribe before them in the gate of the fountayne. † And against them there went vp in the flayers of the citie of Dauid, in the rising of the wal aboue the house of Dauid, and vnto the gate of waters toward the East. † And the second quyer of thankes geuers went on the contrarie side, and I after it, and the halfe part of the people vpon the wal, and aboue the tower of the fornaces, & vnto the brodest wal, † and aboue the gate of Ephraim, and aboue the old gate, and aboue the gate of thrones and the towre of Hananeel, and the towre of Emath, and vnto the gate of the flocke: and they stood in the gate of the watch, † and there stood two quyers of them that praised in the house of God, and I, and the halfe part of the magistrates with me. † And the Priestes, Eliachim, Maafia, Miamin, Michea, Eloenai, Zacharia, Hanania with trumpettes, † & Maafia, and Semeia, and Eleazar, and Azzi, and Iohanan, and Melchia, and Aelam, and Ezer. And the singing men sang alowd,

and Iezrai the overseer: † and they immolated in that day great victimes, and rejoiced: for God had made them joyful with great joy: yea their wines also and children rejoiced,

and the joy of Jerusalem was heard far of. † They numbered also in that day, men over the storehouses of the treasure, for the libaments, and for the first frutes, and for the tythes, that the princes of the citie might bring in by them in the honour of thanksgiving, Priestes and Leuites: because Iuda was made joyful, in the Priestes & Leuites standing by. † And they kept the watch of their God, and the obseruance of expiation, and the singing men, and the porters, according to the precept of Dauid, and of Salomon his sonne, † because in

Dddddd
As others gave tithes to the Levites; so they gave to the Priestes. Num. 18. v. 21. 28.

SECOND BOOKE

Nehemiah.

the days of David, and Asaph from the beginning there were princes appointed of the singing men, in long praying, and confessing to God. And all Israel in the days of Zorobabel, and in the days of Nehemiah gave portions to the singing men, and to the porters day by day, and they sanctified the Levites, and the Levites sanctified the children of Aaron.

CHAP. XIII.

The law is read, 3. Strange men are dismissed. 5. Faultes in distribution of the treasury are amended, 10. And due portions given to the Levites. 13. Breachers of the Sabbath are corrected, 23. And those which married women of strange nations.

The third part.

Correction of faultes.

And in that day there was read in the volume of Moses the people hearing it: and there was found written in it, that the Ammonites and the Moabites should not enter into the Church of God for ever: for that they mete not the children of Israel with bread and water; and they hyed against them Baal, to curse them; and our God turned the cursing into blessing. And it came to passe, when they had heard the law, they separated every stranger from Israel. And over this thing was Elias who had been made overseer in the treasury of the house of our God, and he was a friend to Tobit. He therefore made to himself a great treasury, and they were there before him laying up gifts, and frankincense, and vessels, and the tithes of corn, of wine, and of oyle, the portions of the Levites, and of the singing men, and of the porters, and the first fruits of the Priestes. 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 certaine days I desired the king. And I came to Jerusalem, and I understood the evil, that Elias had done to Tobit, to make him a treasure in the entrances of the house of God. And it seemed to me exceeding evil. And I threw forth the vessels of the house of Tobit out of the treasury: and I commanded and they clensed the treasury: and I brought thither againe the vessels of the house of God, the sacrifice, and the frankincense. And I knew that the portion of the 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: and I pleaded the matter against the magistrates.
strates, and said: Why have we forsoaken the house of God: And I assembled them, and I made them to stand in their standings. And all Judah carried the tythe of the corn, wine, and oyle into the store houses. And we appointed over the storehouses, Selemaia Priest, and Sadoc Scribe, and Phidasia of the Levites, and next to them Hananiah sonne of Zachur, the sonne of Mathania; because they were approved faithful, and to them were committed the portions of the brethren. 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. In those daies I saw them in Judah treading the precincts on the Sabbath, carrying heapes, and losing upon asses wine, and grapes, and figges, and all manner of businen, and bringing it into Jerusalem on the Sabbath day. And I charged them, that they should not on a day it was lawfull to tell. And the Tyrians dwelt in it, bringing sithes, and all things to sell: and they sold on the Sabbath to the children of Judah in Jerusalem. And I rebuked the princes of Judah, and said to them: What is this evil thing that you do, and profane the day of the Sabbath? Why did not our fathers these things, and our God brought upon us all this evil, and upon this city? And you add unto wrath upon Israel in violating the Sabbath. 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. And the merchants, and they that sold all merchandise, tarried without Jerusalem once and again. And I charged them, and I said to them: Why tarie you overt against the wall? If you that doe so the second time, I will lay my hand upon you. Therefore from that time they came not on the Sabbath. I spake also to the Levites that they should be cleansed, and should come to keepe the gates, and to sanctifie the day of the Sabbath: therefore for this also remember me, my God, and spare me according to the multitude of thy mercies. But in those daies also I saw the Jews marrying wives women of Azorus, and of Ammon, and of Moab. And their children spake, the halfe part the Azonian tongue, and they could not speak the Jewish language, and they spake according to the language of the people.
SECOND BOOKE OF ESDRAS. Nehemias.

And I rebuked them, and cursed them. And I 15 beate of them some men, and shaued them bald, and adiured them by God, that they should not geue their daughters to their sones, nor take their daughters for their sones, & for themselves, saying: Did not Solomon the king of Israel 16 sinne in this kind of thing? and surely in manie nations, there was not a king like to him, & he was beloued of his God, and God sette him king over all Israel: him therefore also foren women brought to finne. 17 And thall we also being disobedient persons doe al this great euil, to transgress against our God, and to marie foren women? And Sanaballat the Horonite 18 was sonne in law to one of the sones of Ioiada, the sonne of Eliasib the high Priest, whom I draue from me. Remember o Lord my God against them, that pollute the Priesthood, and the right of Priestes and Leuites. Therefore I separated from them al strangers, and I appoynted the courses of the Priestes and Leuites, euerie man in his ministerie: and in the oblation of woode at times appoynted, and in the first fruietes; Remember me my God vnto good. Amen.

THE THIRD, AND FOUVRTH BOOKESES OF ESDRAS, WITH THE PRAYER OF MANASSES, follow after the MACHABEES.
ANNOTATIONS.

Concerning the books of TOBIAS, IUDITH, WISDOM, ECCLESIASTICUS, and MACHABEES.

Protestantes 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 reluted by S. Augustin in touching the Booke 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 authoritie, is evident by the testimonie and distinction, not only of later general Councils; of Trent, Selß, 4. and Florence; Instructum Armenorum, of Pope Innocentius, Epist ad Exuperium, and Gelasius, Decretal de libris sacrati; but also the Council of Carthage Am. Dom. 419. S. Augustin lib. 2. Deoff. Christ. cap. 3. Hudson. lib. 3. Pigmol. cap. 1. Calcidius. lib. 3. D. Minaraum Testamentum. Rabanus. lib. 1. de Institution. Clericorum, and others testify the same, as we shall further note severally of euerie bookes, in their particular places. And so much as our adversaries acknowledge these Bookes to be Holy, and worthie to be read in the Church, but not sufficient to prove, and conforme points of faith: the audious 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 assered rule and warrant of direction, whereby (sayth S. Augustin lib. ii. contra Faustum. cap. 5. et lib. ii. contra Crescentium. cap. 32.) the infirmity of our defect in knowledge is guided, and by which rule other books are likewise knowne to be God's word. His reason is, because we have no other assurance that the bookes of Moses, the foure Gospells, and other books are the true word of God, but by the Canon of the Church. Whereupon the same great Doctor viftereth that famous saying; that he would not believe the Gospel, except the authority of the Catholique Church moved him thereto. contra. Epist. Fundaments. ca. 5.

True it is, that some Catholique Doctors doubted whether these bookes were Canonical or no, because the Church had not then declared that they were; but since the Churches declaration no Catholique doubteth. So S. Jerome testifieth, that the Booke of Judith (among the rest) feemed to him not canonical, until the Council of Nice declared it to be. Likewise the Epistle to the Hebrews, the Epistle of S. James, the second of S. Peter, the second and third of S. John, S. Jude Epistle, and the Apocalypse were sometimes doubted of, yet were afterwardes declared to be Canonical. And most Protestantes, namely

Deversus, Illustris, verbo, Jacobus, tempere precedentem rerum autoritatem. By litle and litle in process of time, excercitata.

The Churches canon of more authority than the Jews.
THE ARGUMENT OF THE BOOK OF TOBIE.

BESIDES the testimonies of Counsels and Fathers before mentioned, S. Cyprian, de Oratione Dominica alleging this book (cap. 11.) saith: Divine Scripture instructeth vs, that prayer is good with fasting and almes. S. Ambrose (ib. de Tobia, c. 1.) calleth this booke by the common name of Scripture, saying: he will briefly gather the vertues of Tobie, which the Scripture in historical manner layeth forth at large. Where he also calleth this historic Prophetical, and Tobie a Prophet. And lib. 3, offic. cap. 14. calleth this booke as he doth other holy Scriptures, to prove that the vertues of Gods servants farre exceed the Moral Philosophers. S. Chrysostom bro. 15. ad Heb. calleth Tobie, as scripture denominating curs. to contemnors. S. Augustin made a special sermon of Tobie, as he did of Job, which is in 236. sermon de tempore S. Gregorie parte 3. pastor cura admon. 21. calleth it as holy Scripture. And Venerable Beda expoundeth this whole booke mystically, as he doth other holy Scriptures. S. Jerome translated it out of the Chaldee language, as he was not all the more mete to displeaze the Phaistical Jews, who reect it, then not to satisfy the will of holy Bishops, urging to have it. Epist. ad Cramat. & Heliodorum. to 3.

The contenues.

The author is uncertain; but S. Athanasius (in Synopsis) reporteth the contenues at large. And S. Augustin (lib. quæst. ex v. roque testamentto q. 119.) delivereth both the contenues, and cause of writing it, briefly thus: The servant of God, holy Tobie is euene to vs after the law, for an example, that we might know how to practive the things, which we reade. And if tentations come upon vs, not to depart from the fear of God, nor expect helpe from any other than from him. It may be divided into three partes. The first foure chapters shew the holy and sincere manner of life of old Tobie. The eight following relate the journey, and affayres of yong Tobie, accompanied and directed by the Angel Raphael. In the two last chapters, they praise God. And old Tobie prophesieth better state of the commonwealth.
THE BOOKE OF TOBIAS.

CHAP. I.

Tobias of the tribe of Nepthali, never communicateth, in Terobans feast, nor teacheth his sonne to fear God, and to sinne. 11. Being in captiuitie catcheth not forbidden meates, as others do. 13. Amongst other works of mercie, he lendeth tene na tene, sileus to Cacia. 21. Is persecuted and spoyled. 24. Shortly the king being slain, he recovereth libertie and bis goods.

This booke is read at Masses the third week of September.

The first part.

Tobias his holie maner of life.

Obias of the tribe, and citie of Nepthali (which is in the upper partes of Galilee above Naason, beyond the way, that leadeth to the weast, having on the right hand the citie Sepher) 

<table>
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<tr>
<th>Line</th>
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<tbody>
<tr>
<td>1</td>
<td>Tobias is the tribe and citie of Nepthali, where he is, in Galilee above Naason, beyond the way that leadeth to the west, having on the right hand the city of Sepher.</td>
</tr>
<tr>
<td>2</td>
<td>Tobias was captivated in the days of Salmanaazar, the king of the Assyrians, yet being in captivity, he forsook not the way of truth, so that he imparted all things that he could make, daily to his brethren and captives with him.</td>
</tr>
<tr>
<td>3</td>
<td>Which were of his kinred. And whereas he was younger then all the tribe of Nepthali, yet did he no childish thing in his work. Finally when he went to the golden calues, which Teroboam, the king of Israel had made, he alone fled the companies of all, and went into Jerusalem to the temple of our Lord, and there adored our Lord God of Israel, offering faith.</td>
</tr>
<tr>
<td>4</td>
<td>Notoboum, the king of Israel, had made, he alone fled the companies of all, and went into Jerusalem to the temple of our Lord, and there adored our Lord God of Israel, offering faith.</td>
</tr>
<tr>
<td>5</td>
<td>Fully his first fruits, and his tithes, so that in the third year he ministered all the tithing to the proselytes, and strangers. These things and the like to these did he observe being a childe according to the law of God. But when he was a man, he tooke to wife Anna of his owne tribe, and he begat a sonne of her, giving him his owne name, whom from his infancy he taught to fear God, and to abstaine from all sinne. Therefore when by the captiuitie he was come with his wife and sonne into the citie of Ninie, with all his tribe, (when all did eate of the meates of the Gentiles) he kept his soule, and never was contaminated in their meates. And because he was mindful of our Lord in all his heart, God gave him grace in the sight of Salmanaazar the king.</td>
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<tr>
<td>6</td>
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<td>9</td>
<td>Tobias was the tribe and city of Nepthali, where he is, in Galilee above Naason, beyond the way that leadeth to the west, having on the right hand the city of Sepher.</td>
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<tr>
<td>10</td>
<td>Tobias was captivated in the days of Salmanaazar, the king of the Assyrians, yet being in captivity, he forsook not the way of truth, so that he imparted all things that he could make, daily to his brethren and captives with him.</td>
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<td>11</td>
<td>Which were of his kinred. And whereas he was younger then all the tribe of Nepthali, yet did he no childish thing in his work. Finally when he went to the golden calues, which Teroboam, the king of Israel had made, he alone fled the companies of all, and went into Jerusalem to the temple of our Lord, and there adored our Lord God of Israel, offering faith.</td>
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when in a great multitude of his kinred, he saw Gabelus stand in nede, who was of his tribe, under a bil of his hand he gave him the sayd weight of siluer. ✧ But after much time, Salmansafar the king being dead, when Sennacherib his sonne reigned for him, and esteemed the children of Israel odious in his sight: ✧ Tobias dayly went through al his kinred, and conforted them, and diuided to euerie one, as he was able, of his goods: ✧ the hungrie he nourished, and to the naked he gave, and to the dead, and them that were slayne, he buryed carefully. ✧ Finally when king Sennacherib was returned fleeing from Iewrie the daughter, that God had made about him for his blasphemie, and being angrie flewe manie of the children of Israel, Tobias buryed their bodies. ✧ But when it was told the king, he commanded him to be slayne, and take all his substance. ✧ But Tobias fleing with his sonne and with his wife, nakedly lay hid, because manie loued him. ✧ But after fourtie five daies the king was slayne of his owne fōnes, ✧ and Tobias returned into his house, and al his substance was restored to him.

CHAP. II.

Tobias to burie an Israelite that is slaine in the streate, leaueth his dinner and ghostes. 10. Is made blind by Gods permission, for manifestation of his patience. 19. His wife geteth her living by worke, 22. and for a scrupulous word, reprocheth his sinceritie.

But after these thinges, when there was a festial day of our Lord, and a good dinner was made in Tobias house, ✧ he sayd to his sonne: Go, and bring some of our tribe, ✧ that feare God, to make merie with vs. ✧ And when he had gone, returning he rode him, that one of the children of Israel lay slayne in the streate. And he forth with leaping vp from his place at the table, leaung his dinner, came falesing to the bodie: ✧ and taking it vp caried it to his house secretly, ✧ that when the sunne should be downe, he might warely bury him. ✧ And when he had hid the bodie, he eate bread with mourning and trebling, ✧ remembering that word, which our Lord sayd by Amos the Prophet: Your festial dayes shall be turned into lamentation and mourning. ✧ But when the sunne was downe, he went, and buried him. ✧ And at his neighbors rebuke him, sayling: Euen now thou wast commanded to be slayne because of this matter, and thou didest scarce escape.
escape the commandment of death, and dost thou bury the
dead agayne? † But Tobias more fearing God, then the king,
in haste tooke the bodies of them that were slayne, and hid
them in his house, and at midnight buried them. † And it
happened that on a certayne day, being weareied with bury-
ing, coming into his house he had cast himself downe by the
wall, and slept, † and as he was sleeping, hore dounge out of
the swallowes nest fel upon his eyes, and he was made blinde.
† And this tentation therfore our Lord permitted to chance
unto him, that an example might be geuen to posteritie of his
patience, also of holic lob. † For whereas he feared God al-
waies from his infancie, and kept his commandementes, he
grudged not agaynst God for that the plague of blindnes had
chanced to him, † but continued immoueable in the feare
of God, geuynge thanks to God al the dayes of his life. † For
as the kingses insulted against blessed Iob: so his pa\ntenes
and cofins derided his life, saying. † Where is thy hope, for
the which thou didest bestowe almes and burials? † But To-
bias rebuked them, saying: Speake not so: † because we are
the children of holic ones, and looke for that life, which God
wil geue to them, that never change their faith from him.
† But Anna his wife went dayly to weauing worke, and she
brought the gaignes of her handie labour, which she could
get. † Whereby it came to passe, that she receauing a kid
of goates had brought it home: † the voice whereof blea-
ting when her husband had heard, he sayd: Take heed, lest
perhaps it be stolen, restore ye it to his owners, because it is
not lawfull for vs either to eate anie thing of the st or to touch
it. † To these wordes his wife being angrie answered: Thy
hope is become vayne manifestly, and thine almes now haue
appeared. † And with these, and other such like wordes she
upbryaded him.

CHAP. III.
The prayer of Tobias, 7. and Sara, in their seuerall afflictions, 24. are heard
by God, and the Angel Raphael is sent to relieue them.

1 Then Tobias lamented, and began to praye with teares;
2 † saying: Thou art iust O Lord, & all thy judgemenettes are
3 iust, and all thy waies, mercie, & truth, and judgement. † And
now Lord be mindful of me, and take not revenge of my
sinnes, neither remember the sinnes of me, or of my parentes.

Eecccc  † Because
† Because we haue not obeyed thy commandementes, therefor we are deliuered in spoile, and captiuitie, and death, and into a fable, and into reproch to al nations, in which thou hast dispersd vs. † And now Lord great are thy judgemenstes, because we haue not done according to thy preceptes, & haue not walked sincerely before thee: † and now Lord according to thy wil do with me, & command my spirite to be received in peace: for it is expedient for me to die, rather then to live.

† The very same day therefore it chancd that Sara the daughter of Raguel in Ṣages a citie of the Medes, the also heard reproch of one of her fathers handmaydes, † because she had beene deliuered to seuen husbandes, & the diuel named Ṣámodoues had killed them, forthwith as they were entred into her. † Therefore when she rebuked the wench for her fault, she answered her, saying: Let vs no more see sonne of thee, or daughter upon the earth, thou murderer of thy husbandes. † What wilt thou kil me also, as thou hast now killed seuen husbandes? At this voice she went into an higher chamber of her house: and three dayes, and three nightes did not eate, nor drinke: † but continewyng in prayer with teares besought God, that he would deliuer her from this reproch. † And it came to passe the third day, whereas she accomplished her prayer, blessing our Lord, † she sayd: Blessed is thy name of God of our fathers: who when thou hast bene angrie, wilt doe mercie, & in the time of tribulation forgavest them their sinnen, that inuocate thee. † To thee Ṣod Lord I turne my face, to thee I direct myne eyes. † I desire Lord that thou loose me from the bond of this reproch, or els take me away from the earth. † Thou knowest Lord that I never counted a husbando, and haue kept my soule cleane from al concupiscence.

† Neuer haue I companied my self with sporters: neither haue I made my selfe partaker with them that walke in lightnells. † But a husbando I consented to take, with thy feare, not with my lust. † And either I was vnworthie of them, or they perhaps were not worthie for me: because perhaps thou haft kept me for another man. † For thy counsel is not in mans power. † But this hath enuie one for certayne, that worshippeth thee, that his life, if it be in probation, shal be crowned: and if it be in tribulation, it shal be deliuered: and if it be in correction, it shal be lawfull to come to thy mercie.

† For thou art not delighted in our perditions: because after a tempest
OF TOBIAS.

A tempest thou makest a calme, and after teares and weeping, thou powrest in joyfulness. † Be thy name God of Israel, blessed for ever. † At that time the prayers of both were heard in the sight of the glory of the high God: † and the holy Angel of our Lord Raphael was sent, to cure them both, whose prayers at one time were recitied in the sight of our Lord.

CHAP. III.

Tobias thincking he shall dye, giveth his sonne godlie admonitions. † especially exhorteth him to gue almes diligently. † to flee fornication, pride, and fraude. † And sell eth him of money lent to a friend.

Therefore when Tobias thought his prayer to be heard that he might have died, he called to him Tobias his sonne, † and sayd to him: † Heare my sonne the wordes of my mouth, † & lay them as a foundation in thy hart. † When God shall take my soule, † burie my bodie: and thou shalt doe honour to thy mother at the dayes of her life; † for thou must be mindful what perilis, and how great the suffer for thee in her wombe. † And when she also shall haue accomplished the time of her life, burie her beside me. † And at the dayes of thy life † haue God in thy mind: and beware thou consent not to sinne at anie time, and pretermitte the preceptes of our Lord God. † Of thy substance † gue almes, and turne not away thy face from anie poore person: for so it shall come to passe that neither the face of our Lord shall be turned from thee. † As thou shalt be able; † so be merciful. † If thou have much, † gue abundantly: if thou haue little, † studie to imprest also a little willingly. † For thou dost treasure vp to thy self a good reward in the day of necessitie. † because almes de Indianeth from al sinne, † and from death, † & wil not suffer the soule to goe into darkenesse. † Great confidence before God most high shall almes be to al them that doe it. † Take heed to thy self my sonne of all fornication, † & beside thy wife neuer abide to know crime. † Neuer permitte pryde to rule in thy word:

for in it al perdiction rooke his beginning. † Whosoever hath wrought anie thing for thee, † pay him his hyre immediatly, and let not the hyre of thy hyred servant remayne with thee et al.

That it which thou hast least to be done to thee by another, see thou doe it not at anie time. † Eate thy bread with the hungrie & needie, and of thy garments cover the naked.

† Set thy bread, and thy wine vpun † the burial of a just man.

And

As Moses to the people

Ent. 35. and

David to Solomon.

Reg. 1.

So Tobias gave hollie admonitions to his sonne: in 14th of the

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So Tobias gave hollie admonitions to his sonne: in 14th of the
and doe not eate and drinke therof with sinners. ¶ Seeketh counsel alwaies of a wiseman: ¶ At all time blesse God: and all desire of him, that he direct thy waies, and that all thy counsel may remayne in him. ¶ I tell thee alle my sonne : that I gave ten cents talentes of silver, whilst thou wast ye a child, to Gabelus, in Rages a citie of the Medes, and I have a bill of his hand with me: ¶ and therefore enquire how thou maist come to him, and receive of him the fore sayd weight of silver, and restore him the bill of his hand. ¶ Feare not my sonne: we leade in dede a poore life, but we shall have many good things if we feare God, and depart from all sinne, and doe wel.

CHAP. V.

LONG Tobias seeking a guide for his journey, Raphael be Angel in shape of a man presents himself, and tenders kee this office.23. The mother lamenteth the absence, and danger of her sonne.

THEN Tobias answered his father, and sayd : I wil doe all things, father, whatsoever thou haft commanded me.
¶ But how I shal require this money, I can not tel, 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. ¶ Then his father answered him, and sayd: I haue the bill of his hand with me, which when thou shalt shew him he wil forthwith restore it. ¶ But goe nowe, and seeke thee out some faithful man, that may goe with thee being sure of his hyre: that thou maist receive it, whiles I yet liue. ¶ Then Tobias going forth, found a goodlie yongman, standing girded, and as it were ready to walke. ¶ And not knowing that it was an Angel of God, he saluted him, and sayd: From whence haue we thee, good yongman? ¶ But he answered: Of the children of Israel. And Tobias sayd to him: Knowest thou the way, that leadeth vnto the countrey of the Medes?
¶ To whom he answered: I know it: and all the wayes therof I haue often walked, and I haue taried with Gabelus our brother, who abyeth in Rages a citie of the Medes, which is sittuate in the Mount Ecbatanius. ¶ To whom Tobias sayd: Stay for me I beseech thee, til I tel these same things to my father. ¶ Then Tobias going in told all these things to his father. Whereupon his father manuelling, requested that he would come in vnto him. ¶ Going in thence he saluted him, and sayd: Ioye be to thee alwaies. ¶ And Tobias sayd: What maner
OF TOBIAS.

maner of ioy shal bee to me, which sitte in darkenes, and see
13 not the light of heaven? † To whom the yong man sayd: Be
of good cheere, it is very neere that thou mayst be cured of
14 God. † Tobias therefore sayd to him: Canst thou bring my
sonne to Gabelus into Rages a citie of the Medes? and when
15 thou shalt returne, I wil pay thee thy hyre. † And the Angel
sayd to him: I wil conduct him, & bring him to thee againe.
16 † To whom Tobias answered: I pray thee, tel me, of what
17 houe, or what tribe art thou? † To whom: Raphael the
Angel sayd: Seekest thou the kinred of an hyred servant, or
18 an hyred servant himselfe, that maye goe with thy sonne? † But
left perhaps I make thee careful, I am Azarias the sonne of
19 Ananias the great. † And Tobias answered: Thou art of a
great kinred. But I pray thee be not angrie that I should know
thine kinred. † And the Angel sayd to him: I will lead thy sonne
20 safe, and bring him to thee agayne safe. † And Tobias an-
swered, sayd: wel may you walke, and God be in your jour-
ney, and his Angel accompanie you. † Then al things being
readie, that were to be caried in the way, Tobias bid his fa-
ther and his mother, fare well, and they walked both toge-
ther. † And when they were departed, his mother began to
weep, & to say: Thou hast taken the staffe of our old age, and
24 sent him away from vs. † I would the money had never bene,
for the which thou hast sent him. † For our pouerrie sufficed
vs, that we might account this thing riches, that we saw our
26 sonne. † And Tobias sayd to her: Weep not, our sonne shall
come thither safe, and shall returne safe to vs, and thyne
eies shall see him. † For I believe that is the good Angel of
God doth accompanie him, & doth well dispose all things, that
are done about him, so that he shall returne to vs with ioy.
28 † At this voyce his mother left weeping, and held her peace.

CHAP. VII.

By the Angels advise yong Tobias apprehended a fish, that assaulted him.
5. referetur ibi bart. gall. et licun. meaeis. 10. They lodge at the
house of Raguel, whose daughter Sara Tobias is to marry. 14. A suit hath
herselfe slaine her seven husbandes, 16. but shall not hurt him.

1 AND Tobias went forward, & a dogge followed him, and
2 he made his first abode by the river of Tigris. † And he
went out to wash his feete, and behold an huge fishe came forth
3 to devoure him. † Of whom Tobias being afrayd, cryed

Eccece 3
out with a loud voice, saying: Sir, he inuadeth me. † And the Angel said to him: Take him by the gille, & draw him to thee. Which when he had done, he drew him on the dry land, and he began to strugle before his seete. † Then sayd the Angel to him: Take out the entralles of this fiish, and his hart, and gal, and liuer, keepe to thee: for these are necessarie and profitable for medecines. † Which when he had done, he rost the fiish therof, and they tooke it with them in the way: the rest they salted which might suffice them, til they came to Rages the citie of Medes. † Then Tobias asked the Angel, and sayd to him: I bezech thee brother Azarias, tel me what remedies shal these things haue, which thou haft bid me keepe of the fiish? † And the Angel anfwering, sayd to him: If thou put a little pice of his hart upon coales, the smoke therof driveth out al kinde of diuel, either from man or from woman, so that it cometh no more vnto them. † And the gall is available to annoyte the eies, in which there shal be white blemish, and they shal be healed. † And Tobias sayd to him: Where wil thou that wetarie? † And the Angel anfwering, sayd: Here is one named Raguel, a nerekin man of thy tribe, and he hath a daughter named Sara, and he hath neither man child, nor anie woman child beside her. † Al his substance is dewe to thee, and thou mayst take her to wife. † Aske her thersore of her father, and he wil give her thee to wife. † Then Tobias anfwered, and sayd: I heare that she hath beene deliered to seuen husbands, and they are dead: yea and I haue heard, that a diuel killed them. † I am alreadie therfore, lest these things may happen to me also: & whereas I am the onlie childe of my parentes, I may bring downe their old age with sorow vnto hel. † Then the Angel Raphael sayd to him: Heare me, and I wil shewe thee who they are, on whom the diuel can preuaile. † For they that so receiue matrimonie, that they exclude God from them selues, and from their mind, and so giue them selues to their lust, as horse and mule, which haue not understanding, over them the diuel hath power. † But thou when thou shalt take her, enterring into the chamber, for three daies be continent from her, and thou shalt giue thy selfe to nothing els but to prayers with her. † And the same night, the liuer of the fish setteth on the fyre, the diuel shal be druen away. † But the second night thou shalt be admittted in the copulation of the
OF TOBIAS.

21. the holic Patriarches. † And the third night thou shalt obey and obtenye a blessing that sound children may be procreated of you. † And when the third night is past, thou shalt take the virgin with the fear of our Lord, moued rather for love of the fourth children then for lust, that in the seede of Abraham thou night mayst obtenye blessing in children.

CHAP. VII.

They are kindly entertained by Raguel. 10. Tobias demandeth Sara to wife, which Raguel, ensorced by the Angel, granteth. 15. and the marriage is made.

1. And they went to Raguel, and Raguel received them with joy. † And Raguel beholding Tobias, sayd to Anna his wife: How-like is this young man to my sisters sonne?

2. † And when he had spoken these wordes, he sayd: Whence are you ye youngmen our brethren? † But they sayd: We are of the tribe of Nephthali, of the captivity of Ninuic. † And Raguel sayd to them: Know you Tobias my brother? Who sayd: We know him. † And when he spake much good of him, the Angel sayd to Raguel: Tobias, of whom thou askedst is this mans father. † And Raguel put forth him selfe, and with tears killed him, and weeping upon his necke, sayd: Blessing haue thou my sonne, because thou art the sonne of a good and most vertuous man. † And Anna his wife, and Sara their daughter wept. † And after they had talked, Raguel commanded a wether to be killed, and a banker to be prepared. And when he desired them to sitte downe to dinner,

10. † Tobias sayd: I will not eate nor drinke here this day, unless thou first assurre my petition, and promise to geue me Sara thy daughter. † Which word Raguel hearing, was sore afrayd, knowing what had chanced to those seven husbands, which went in unto her: and he began to feare lest perhaps it might chance to him also in like manner: and when he doubted, and gaue no answer to him demanding, † the Angel sayd to him: Fear not to geue her to this man, for to him fearing God is thy daughter dewe to be his wife: therefore an other could not haue her. † Then sayd Raguel: I doubt not but God hath admitted my prayers and teares in his sight. † And I beleue that therefore he hath made you come to me, that this mayde might be ioned to her kinred, according to the law of Moyles: and now haue no doubt but I wil deliver her to thee.
The booke to thee. † And taking his daughter by the right hand, gave it 15 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 joyneth you together, and fulfill his blessing in you. † And 16 taking paper they made a writing of the marriage. † And after these things they made merrie, blessing God. † And Raguel called to him Anna his wife, and commanded her to prepare an other chamber. † And she brought Sara her daughter in thither, and the wept. † And she said to her: Be of good cheere to my daughter, our Lord of heauen geue thee joy for the tediousnesse which thou hast suffered.

Chap. VIII.

Tobias bruising part of the fishes liuer, Raphael bindeth the diuel. 4: Tobias and Sara pray. 11. Raguel fearing that Tobias is dead, maketh a grave for him, but understanding it, he is voy, filleth it vp againe; 21. prepareth a feast, geueth the half of his goodes presently for Saraes daurise, the other halfe after her parents death.

And after they had supped, they brought in the yong man to her. † Tobias theirefore remembering the Angels word, brought forth out of his bag, part of the liuer, and laid it upon liue coales. † Then Raphael the Angel tooke the diuel, and bound him in the desert of higher Egypt. † Then Tobias exhorted the virgin, & said to her: Sara arise, and let vs pray to God to day, and to morow, and the next morow: because these three nights we are ioyned to God: and when the third night is past, we will be in our wedlocke. † For we are the children of holy men, & we may not be ioyned together as gentiles, that know not God. † And they rising together, prayed both together that health might be geuen them. † And Tobias sayd: Lord God of our fathers, the heauens & the earth, and the sea & fountaynes, and riuers, and al thy creatures that are in them, bless thee. † Thou madest Adam of the slime of the earth, & gauest him Eue an helper. † And now Lord thou knowest, that not for fleshlie lust do I take my sister to wife, but only for the loue of woman, in the which thy name may be blessing for euer & euer. † Sara also sayd: Haue mercie on vs Lord, haue mercie upon vs and let vs grow old both together in health. † And it came to passe about the cock crowing, Raguel bad his seruantes to be called for, & they went with him together to digge a grave. † For he sayd: Lest perhaps it may chance
OF TOBIAS.

chance to him, as also to the other seven husbands, that
13 went in unto her. † And when they had prepared the pitre,
14 Raguel returning to his wife, saide to her: † Send one of thy
handmaydes, and let her see if he be dead, that I may burie
him before it be day. † But he lent one of her handmaydes,
who going into the chamber, found them safe and sound,
16 sleeping both together. † And returning she brought good
thydings: and they blessed our Lord, 10 withe, Raguel & Anna
his wife, † and saide: We blesse thee Lord God of Israel, be-
cause it hath not changd as we thought. † For thou hast done
thy mercie with vs, & hast excluded from vs the enemie, that
19 persecuted vs. † And thou hast taken pitie upon two thee:
children. Make them Lord blesse thee more fully: and to offer
up to thee a sacrifice of thy prayse, and of their health, that
all nations may know, that thou art God onlie in all the eath.
10 † And forthwith Raguel commanded his servantes, that they
should fill up the pitre, which they had made, before it were
21 day. † And he had his wife make readie a feast, and prepare
all things, that for viands were necessarie to them that got a
22 iourney. † He caused also two fatte kyne, and foure weathers
to be killed, and great chere to be prepared for all is neigh-
bours, and all his freindes. † And Raguel aduised Tobias, that
24 he should abide with him two weckes. † And of all things
which Raguel possessed, he gave the halfe part to Tobias, and
made this writing, that the halfe part, which was remaining
after their decease, should come to the dominion of Tobias.

CHAP. IX.

The Angel Raphael went to Gabelus, receiued the money, and brought him
to the marriaige. 8. They salute each other, and Gabelus wisheithal prosperitie
to yong Tobias, and his spouse.

1 Then Tobias called the Angel to him, whom he thought
to be a man, and he saide to him: Brother Azarias, I pray
2 thee harken to my wordes: † If I should deliver me self to
be thy servante I shall not defere thy prudence. † Howbeit
I beseech thee, that thou take vnto thee bestes and servantes,
and goe to Gabelus into: Rages the citie of Medes: & send
him his handwriting, and receive of him the money, and de-
sire him to come to my marriaige. † For thyself knoest that
my father numbret the dayes: and if I slache one day more,
5 his soule is made forowful. † And surely thou seest how
Raguel
Raguel hath adiured me, whose adiuring I can not dispise.
† Then Raphael taking soure of Raguels seruantes, & two camels, went into Rages the citie of Medes: & finding Gabelus gave him his hand writing, and received of him al the money. † And he told him of Tobias the sonne of Tobias, al things that were done: and made him come with him to the mariage. † And when he was entered into Raguels house, he found Tobias sitting at the table: and he leaping vp, they killed ech other: and Gabelus wept, and blessed God, † and sayd: The God of Israel blesse thee, because thou art the sonne of a vertue good man, and iust, and that seareth God, and doth almes deedes: † and blessing be geuen vpon thy wife, and vpon your parentes: † & that you may see your children, and your childrens children, vnto the third & fourth generation: and your seede be blessed of the God of Israel, who reigneth for euer and euer. † And when al had sayd, Amen; they went to the feast: but with the feare of our Lord alto did they celebrte the feast of the mariage.

CHAP. X.
The parentes lament the long absence of their sonne Tobias. 3. Whom when Raguel can not perswade to stay longer, 11. he wisseth much good unto him, and his wife, admonishing her to be dutifull in all things.

Such of the Iewes as beleue in Christ, haaste in lament that the tarieth sologn from their nation. Some more assuredly with old Tobias, others more doubtfully with his wife, expect his returne. S. E dea m. Tobias Euenso the remnant of Catholiques in countries fallen to here, haue great sadness and con.

VT when Tobias taried long, because of the mariage, 1 Tobias his father was careful, saying: why thinkest thou doth my sonne tarie, or why is he held there? † Is Gabelus dead thinkest thou, and no man wil restore him the money? † And he began to be forowful exceedingly him selfe, and 3 Anna his wife with him: and thus they began both to weeppe together: because their sonne did not returne to them the day appointed. † His mother thersore wept with discomfor table teares, and sayd: Woe, woe is me, my sonne, why sent we thee to goe to a strange countrie, the light of our eies, the staffe of our old age, the confort of our life, the hope of our posteritie? † We hauing al things together in thee onlie, 5 ought not to haue let thee goe from vs. † To whom Tobias 6 said: Hold thy peace, and be not trubled, our sonne is safe, that man with whom we sent him is faithfull ynoough. † Howbeit she could by no means be comforted, but dayly running out looked about, and went about al waies by which there seemed hope he would returne, that she might see him a far of, if
of Tobias. 1003

8 of, if it were possible, coming, † But Raguel said to his son in law: Eat here, and I will send a messenger to Tobias thy father, that thou art in health. † To whom Tobias said: I know not that my father & my mother do now count the days, and their spirit is tormented in them. † And when Raguel desired Tobias in manie wordes, and he by no means would heare him, he delivered Sara into his hands, and the halfe part of all his substance in men seruantes, & women seruantes, in carret, in camels, and in kine, and in much money and dismist him safe and joyful from him, † saying: The holy Angel of our Lord be in your journey, and bring you through safe, and that you may finde all thinges well about your parentes, and myn cies may see your children before I die. † And the parentes taking their daughter, killed her, and let her goe:

† admonishing her to honour her father and mother in law, to love her husband, to rule the houeshold, to gouerne the house, and to shewe her selfe irreprehensible.

ANNOTATIONS.

CHAPTER VI. VII. VIII. IX. X.

1. Vide long because of the Marraige.] Out of this example of a holy Marraige between yong Tobias and Sara, described in the five precedent chapters, some special good lesions may be briefly gathered, for the instruction & consolation of such as are to marrie, or be already married. Not that either al, or onlie the same obseruations pertaineth now to christian Marraige, but that al Christians may see, how ordely godlie persons proceed in making, and performing this holic contract in the old Testament, and thereby lerne, that more perfection is required in Christian Matrimonie, being now (as then it was not) a holic Sacrament, signifying the Union between Christ & his Church: and giving peculiar Grace to the parties (is themselues hindred it not) to bear more easily the incident burdens, and rightly to fulfil the proper duties of man and wife, according to the godlie instuction of the Roman Catholike. Al that we shall here note, may be reduced to two heads, or principal partes. For in this Marraige there were certaine necessaries, and as it were essential points, without which it had not benne a lawful nor right contract: Other necessarie ceremonies, and Rites were also very convenient, for the more solemnite and better performance thereof. As the like of both partes are now, but more perfecte in Christian Marrriages. In the former kind, first of all the end of Marraige was propos’d by the Angel, and desired by the parties, chap. 6. v. 22. c. 8. v. 9. not for pleasure, but for children, and potestas, by which God might be blessed and sav’d: Secondly Marraige must be between lawful persons, For the seruantes of God could not lawfully match, neither with Infeles, nor wither were kinred, but in convenient degrees, and that ordinarly in the same Tribe. ch. 6. v. 13. ch. 7. v. 14.

Exod. 34. Deu. 7. Lev. 18. Num. 36. Gen. 7. 7.

Instructions to married persons out of the example of Tobias and Saras Marraige

Ephes. 5. 2 Advi. 19. part. 2 de Matrimon. 2. 23.

True Marraige always a holic contract. Now a Sacrament. Proper instrucctions for man and wife.

These necessarie points in Matrimonie.
The Book

Also adioyned first Raguel, the maides father, gave his daughter taking her by the right hand, and so delivered her into the right hand of Tobias, ch. 7. v. 15. as with vs the father, or were friend of the woman, geueth her to be maried to such a man. Secondly her father prayed that it might wel succede, ibidem, and so did all freinds now, especially the Priest by the publique prayers of the Church.

The third rite, the covenentes of mariage were made, with allignment of dawtie, Apud: ministe-rum. also written, ch. 7. v. 16 & sealed, as the Hebrew and Greke text witnesse. The fourth, Inuitation of freinds to the Mariage, ch. 8. v. 1. The fifth. They made a feaste, which commonly dured feuen days, but here foure. ene ch. 8. v. 16. for the duble joy of the mariage, and expulsion of the diuel. But though the feast continued long, yet was it most moderate and sober, with fear of our Lord they celebrated the feast of the Mariage, ch. 9. v. 12. Placeto a beston Philosopher, li. 6. de legibus, prescribeth what tempetance in meate & drinke, and what modeste of behauiour, are required in marrie feastes. Whose excellent sentence, F. Ser-rius in Tob. 10. reciteth. The sixt rite, the bringing of the bride to her chamber, chap. 7. v. 19. the Catholique Church hath a particular forme of blessing the bridal chamber. The seuenthe, Tobias & Sara obserueth three dyes continencie after the Mariage. ch. 6. v. 18. ch. 8. v. 4. which now is commended by way of counsel, not of precept. The eights, Tobias obserueth that which the Angel aduised him, in burning the liver of the fish vpon coales in their chamber. ch. 6. v. 19. ch. 8. v. 2. So deuot persone commonly obserueth that which spiritual men exhorts them vnto, thought it be not a commaniment. The ninth, Private prayer of the new married persons, ch. 6. v. 18. e 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 dawtie, and godlie admonitions by her parents, ch. 10. v. 10. 11. 13.

Chap. XI.

Leaving Sara with the rest of the companie, and the flocke to follow, the Angel Raphael and Tobias gое before, 5. are joyfully received. 8. Tobis annointeth his fathers eyes with the fishes gal, and be seeth. 18. Sara arriveth seven days after with her familie and cattell.

And when they returned they came to Charan, which is in the midday against Ninive, the eleuente day.

† And the Angel said: Brother Tobias thou knowest how thou didest leave thy father. † If it please thee therefore, let vs goe before, and let the families folowe softly after vs, together with thy wife, and with the beastes. † And when this pleased him that they should goe, Raphael said to Tobias: Take with thee of the gal of the fish: for it shal be necessarie. Tobias therefore tooke of that gal and they departed. † But Anna saide beside the waye dayly, in the toppe of a hill, from whence she might see afar of. † And while she watched his coming out of that place, she saw afar of, and by and by perceived her sonne coming: and running she told her husband saying: Behold thy sonne cometh. † And Raphael said
said to Tobias. But when thou art entred into thy house forthwith adore our Lord thy God: and going thankful to him
8 go to thy father, and kiss him. † And immediately annoit
 upon his eyes of this gall of the fish, which thou cariedst with
thee. For know thou that forth with his eyes shall be opened,
and thy father shall see the light of heaven, and shall rejoice in
the sight of thee. † Then ranne: the dogge before, which
had beene with them in the way, and coming as it were a mes-
senger with the sawning of his stytle rejoysed. † And his fa-
ther that was blind ryling up, began to runne stumbling with
his secte: and giving a servant his hand, went to meete his
sonne. † And receiving him kissed him, with his wife, and
they began both to weep for joy. † And when they had ado-
red God, and gaven thanks, they sate downe together.
† Then Tobias taking of the gall of the fish, annoynted his
father's eyes. † And he stayed as it were almost the next
hour; & the white blenni began to come out of his eyes, as it were
the skine of an egge. † Which Tobias taking drewe from his
eyes, and immediatly: he received sight. † And they glorified
God, to wit, him selfe and his wife, and al that knewe him.
† And Tobias said: I blesse thee Lord God of Israel, because
thou hast chastised me, and thou hast saued me and behold I
see Tobias my sonne. † After seuen dayes also came in Sara
his sonnes wife, and all the familie saine, and carrel, and the
camels, and much money of his wines: and that money also,
which he had received of Gabelus: † and he told his pa-
rentes al the benefite of God, which he had done to him
by the man, that conducted him. † And Achior and Nabath
Tobias sitters sonnes came, rejoysing at Tobias, and congra-
tulating him for al good things, that God had shewed to
wards him. † And for seuen daies making good chere, they
rejoysed al with great joy.

CHAP XII.

Old Tobias and his sonne offer the half of all the goodes which they had newly
received to Raphael, for his wages. 6. † Who then declared to them that he
was sent from God to help them, 15. and that he is an Angel, 20. He
parted away, and they render thanks to God.

† Then Tobias called to him his sonne, and sayd to him:
What may we gue to this holy man, that is come with
thee. † Tobis answering, sayd to his father: Father what
reward shal we give him? or what can be worthie of his be-
nefites:
nefities? † He hath * led me and brought me againe safe, he * receiv'd the money of Gabelus, he * caused me to have my * wife, and the * eul spirit he chas'd from her, he * made joy * vnto her parentes, my sel'd he * deliv'red from being deuoured of the fish, * thee also, he hath made to see the light of heauen, and we are replenished with * al good things by him. What can we geue him worthie for these things? † But I beseech thee my father, that thou desire him, if perhaps he wil vount- safe to take vnto him the one halfe of al things, which are brought. † And they calling him, to wit the father and the sone, tooke him aside: & Began to desire him that he would vountsafe to accept the halfe part of al things, that they had brought. † Then he sayd to them secretely: Blest ye the 6 God of heauen, and before al that liue confesse to him, because he hath done mercie with you. † For to hide the se- crete of a king is good: but to reueale & confesse the works of God is an honorable thing. †: Prayer is good with fasting and almes, rather then to lay vp treasures of gold; † because almes deliv'reth from death, and that is it which purgeth finnes, and makest to finde mercie and life everlasting. † But they that committ sinne and iniquitie, are enemies to their owne soule. † I open therefore vnto you the truth, and I wil not hide from you the secrete word. † When thou didst pray with teares, and didst bury the dead and leaff thy dinner, and didest hide the dead by day in thy house, and by night didst bury them,” I offered thy prayer to our Lord. † And because thou wast acceptable to God, it was necessarie that tentation should proue thee. † And now our Lord sent me to cure thee, and to deliuer Sara thy sone's wife from the diuel. † For I am Raphael an Angel, one of the seven, which assitt before our Lord. † And when they had heard these things, they were troubled, & trembling fell upon the ground on their face. † And the Angel sayd to them: Peace be to you, feare not. † For when I was with you, by the wil of God I was so: blest ye him, and sing to him. † I seemed indeede to cate with you, and to drinke: but I vse an invisulous meate and drinke, which can not be seen of men. † It is time therefore that I returne to him, that sent me: but blest ye God, and tal' all his maruellous workes. † And when he had sayd these things, he was taken from their sight, and they could see him no more. † Then prostrate for three houres upon their face, they blest God ; and ryfing vp they told al his marvellous workes.
12. I offer'd thy prayer to our Lord.] Here the Angel Raphael reporteth certaine good o'lice, which he had done for Tobias. He did other like for his sonne, and for Raguel, and his daughter, which are likewise recorded in this booke.And the whole world, especially God, men, and women to God: so Raphael lefteth him, that he offered Tobias prayers to our Lord. Thirdly, Angeles sayde and added those that were in the city of life, sincere service of God, hate vice, embrace virtue, & do workes of meric, so Raphael asisted Tobias, when he traveled to burne the dead, being from the kings curte, and hiding himself, ch. v. 11. 12. Fourthly Angeles exhort to good workes, as in this 12. Exhort to good. Raphael taught yong Tobias to take the fishe, nbowel him, referre partes therof, v. 11. 12. 13. advised him to lodge at Ragels house, to demand Sara to wife, and v. 16. 17. instructed him, against whom diuels have powre. Sixthly, they expel diuels from persones, and places, ch. 8. v. 3. Raphael takeke and bound the diuel Adam in the desert of higher Egypt. Seventhly, they deliver men from langers and euiles, ch. 6. v. 1. as when the great fishe assaulted Tobias, and Sara from molestation, and slander, and old Tobias from blindness, chap. 3. v. 10. ch. 11. v. 8. ch. 12. v. 14. Eighthly When it redoundeth to the honoure and more service of God, and good of the soule, Angeles procure riches, and worldly commodities, ch. 12. v. 3. Yong Tobias graffuly confessed the great benifites received by his guide, concluding generally, by him we are replenished (sayth he) with all good things. Ninthy, Good Angeles also prove men, for their more merite, so the Angel winneseth ch. 11. v. 13. Because thou wast acceptable to God, it was necesfaire, that tenation should prove thee. Tenthly, and finally (for we annex the reader to larguer documents of others) after proofe of patience, fortitude, and other vertues, holic Angeles comforte good men, so Raphael encouraged old Tobias, saying, ch. 5. v. 15. his blindness should shortly be cured, ch. 12. v. 12. shewed him how grato his prayers with tears and woorkes of meric were in Gods sight. He comforted Raguel and his familie by bringing yong Tobias to their house, ch. 7. v. 5. Much more, ch. 8. v. 16. both them and al Tobias his familie, by driving away the diuel, and lastly by revealng himselfe vsnto them. So holic Angeles, especially the proper gardian patrones of euerie 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 euils & dangers, do procure them temporall commodities, prove their vertues, offer their prayers and good workes, assitt them at their lives, and at their deathes, then also bring their soules to the judgement statute, and (if they die in good state) to eternal ioy and glorie, whereof the ancients fathers writings are full. S. Gregorie the great in his Dialogue, l. 4. c. 13. S. Athanasius l. de communi offension. S. Chrisostom. l. 6. in Epist. ad Coloss. l. 6. de Sacerdote. Gregorius Turonensis. L. 2.
Tobias the father prayseth God, exhorting al Israel to do the same. ii. prophesieth the restauracion and better state of Ierusalem.

AND Tobias the elder opening his mouth, blessed our Lord, and sayd: Thou art great Lord for evr, and thy kingdom world without end: because thou seurgest, and faust: leadeft downe to hel, and bringest backe agayne: and there is none that may escape thy hand. Confesse to our Lord ye children of Israel, and in the sight of the Gentiles prays him: because he hath therfore dispersed you among the gentiles, which know not him, that you may declare his marvellous werkes, and make them know, that there is no other God omnipotent besides him. He hath chastised vs for our inquities: and he will save vs for his mercie. Behold therfore what he hath done with vs, and with scarce and trembling conffesse ye to him: and extol the king of the worldes in your werkes. And I in the land of my captivitie wil confess to him: because he hath shewed his maistrie toward a sinful nation. Convert therefor ye sinners, & do justice before God, beleuing that he wil doe his mercie with you. And I, and my soule wil rejoyce in him. Bless ye our Lord, his elect, celebrate daies of gladnes, and confess to him. Ierusalem the citie of God, our Lord hath chastised thee in the werkes of thy handes. Confesse to our Lord in thy good things, and bless the God of the worldes, that he may reede his tabernacle in thee, and may call backe al the captiues to thee, & thou mayst rejoyce for evr and evr.

Thou shalt shine with a glorious light: and al the coasts of the earth shalt adore thee. Nations from far shall come to thee: and bringing gifts, they shall adore our Lord in thee, and al esteeme thy land for sanctification. For they shall invocate the great name in thee. Cursed shal they be that shal contemne thee: and damned shal they be that shal blaspheme thee: and blessed shal they be that shal build thee. And thou shalt rejoyce in thy children, because they shal al be
OF TOBIAS.
18. be blessed. and shall be gathered together to our Lord.† Blessed are all that love thee, and that rejoice upon thy peace.† My soule, bless thou our Lord, because he hath delivered Jerusalem his city: from all her tribulations, the Lord our God.† Blessed shall I be if there shall remaine of my seede, to see the glorie of Jerusalem.† The gates of Jerusalem shall be built of Saphire and the Emaursald: and all the compass of the walles thereof of precious stone.† With white and cleane stone shall all the streates thereof be paved: and in the streates thereof Alleluia shall be song.† Blessed be our Lord, which hath exalted it, and his kingdom be for euer and euer over it Amen.

CHAP. XIII.

Old Tobias died at the age of an hundred and two yeares. 5. exhorteth his sonne and nephews to pietie, forshowing that Ninive shall be destroyed, and Jerusalem redified. 14. yonger Tobias returneth with his familie to Raguel, and dieth happily as he had lived.

ANd the worde of Tobia\'s were ended. And after that Tobias was restored to his sight, he lived two and fou\'tyeares, and saw the children of his nephews.† Therefore an hundred and two yeares being accomplished, he was buried honorably in Ninive.† For being six and fiftie yeares old he lost the sight of his eies, and being thirscore he received it agayne.† And the rest of his life was in joy, and with great increase of the feare of God he went forward in peace.† And at the houre of his death he called vnto him Tobias his sonne, and his seuen yong sonnes, his nephews, and sayd to them:† The destruction of Ninive is necte: for the word of our Lord sayleth not: and our brethren, which are dispersed from the land of Israel, shall returne to it.† And all the desert land thereof shall be replenished, and the house of God which is burnt in it, shall agayne be reedified: and thither shall al returne that feare God;† and the Gentiles shall forsake their idols, and shall come into Jerusalem and shall inhabit in it,† and: Alleluia shall be song in it, adoring the king of Israel.† Heareth therefore my children your father: ferue our Lord in truth, and: seek to doe the things that please him:† and command your children that they doe justices and almes deedes, that they be mindesful of God, and bless him at al time in truth, and in al their power.

Ggggggg † Now

:: O Jesu que a\'est les belles
shall be free from al tribulations.
:: No Christian is ignorant
(Thyrist S. Augus\'tin Epist. 86.)
that Alleluia is a voice of praise. In English it is:
Praise ye the Lord with joy,
:: This can not be understood
of the city of Jerusalem but
of the Church of Christ.
:: Gods seruants must not only expect
what shall be commanded,
but also seek to know what
they ought to do.
1016  THE BOOKE OF TOBIAS.
† Now therefore children heare me, and doe not tarie here: 13
but what day soever you shall bury your mother by me in one
sepulchre, from thenceforth directe your steps to depart
hence: † for I see that the iniquitie thereof wil giue it an end. 15
† And it came to passe after the death of his mother, Tobias 14
departed out of Ninieus with his wife, and children, and chil-
drens children, and returned to his father and mother in law.
† And he found them in health in good old age: and he tooke 15
care of them, and he closed their eyees: and all the inheritance
of Raguel's house he received: & he law the fifth generation,
his childrens children. † And nintie nine yeares being accom-
plished in the feare of our Lord, with joy they buried him.
† And & al his kinred, and al his generation continued in 17
good life, and in holie conversation, so that they were accep-
table both to God, and to men, and to all the inhabitants in
the land.

THE ARGUMENT OF THE
BOOKE OF IVDITH.

S. Ierom for the authoritie of the council of Nice, held
this booke to be canonical, which before he did not.

Others Do-
ors both be-

Epist. 112
115. Pref-
sat. in
Iudith.
divers whom S. Hilarie citeth, and differeth not from them, Prologi, held this booke for Canonical. Manie more writes his wise about the time of the same Councel, and after so accountis. Prudentius in Rhythmam dichristi & libidinis: Chromatius in c.6. Mat. Paulinus: canonical.

in Nativi. io. S. Chrysto
tom horn. io. in Math. S. Ambrose. ls. 3. of
ty. 13. Epist. 82. et ls. de viduis. S. Augustin (or some other good author) 

writes two sermons of Judas, 228. 229. Cassiodorus divinitic. c. 6. Fulgentius Epist. 1. deservitudarum. Ferrandus Carchaginensis ad Regis 
dere militatis. Iulius Africanus ls. 1. de partibus divinae legis. Sulp
tius in historia. S. Beda de sex aetibus. Alredus writing the life of S.

Edward our king. More are not necessary to reasonable men. Concerning the 
time, and author, it is most probable that these things happened when 
Manasses' king of Judah was either in prison in Babylon, or newly restored to 
his kingdom, who as it seemeth permitted the government to the high priest 
Eleazarch (chap. 4) otherwise called Zachariah (ch. 5.) he also: writeth this book, 
& Philos Chronologicus, 1. 2. repenteth. From which time they had no Parac 
tes till the reign of Josiah, about 80 years, conformable to the long peace men
tioned, chap. 16. v. 30. In summe we haue her, not a poetical Comedie (as 
Martin Luther sheweth not to call it, in Simplesius, c. 29. and in his German 
Preface of Judah, but a sacred Historie (as all formentioned before is, and 
the rest consisteth) of a most va"ntous Matheus sall, delivering the people of 
God from persecution of a cruel Tyrann. The first three chaps is shew the oc
casion of this danger: the next four describe the difficulties and distresses ther
of: other seven with part of the 15. how Judah delivered them from it. In the 
rest Judah is much praised, and he with the whole people praiseth God.

THE BOOKE OF IVDDITH.

CHAP. I.

Nabuchodonosor king of the Assyrians overcometh Arphaxad king of the Medes: 
7. summoneth manie other nations to submittyth to his Empire: 
11. which they refusing he threatneth vengeance.

ARPHAXAD: therefore king of the Medes had subdued many nations to his empire, & he built a most mightie cite, which he called Ecbatanis, 
† Of stone squared and hewed: he made walls 2 therof in heighth, seuentie cubites, and in breadth, thirtie cubites, and the towers therof he made in heighth an hundred cubites. † But each side of them was in square, twentie foote long, and he made the gates therof according to the

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Ivydith.

I. Thou foole to the height of the towers: 
and he gloried as mightie in the force of his armie, and in the glorie of his chariotes. In the twelfth yeare of his reigne: Nabuchodonosor the king of the Assyrians, who reigned in Ninive the grete citie, fought against Arphaxad, and overcame him in the great field, which is called Ragau, about Euphrates, and Tigris, and Iadalon in the field of Erioch the king of the Elicans. 

Then was the kingdom of Nabuchodonosor exalted, and his hart was eluated: and he sent to al, that dwelt in Cilicia and Damascus, and Libanus, and to the nations, that are in Carmelus, and Cedar, and the inhabitantes of Galilee in the great field of Edrelon, and to al that were in Samaria, and beyond the riuer Iordan even to Ierusalem, and to the land of Iesse ril you come to the borders of Æthiophia. To al these Nabuchodonosor king of the Assyrians sent messengers: who al with one minde said nay, & sent them backe emptie, and reelected them without honour. Then Nabuchodonosor for the king taking indignation against al that land, sware by his throne and kingdom that he would revenge himself of al those countries.

Chap. II.

Nabuchodonosor sendeth Holofernes his General to wasst al countries of the West. With a great armie, and abundant munition. They subdue many places, and others are strooken with great seare.

In the thirteenth yeare of king Nabuchodonosor, the two and twenteth day of the first moneth, the word was geuen out in the house of Nabuchodonosor the king of the Assyrians, that he would revenge him selfe. And he called al the ancients, and al the captaynes, and his men of warre, and communicted with them the secret of his counsell: and he said that his cogitation was vpon that, to subdew al the earth to his empire. which saying when it had pleased them al, Nabuchodonosor for the king called Holofernes the General of his warres, and said to him: Go forth against euerie kingdom of the west, & against them especially, that contemned my commandment. Then ye shall spare no kingdom, and euerie senfled citie thou shalt subdew to me. Then Holofernes called the captaynes, & magistrates of the powre of the Assyrians: and he mustered men for the expedition, as the king commanded him, an hundred twentie thousand figh-
t 8 It. And he made all his expedition to goe before in a multitude of innumerable camels, with those things that might suffice the armies abundantly, heardes of oxen also, and flockes of sheep, which had no number. It he appointed corn to be prepared out of all Syria in his passage. It But gold and siluer he took out of the kings house exceeding much. It And he went forth and all the armie with the chariotes, & horsemen, and the archers, which covered the face of the earth, as locustes. It And when he had passed through the castles of the Assyrians, he came to the great mountains of Anae, which are on the left hand of Cilicia: and he went vp into all their castles, and wonne euerie fortresse. It And he brake downe the renowned citie of Melothus, and spoyled al the children of Thersis, and the children of Iftaad, which were against the face of the desert, and on the south of the land of Cellon.

It. And he passd ouer Euphirates, and came into Mesopotamia: and he brake all the high cities, that were there, from the corrent of Membre, til ye come to the sea: it and he tooke the borders thereof, from Cilicia vnto the coasts of Japheth, which are toward the south. It And he caried away all the children of Madain, and spoyled all their riches, and all that resisted him he slew in the edge of the sword. It And after these things he went downe into the fieldes of Damascus in the daies of harvest, and he set all the corne on fire, and he made all the trees and vineyards to be cut downe; It and the feare of him fell vpon all the inhabitants of the land.

Chap. III.

Manie kings and other princes: submitte them selves to Holofernes. It. He receiued them, and took of their chief men to reinforce his armie, it. Nevertheless destroyeth their cities, and their goddes, that Nabuchodonosor only might be called God.

Then the kings and princes of all cities and provinques; namely of Syria and Mesopotamia, and Syria Sobal, and Libya, and Cilicia sent their embassadours, which coming to

Holofernes, said: It. Let thy indignation toward vs cease: For it is better that liuing we feare Nabuchodonosor the great king, and be subject to thee, then dying, we should with our destruction suffer the damagges of our servitude.

It. Euerie citie of ours, and all our possession, all mountaynes, and
I V D I T H.

and hilles, and fields, and hearde of oxen, and flockes of
sheepe, and goates, and of horses, and camels, and al our
goodes, and families are in thy sight: † let al our things be 4
under thy law. † We also, and our children are thy seruantes. 5
† Come to vs a peaceable Lord, and vs our seruice, as it shal 6
please thee. † Then went he downe from the mountaynes 7
with horsemen in a great powre, and tooke euery cite, and
euery inhabitant of the land. † And of al the cities he tooke 8
to helpe him valiant men, and choosen for battel. † And so 9
great feare lay uppon al those provinces, that the inhabitantes
of al cities, princes and honorable persons, together with the
people went out to meete him coming, † receyuing him with 10
garlandes, and torches, dauncing with timbrels, & shaulmes.
† Neither doing these things, could they for al that mitigate 11
the fiercenesse of his stomache: † for he did both destroy 12
their cities, and cut downe their groves. † For Nabucodon- 13
donor the king had commanded him, that he should de- 14
stroy al the goddes of the earth, that † he onely might be 15
called God of those nations, which could be subdued with the
might of Holofernes. † And passing through al Syria Sobal, 14
and al Apanas, & al Mesopotamia he came to the Idumeians.
into the land of Gabaa, † and tooke their cities, and, late 15
there for thirtee dayes, in which daies he commanded al the
armie of his powre to be vniited.

CHAP. III.
The children of Israel exceedingly fearing Holofernes forces, 3.provide to resit
him, by the exhortation of the High Priest, using both humane, 8. and dis-
wine means.

Then the children of Israel, which dwelt in the Land 1
of Iuda, hearing these things, were sore afraide of his
presence. † Trembling also, and horror inundated their senses, 2
left he would doe that to Jerusalem and to the temple of our
Lord, which he had done to other cities, and their temples.
† And they sent into al Samaria round about, as far as Iericho, 3
and preoccuppated al the toppes of mountaynes: † and they 4
compassed their townes with walles, and gathered together
corne for provision of battel. † Eliachim † the priest wrote 5
to al, that were against Esdrelon, which is against the face of
the great field beside Dothain, and to al, by whom there
might be passage of way, that they should take the ascents
of the
of the mountaynes, by which there might be way to Jerusalem, and should keepe watch, where the way was narrow between the mountaynes. † And the children of Israel did according as the Priest of our Lord, Eliachim had appointed them. † And all the people cried to our Lord with great instance, and they humbled their soules in fastings, and prayers they & their wives. † And the Priests put on heareclothes, and they laide the infants prostrate against the face of the temple of our Lord, and the altar of our Lord they couered with hearecloth: † and they cried to our Lord the God of Israel With one accord, that their infants might not be givin into praye, & their wives into spoile, and their cities into destruction, and their holy things into pollution, and they be made a reproch to the Gentiles. † Then Eliachim the high Priest of our Lord went about al Israel and spake to them, † saying: Know ye, that our Lord will heare your prayers, if continewtng you continew in fastinges and prayers in the sight of our Lord. † Be mindful of Moses the servant of our Lord, who ouerthrew Amalek trusting in his power, and in his might, and in his armie, & in his shieldes, & in his chariotes, & in his horsemens, not by fighting, but with holy prayers: † so shal al the enemies of Israel be ; if you perseuer in this worke, which you haue begunne. † They therefore at this exhortation of his, beseeching our Lord, continewed in the sight of our Lord, † so that they also, which offered the holocaustes to our Lord, did offer the sacrifices to our Lord girded with heareclothes, and there were ashes upon their head. † And they al prayed God with al their hart, that he would visite his people Israel.

CHAP. V.

Holofernes hearing that the Israelites prepare to resist him, in great rage demanded divers particulars concerning that people, 5. Achior an Ammonite related the marvellous works of God towards them. 22. advieth him not to fight against them. 26 the chief capitanies are offended, & threaten Achior.

A nd it was told Holofernes the General of the warres of the Assyrians, that the children of Israel prepared them selues to resist, and had shut vp the wayes of the mountaynes, † and with exceeding furie he chafed in great anger, and called al the princes of Noab and dukes of Ammon, † and he sayd to them: Tel me: what is this people which besetteth the
altogether ignorant of so famous a people as the Jews, but in his rage mar-veling at their attempt de-
madeh more particularly of their habilitie to relife him, see, y. 47.

the mountaynes: or what, and of what sorte, and how great their cities are: allo what their power is, or what is their multitu-10
tude: or who is the king of their warfare: † and why abone al that dwel in the East, have these condemned vs, and have not come forth to meete vs, that they might receive vs with peace? † Then Achior captain of all the children of Am-
mon answering, said: If thou wouldest my Lord to heare, I wil tel the truth in thy sight of this people, which dwelleth in the mountaynes, and there shall not a false word come forth of my mouth. † This people is of the progenie of the Chaldee. † The same dwelt first in Mesopotamia, because they would not follow the goddes of their fathets, which were in the land of the Chaldee. † Forsaking therefor the ceremo-

nies of their fathers, which were in multitude of goddes, † they worshipped one God of heaven, who also commanded them that they should depart from thence, and should dwel in Charai. And when there was famine over al the land, they went downe into Aegypt, and there for foure hundred yeares were so multiplied, that the host of them could not be numbred. † And when the king of Aegypt oppressed them, and in the buildings of his cities had subdued them in brick and claye, they cried to their Lord, and he stroke the whole Land of Aegypt with divers plagues. † And when the Aegyptians had cast them out from them, and the plague had ceased from them, and they would take them againe, and call them backe to their servisice, † these fleeing away, the God of heaven opened the sea, so that the waters were * consolidated as a wal, on either side, and they walking through the bottome of the sea passed drye footes. † In which place whiles an innumerable armie of the Aegyp-
tians pursewed them, they were so overwelmed with the waters, that there was not one remaining, to tel the fact to posteritie. † Also being past the read sea, they possessed the defeates of Mount Sinai, in which noewer man could dwel, or sone of man rested. † There biter fountaines were made sweete for them to drinke, and for fourtie yeares they receiued meate from heaven. † Wheresoeuer they entered without bow and arrow, and without shilde and sword, their God fought for them, and overcame. † And there was not that did insult against this people, but when they departed from the worship of the Lord their God. † But as often as 5
beside
beside their owne God, they worshiped another, they were
guen to praye, and into the sword, and to reprooch. ¶ And as
often as they were penitent for that they revoluted from the
worship of their God, the God of heauen gave them power
to resist. ¶ Finally the king of the Chanaeonites, and of Iebus-
seites, and of the Pherezeites, and of the Hethites, and of the
Heueites, and of the Amorrites, and at the mightie in
Heebon they overthrew, and they possessed their landes, &
their cities: ¶ and as long as they sinned not in the sight of
their God, it was well with them, for their God hateth iniqui-
tie. ¶ For these yeares also past when they had revoluted
from the way, which God had guened them, that they should
walke in it, they were destroyed in battels by manie nations,
and verie manie of them were led captiue into a strange land.
¶ But of late returning to the Lord their God, from the dis-
ersion wherein they were dispersed, they are united arie
and come vp into all these mountaynes, and possesse Ierusalem
againe where their Holies are. ¶ Now therefore my Lord, search
if there be any iniquitie of theirs in the sight of their God:
and let vs goe vp to them, because their God deliveringe will
deliver them to thee, and they shal be subdued under the
yoke of thy power: ¶ but if there be no offence of this people
before their God, we cannot resift them, because their God
will defend them: and we shal be a reprooch to the whole
earth. ¶ And it came to passe, when Achior had ceased to
speak these wordes, all the great men of Holosernes were
angrie, and they thought to kill him, saying to each other:
¶: Who is this, that saith the children of Israel can resift king
Nabuchodonosor, and his armies, men vnarmed, and with-
out force, and without skil of the seares of warre? ¶ That
Achior therefore may know that he deceineth vs, let vs goe
vp into the mountaynes: and when their mightie ones shal be
taken, then shall he with them be broken through with the
sword: ¶ that euery nation may know that Nabuchodonosor
is God of the earth, and besides him there is none other.

CHAP. VI.

Holosernes in great rage sendeth Achior to Bethulia, that he may there be
sain: with the Israelites. 8. He setteth bound to a tree, 10. from whence
the Israelites taking him, he releaseth them the cause. 14. They entreat him
scarcely, and earnestly pray to God for helpe.

H h h h h A n d
And it came to pass when they had ceased to speak, 1
Holofernes being sore offended, said to Achior: 2
because thou hast prophesied unto us saying, that the nation 3
of Israel is defended of their God, that I may shew thee: 4
that there is no God, but Nebuchadnezzar: 5
when we shall have strooké them as a man, then thy self with them shalt die 6
by the sword of the Assyrians, and all Israel with thee shall perish by destruction: 7
and thou shalt prove that Nebuchadnezzar is lord of the whole earth; 8
and then the sword of my warfare shall passe through thy sides, & pearled thou shalt fall 9
among the wounded of Israel, and thou shalt no more fetch breath, til thou be destroyed with them. 10
But if thou thinkest thy prophesie true, let not thy countenance quail, and 11
the paleness that is in thy face, let it depart from thee, if thou thinkest these my wordes can not be accomplished. 12
And that thou mayst know that thou shalt prove these things together with them, behold from this house thou shalt be 13
associate to their people, that whiles they shall receive wondrous punishment of my sword, thou withal may be subject 14
to the vengeance. 15
Then Holofernes commanded his seruantes that they should take Achior, and lead him into Bethula, and should deliver him into the handes of the children of Israel. 16
And the seruantes of Holofernes taking him, went through the champaine: but when they came neere the mountaynes, the slingers came forth against them. 17
And they turning out of the way by the side of the mountayne, tyed Achior to a tree hand and foote, and left him bound with withes, and returned to their lord. 18
Moreover the children of Israel descending from Bethulia, came to him: 19
whom loosing they brought to Bethulia, and setting him in the middes of the people, demanded what was the matter, 20
that the Assyrians had left him bound. 21
In those dayes the princes there, were Ozias the sonne of Micha of the tribe of Simeon, and Charmi, who also is Gothoniel. 22
In the middes 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 haue killed him for this word, 23
and how Holofernes himself being angrie 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 tormentes,
 tormentes, for this that he had said: The God of heaven is their defender. † 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 powered out their prayers with one accord to our Lord, † saying: Lord God of heaven and earth, behold: their pride, and have regard to: our humility, and attend: the face of thy saints, and shew that: thou forsa桅est not them that presume of thee and, that thou humblest them that presume of themselves, and glorie of their power. † Their weeping therefor being ended, & the peoples prayer by the whole day being finished, they comforted Achior, † saying: The God of our fathers, whose power thou hast set forth, he will give thee this recompence, that thou rather shalt see their destruction. † And when the Lord our God shall give this liberty to his servants, be God with thee also in the midst of vs: that as it shall please thee, so thou with all thine mayst converse with vs. † Then Ozius, the counsel being ended, received him into his house, and made him a great supper. † And all the ancients being called, they refreshed themselves together after the fasting was ended. † But afterwarte al the people was called together, and all the night long within the church, they prayed desiring helpe of the God of Israel.

CHAP. VII.

Holofernes besiegeth Bethulia, 6. cuteth their conduite of water, 9. keepest their fountaines, 12. the people murmur, and mutenye, 18. Yet they pray to God, 23. and the high priest determineth, if aside come not within five dayes, to deliver the cite to the Assyrians.

† Holofernes the next day commanded his armies, that they should goe vp against Bethulia. † And there were of warre foote men an hundred twoentie thousand, and horse men two and twoentie thousand, besides the preparations of those men, whom the captiuitie had taken, and had beene led away out of the provinces and cities, of all youth. † Al prepared them selues together to the fight agaynst the children of Israel, and they came by the hil side vnto the toppes, which looketh toward Dorhaim, from the place which is called Belmanvro Chelmon, which is against Esdrelon. † But the children of Israel, as they saw the multitude of them, laid themselves prostrate vpon the earth, casting ashes vpon them, and
their heads, praying with one accord, that the God of Israel would shew his mercy upon his people. And taking their weapons of warre, they sate at the places, which by a narrow path way lead directly between the mountaynes, and they were keeping them al day and night. Moreover Holofernes, whilst he compasseth round about, found that the sountaynes, which ranne in, went directly to their conduite on the south side without the citie: and he commanded their conduite to be cut asunder. Neverthelesse there were sountaynes not far from the walles, out of which secretly they seme to draw water to refresh them selves, rather then to drinke. But the children of Ammon, & Moab came to Holofernes, saying: The children of Israel trust not in speare, nor in arrow, but the mountaynes defend them, & the hilles standing meruelous stipe gard them. Therefore that thou mayst overcome them without joyning battle, set keepers of the sountaynes, that they may not draw water of them, and without sword thou shalt kil them, or at the least being wea-ried they will yield their citie, which they think being set in the mountaynes, can not be overcome. And these wordes pleased Holofernes, and his souldiers, and he placed round about an hundred men at euerie sountayne. And when that watch had beene fully kept for twentie dayes, the celer-nes savyled, and the collections of waters to all the habitantes of Bethulia, so that there was not within the citie, whereof they might be satisfied no not for one day, because water was dayly geuen to the people by measure. Then al the men, and wemen, yong men, and children, being gathered togetherto to Ozias, al together with one voice, said: God judge betwixt vs and thee, because thou hast done euill agaynst vs, in that thou wouldest not speake peaceably with the Assyri-ans, and for this cause God hath seld vs into their handes. And there is none to helpe, whereas we lye prostrate before their eies in thirst, & great destruction. And now assemble ye all, that are in the citie, that we may of our owne accord yield vs al to the people of Holofernes. For it is better, that we captuies we bleste our Lord lying, then we should die, and be reproch to al flesh, when we shall see our wives, and our infants die before our eies. We call to witness this day heaven and earth, and the God of our fathers, which taketh vengeance of vs according to our sinnes, that now you deliver the
the citie into the hand of Holofernes armie, that our end may be short in the edge of the sword, which is made longer in the drught of thirst. † And when they had said these things, there was made great weeping and howling of all in the assemblie, and for many hours with one voice they cried to God, saying: † We have sinned with our fathers, we have done vnjustly, we have committed iniquitie. † Thou because thou art gracious, haue mercy vpon vs, or in thy scourge revenge our iniquities, and deliver not them that trust in thee to a people, that knoweth not thee, † that they may not among the Gentiles: Where is their God? † And when they wearied with these cries, and tyréd with these weepings, had held their peace, † Ozias rising vp embroued with tears, said: Be of good cheere brethren, and these five daies let vs expect mercie of our Lord. † For peraduenture he wil cut of his indignation, and wil geue glorie to his name. † But if after five daies be past there come no aide, we wil doe these worde, which you haue spoken.

CHAP. VIII.

Judith a most vertuous, rich, fayre, & renowned widow, 9. rebuketh the high priest and ancients, for their determination to deliver the citie, if it come not in five daies, 14. exhorts her to penance. 28. They all agree to her godlie advisse, 30. Praying for good suffect of her intention, which they yet know not.

AN it came to passe, when Judith a widow had heard these worde, which was the daughter of Merari, the sonne of Idox, the sonne of Ioseph, the sonne of Ozias, the sonne of Elai, the sonne of Iamnor, the sonne of Gedeon, the sonne of Raphaim, the sonne of Achitob, the sonne of Melchias, the sonne of Enan, the sonne of Narhanias, the sonne of Salathiel, the sonne of Simeon, the sonne of Israel: † and her husband was Manasses, who died in the daies of barkey haruest: † for he was occupied with them that bound snares in the field, and the heate came vpon his head, and he died in Bethulia his citie, and was buried there with his father. † And Judith was left his widow now three yeares and six monethes. † And in the higher partes of her house she made her selfe a secrete chamber, in which she abode shut vp with her maides, † and having cloth of heare vpon her loyues, she fasted all the daies of her life but Sabbathes, and was ever in much.
moones, and the feastes of the house of Israel. † And she was of an exceeding beautiful countenance, to whom her husband had left much riches, and a great familie, and possession full of herdes of oxen, and hockes of sheepe. † And she was among all most famous, because she feared our Lord very much, neither was there that spake an ill word of her. † When she therefore had heard that Ozias had promised, that after the fifth day were past he would yeld the citty, she sent to the ancients Chabri and Charmi. † And they came to her, and she said to them: What is this word, wherein Ozias hath consented, to yeld the citty to the Assyrians, if within five daies there come no ayde to vs? † And what are you, that it tempt our Lord? † This is no word that may provoke mercie, out rather that may rase vp wrath, and inflame furie. † You haue set a time for the mercie of our Lord, and according to your pleasure, you have appointed him a day. † But because our Lord is patient, let vs be penitent for this same thing, and sheding teares let vs desire his pardon: † for not as man, so wil God threaten, neither as the sonne of man wil he be inflamed to anger. † And therefore let vs humble our soules to him, and being settled in an humble spirit, serving him: † let vs say weeping to our Lord, that according to his will so he doe his mercie with vs: that as our hart is troubled in their pride, so also we may glory in our humilitie: † because we have not followed the sinnes of our fathers, which forsooke their God, and adored strange goddes, † for which abomination they were gene into the sword, and into confusion to their enemies: but we know no other God but him. † Let vs humbly expect his consolation, and he will require our bloud of the afflictions of our enemies, and he will humble al Nations, what souer shall rise vp against vs, and the Lord our God wil make them without honour. † And now brethren, because you are ancientes in the people of God, and their soules depende on you: by your speach comforte their hartes, that they be mindful, that our fathers were tempted to be proued, whether they did worshippe their God truly. † They must be mindful how our father Abraham was tempted, and by many tribulations proued, was made the friend of God. † So Isaac, so Iacob, so Moyses, & al that haue pleased God, through manie tribulations haue passed faithful. † But they that did not receive the tentations with the feare of our
of our Lord, and uttered their impatience and reproach of
their murmuring against our Lord, † were destroyed of: the
destroyer, and perished by serpents. † And we therefore let
us not revenge ourselves for these things, which we suffer,
† but reposing these various punishments to be the scourges
of our Lord, lest then our sins, wherewith as servants we
are chastised, let us think them to have chanced to us.
§ amendement, and not to our destruction. † And Ozias and
the ancients said to her: All things which thou hast spoken,
be true, and there is no reprehension in thy words. † Now
therefore pray for us, because thou art a holly woman, and
fearing God. † And Judith said to them: As you know, that
which I could speak to be of God; † so that which I have
disposed to do, prove it be of God, and pray that God escla-
blith my counsel. † You shall stand at the gate this night, and
I will go out with my neck: abra: and pray ye, that as you have
said, in five days our Lord respect his people Israel. † 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.
† 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.

CHAP. IX.
Judith in hearecloth & sithes prayeth for the deliverie of the people, remem-
bering like benefices of God. 12. caseth powre to oверthrow Holofernes.

1 Whoe going away, Judith: went into her oratorie:
and clothige her self with hearecloth, put aches
upon her head: and falling prostrate to our Lord, she cried to
our Lord, saying: † Lord God of our father Simeon, who
gaucest him a sword for defence against strangers, which were
ranishers in their coinquiation, and discovered the virgine
unto confusion: † and gaucest their women into praye, and
their daughters into captiuitie: and al the praye to be diuided
to thy servants, which were zealous in: thy zele: helpe I be-
besech theo lord God me a widow. † For thou hast done
done the things heretofore, and hast purposed one thing after an
other: and that hath bene done which thou wouldest. † For
al thy wayes are readie, and thy judgement est thou hast put in
thy providence. † Looke upon the campe of the Assyrians
now, as thou didst voutsafe to see the campe of the Egyptians,

:5 Paul 1. Cor.
10. 7. 10. alle-
ging that hap-
pended to the
people of Is-
rael in the de-
sert, add eth
this word de-
stroyer, which
is only in this
place, and not
Num. 11. nor 14
nor els in the
old Testament.
which is an o-
ther argument
that this boke
is Canonical.
:Some thinke
Abra was a
proper name,
but whether
it was or no, it
signifieth an
handmaide of
more honour
as we speake:
A maide of hu-
nor.

: Of such pri-
vate oratories
as this our Sa-
vour doth speake: 6.
saying: Enter
into thy cham-
ber. & c. Of
like oratories
among Chris-
tians read
Card Baronius
An. D 153 S.
: The zeale of
simeon and
Leui was com-
mendable, but
tians, when they ran armed after thy servants, trusting in chariotes, and in their horsemen, and in a multitude of men of warre. But thou didst looke over their camp, and darkened these wearied them. The depth held their feet, and the waters overwhelmed them. So let these also be made 9 of Lord, which tryst in their multitude, and in their chariotes, and in pikes, and in shields, and in their arrows, and glorious in their speares, and know not thy self art our God, which destroyed the waters from the beginning, and Lord is thy name. Lift up thyne armes 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 holie things, and pollute the tabernacle of thy holie name, & with their sword throw downe the hornes of thyne altar. Bring to passe Lord, that his pride be cut of with his owne sword, let him be caught with the snare of his eies in me, and thou shalt strike him from the lippes of my charitie. Give me constancie in mind, that I may commetne him: and powre that I may overthrow him. For this shall be a memorial of thy name, when the hand of a woman shall overthrow him. For not in multitude is thy power 9 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 meeke hath alwayes pleased thee. God of the heauens, creatour of the waters, and Lord of euery creature, heare me wretch, praying and presuming of thy mercie. Remember Lord thy testament, and gene a word in my mouth, and strengthen counfel in my hart, that thy house may continue in thy sanctification: and all Nations may acknowledge, that thou art God, and there is no other besides thee.

Chap. X.

Iudith excellently adorned, and very beautifull goeth with her handmaids towards the camp, & is taken by the Watch, & brough to Holofernes.

And it came to passe, when she had ceased to criie to our Lord, she rose from the place, wherein she lay prostrate to our Lord. And she called her abra, and going downe into her house she rooke from her the hearecloth, and put of the garments of her widows hood, and washed her bodie, and anointed herself with ointement, and plaide the heare of her head, and put a crowne vpon her head, and clothed her selfe...
Judith 1025

self with the garments of her joyfulness, and put on pantofoles
on her feete, and tooke bracelets, and Lilies, and carelesse,
and ringse, and with all her ornamentes she adorned her self.

† To whom also our Lord gave beautie: because at this
trimming did not depend of sensualitie, but of vertue: & thus
fore our Lord amplified this beautie on her, that she might
appear to all mens eyes of incomparable comlines. † She therefore
layd upon her abra; a bottel of wyne, and a vessel of
oyle, and *poltent, and drie figges, and bread, and cheesse, and
went forwaide. † And when they were come to the gate of
the citie, they found Ozius expelling, and the ancicentes of
the citie. † Who when they saw her, being astonishe
mauled at her beautie exceedingly, † Yet asking her no questi-
on, they let her passe, saying: The God of our fathers genc
thee grace, and strengthen at the counsell of thy hart, with
his powre, that Jerusalem may glory upon thee, and thy name
may be in the number of the holy and just. † And they that
were there said, al with one voyce: So be it, so be it. † But
Judith praying our Lord, passed through the gates she and
her Abra. † And it came to passe, when she went downe the
hill, about breake of day the watchmen of the Assyrians mette
her, and held her, saying: Whence comest thou? or whither
goest thou? † Who answered, I am a daughter of the Hebrews,
therefore am I fled from their face, † because I knew it should
come to passe, that they should be gotten you into spoyle,
because that condemning you, they would not of their owne
accord yield themselves, that they might find mercie in your
sight. † For this cause I thought with my self, saying: I wil
goe to the presence of the prince Holofernes, that I may tel
him their secretes, and shew him by what entrance he may
winne them, so that there shall not fal one man of his armie.

† And when those men had heard her words, they conside-
red her face, and she was a wonder in their eyes, for they mar-
ueled at her beautie exceedingly. † And they said to her:
Thou hast sate thy life, in that thou hast found such counsel,
that thou wouldest come downe to our lord. † And this
know thou, that when thou shalt stand in his sight, he wil
deale well with thee, and thou shalt be most gracious in his
hart, and they brought her to the tabernacle of Holofernes,
telling him of her. † And when she was enterd before his
face, forth with Holofernes was caught in his cies. † And his

† † †
GUARD SAID TO HIM: WHO CAN CONTEMNE THE PEOPLE OF THE HEBREWES, WHICH HAVE SO BEAUTIFUL WEME, THAT WE SHOULD NOT WORTHILY FIGHT AGAINST THEM FOR THESE? † JUDITH THEREFORE SEEING HILOSHERES SITTING IN A CANOPIC, WHICH WAS WOUNEN OF PURPLE, AND GOLD, AND EMERALD, AND PRECIOUS STONES: † AND WHEN SHE HAD LOOKED IN HIS FACE, SHE ADORED HIM, FALLING PROSTRATE UPON THE GROUND. AND THE SERVANTES OF HILOSHERES LIFTED HER UP, THEIR LORD COMMANDING IT.

CHAP. XI.

HILOSHERES DEMANDING JUDITH THE CAUSE OF HER COMING: † HE DESCRIETH HIM WITH A PROBABLE NARRATION.

HEN HILOSHERES SAID TO HER: BE OF GOOD CHEER, AND FEARE NOT IN THY HART, BECAUSE I HAVE NEVER HURT MAN, THAT WOULDE SERUE NABUCHodonosor THE KING. † AND THY PEOPLE, IF THEY HAD NOT CONTEMNED ME, I WOULD NEVER HAVE LIFTED UP MY SPEARE Ouer THEM. † BUT NOW TEL ME, FOR WHAT CAUSE HAFT THOU DEPARTED FROM THEM, AND IT HATH PLEASED THEE TO COME TO VS? † AND JUDITH SAID TO HIM: ¦ TAKE THE WORDES OF THY HANDMAYDE, FOR IF THOU WILT FOLLOW THE WORDES OF THY HANDMAYDE, OUR LORD WIL DO WITH THEE A PERFECH THING. † FOR NABUCHodonosor THE KING OF THE EARTH LIVETH, AND HIS POWER LIVETH, WHICH IS IN THEE TO THE CHAITISING OF AL STRAYING SOULES: THAT NOT ONLIE MENSE SERUE HIM BY THEE, BUT ALSO THE BEASTES OF THE FIELD OBEY HIM. † FOR THE INDUSTRIE OF THY MIND IS REPORTED TO AL NATIONS, AND IT IS DECLARED TO AL THE WORLD, THAT THOU ONLIE ART GOOD, AND MIGHTIE IN AL HIS KINGDOM, AND THY DISCIPLINE IS BRUTED TO AL PROVINCES. † NEITHER IS THAT UNKNOWNE, WHICH ACHIOP spake, NEITHER ARE WE IGNORANT OF THAT THOU HAST COMMANDED TO COME UPON HIM. † FOR IT IS CERTAINE THAT OUR GOD IS SO OFFENDED WITH SINFNES, THAT HE HATH SENT WORD BY HIS PROPHETES TO THE PEOPLE, THAT HE WIL DELIVER THEM FOR THEIR SINFNES. † AND BECAUSE THE CHILDREN OF ISRAEL KNOW THEY OFFENDED THEIR GOD, THY DREAD IS UPON THEM. † MOREOEVER ALSO FA mine hath inundaued them, and for drout of water they are now esteemed among the dead. † FINALLY they ordayne this, to kill their cattel, and to drinke the blood of them, † AND THE HOLIE THINGS OF OUR LORD THEIR GOD WHICH GOD COMMANDED NOT TO BE TOUCHED, IN CORNE, WINE, AND OILE, THESE HAVEN they purposed to bestow, and they wil consume the things which they ought not to touch with their handes: thersore be cause
because they do these things, it is sure that they shall be gotten into perdition. † Which I thy handmayde knowing, am fled from them, and our Lord hath sent mee to tel thee these verie things. † For I thy handmayde worshippe God, en now being with thee, and thy handmayde will goe forth, and 

I will pray God, † and he will tel me when he will repay them their linnen, and I coming will tel thee, so that I may bring thee through the middes of Jerusalem, and thou shalt have all the people of Israel, as sheepe, that haue no pastor, and there shal be so much as one dog barker against thee: † because these things are told me by the providence of God. † And because God is angrie with them, I am sent to tel thee these verie things to thee. † And all these wordes pleased Holofernes, and his seruantes, and they maruailed at her wisedom, and one said to another: † There is not such a woman upon the earth in looke, in beautie, and in sense of wordes. † And Holofernes sayd to her: God hath done wel, which sent thee before the people, that thou mightest geue them into our hands: † and because thy promise is good, if thy God shall doe this for me, he shal also be my God, and thou shalt be great in the house of Nabuchodonosor, and thy name shall be renowned in all the earth.

CHAP. XII.

Judith is brought into Holofernes treasurehouse; 2. hath leave to abstaine from the Gentils meates, s. and to goe forth in the night to pray. 10. The fourth day she cometh to Holofernes banquet; 16, he is taken with concus- sion, and drinketh very much wine.

1 Then he bad her goe in where his treasures were layd vp, and bad her tarie there, and he appointed what should be geuen her of his owne banke. † To whom Judith answered, and said: Now † I can not eat of these things, which thou commandest to be eaten me, lest there come displeasure vpon me: but I will eate of these things, which I have brought. † To whom Holofernes said: If these things which thou haft brought with thee shall sycle thee, what shall we doe to thee. † And Judith said: Thy soule liueth my lord, that thy handmayde shall not spend al these things, till God doe by my hand these things, which I have purposed. And his seruantes brought her into the tabernacle, which he had commanded. † And whiles she went in, she desired that she

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"See chap. 10. v.5."
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She might have licence to goe forth, in the night and before day to prayer, and to beseech our Lord. And he commanded his chamberlaynes, that as it pleased her, she should goe out & come in to adore her God for three days. And she went forth in the nightes into the vale of Bethulia, and washed her self in a fountaine of water. And as she came vp, she prayed our Lord the God of Israel, that he would direct her way to the deliuerie of his people. And going in, she remayned pure in the tabernacle, until she tooke her owne meate in the evening. And it came to passe in the fourth day, Holofernes maade a supper to his servantes, and sayd to Vagao his eunuch: Go, and perswade that Hebrew woman, that the consent of her owne accord to dwell with me. For it is a foule thing with the Assyrians, if a woman mocke a man in doing, that she pass free from him. Then Vagao went in to Judith, & said: Let not the good yong maide feare to goe in to my Lord, that she may be honoured before his face, that she may eate with him and drinke wine in joyfulness. To whom Judith answered: Who am I, that I should gaynesay my Lord? All that shall be good and best before his eyes, will I doe. And whatsoever shall please him, that shall be best to me at the dayes of my life. And she arose, and decked herself with her garments, and going in she stood before his face. And the hart of Holofernes was strooken: for he burnt in the consupiscence of her. And Holofernes said to her: Drinke now, and sit downe in joyfulness, because thou haist found grace before me. And Judith said: I will drinke my Lord, because my soule is magnified this day above all my dayes. And she tooke, and did eate, and dranke before him those things, which her handmayde had prepared her. And Holofernes was made pleasant toward her, and dranke wine exceeding much, so much as he had never drunke in his life.

CHAP. XIII.

And Holofernes lying in a drunken sleep, Judith cutteth of his head. So returneth with her maide through the gard, as it were to pray, cometh to Bethulia. And she worseth al to thank God, and she calleth them the head. She is blessed of al. And also praiseth God and Judith.

And when it was waxen late, his servantes made hast to their lodgings, and Vagao shut the chamber doores, and went his way. And they were al overladden with wine. And
† And Judith was alone in the chamber. † Moreover Holofernes lay in his bed, fast asleep with very much drunkenness. † And Judith said to her maid that she should stand without before the chamber, and watch. † And Judith stood before the bed, praying with tears, and with moving of her lippes in silence, † 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 mayst advance Jerusalem thy city; and I may bring to passe that which I belieueth that it may be done by thee, have purposed. † And when she had said these things, she went to the pillar, that was at his bed head, and his sword that hung thereon, she loosed. † And when she had drawn it out, she tooke him by the heart of his head, and said: Confirm me, O Lord God in this hour, † and she stroked twice upon his neck, and cut of his head, and tooke his canopy from the pillars, and rolled aside his body a trunk. † And after a while she went out, and delivered the head of Holofernes to her maid, and had her put it into her walleter. † And they two went forth, according to their custome, as it were to prayer, and they passed the camp, and compassing the valley, they came to the gate of the city. † And Judith a fair of said to the keepers of the walleter: Open the gates, because God is with vs, which hath wrought power in Israel. † And it came to passe, when the men had heard her voyce, they called the ancients of the city. † And they ran to meet her, from the least to the greatest: because they hoped not that now she would come. † And they lighting lightes gathered round about her errour one: and she going vp into a higher place, commanded silence to be made. And when all had held their peace, † Judith said: Pray ye the Lord our God, who hath not forsaken them that hope in him: † and in me his handmayde he hath fulfilled his mercie, which he promised to the house of Israel: and he hath killed by my hand the enemie of his people this night. † And bringing forth the head of Holofernes out of the walleter, she shewed it them, saying: Loe the head of Holofernes the general of the armie of the Assyrians, and behold his canopy, wherein he lay in his drunkenness, where the Lord our God stroke him by the hand of a woman. † But the same our Lord liveth, that his Angel hath kept me, both going hence, and abying there, and from thence returning hither: and our Lord
Iudith.

Lord hath not suffered me his hand mayde to be defyled, but without pollution of sinne he hath called me backe to you, rejoyning in this victorie, in my escape, and in your deliverie. 
† Confesse ye al to him, because he is good, because his mercie is for ever. † And they al adoring our Lord, said to her: 22 Our Lord hath blessed thee in his power, because by thee he hath brought our enemies to nothing. † Moreover Ozius the 23 prince of the people of Israel, said to her: Blessed art thou daughter of our Lord the high God aboue all women upon the earth. † Blessed be our Lord, which made heaven and earth, which hath directed thee vnto the woundes of the head of the prince of our enemies. † Because this day he hath so magnified thy name, that thy prysfe shall not depart out of the mouth of men, which shall be mindefull of the power of our Lord for ever, for that thou hast not spared thy life for the distresses and tribulation of thy kinred, but hast holpen the ruine before the presence of our God. † And all the people 26 sayd: So be it, so be it. † Moreover Achior being called came, 27 and Judith said to him: The God of Israel, to whom thou gavest testimonie, that he reuengeth him self of his enemies, he hath cut of the head of all the vnfaithful this night by my hand. † And that thou mayst proue that it is so, loe the head 28 of Holofernes, who in the contempt of his pride commenmed the God of Israel, and threatened thee death, saying: When the people of Israel shal be taken, I wil command thy sides to be pearled with a sword. † But Achior seeing the head of 29 Holofernes, being in anguish for feare, fell on his face vpon the earth, and his soule was sore troubled. † But after taking 30 spirit agayne he was refreshed, & fell downe at her feete, and adored her, and sayd: † Blessed art thou of thy God in euerie tabernacle of Iacob, because in euerie nation, which shal heare thy name, the God of Israel shal be magnified in thee.

Chap. XIII.

Holofernes head is hanged on the wall: 6. Achior is circumcised. 7. The Israelites assault the Assyrians. 8. who going to awake their General, 14. finde him slaine, 17, and are all confounded with feare.

And Judith said to al the people: Heare me brethern, 1 hang ye this head vpon our walles: † and it shall be, 2 when the sunne shal rise, let euerie man take his armour, and yssue ye forth with violence, not that you goe downe beneath,
beneath, but as it were invading violently. † Then the watch-
men must of necessitie runne to rayse vp their prince to bat-
tel. † And when the captaynes of them shal runne to the ta-
bernacle of Holofernes, and shal finde him headles rowled in
blood, feare wil fall vpon them. † And when you shal know
that they flee, goe after them securely, because our Lord wil
destroy them vnder your feete. † Then: Achior seeing the
power, that God of Israel wrought, for taking the rite of gen-
tilisme, beloved God, and circuncised the flesh of his pre-
puce, and was lyoned to the people of Israel, and al the suc-
cession of his kinfed vntil this present day. † And immediatly
as day brake, they hong the head of Holofernes vpon the
walles, and euerie man tooke his armour, and they went
forth with great noyse and shouting. † Which the watch-
men seing, ranne to the tabernacle of Holofernes. † More-
over they that were in the tabernacle, coming, and before
the dore of the tabernacle making a noyse, to rayse him, they
endeavoured by art to disquiet him, that Holofernes might
awake not by them rayning him, but by them making a noyse.
† For no man durst by knocking, or entring, to open the
chamber of the chiefe of the Assyrians. † But when his dukes
and tribunes were come, and al the chiefe of the armie of the
king of the Assyrians, they laid to the chamberlains: † Goe
in, and awake him, because the mice yslluing out of their
holes, haue presumed to prouoke vs to battel. † Then Vagao
entring into his chamber, stoode before the cortine, and
made a clapping with his handes: for he thought that he slept
with Judith, † But when with the sense of his eares he per-
cieved no motion of person lying, he came neere to the
cortine, and lifting it vp, and seing the bodie without the
head of Holofernes weltried in his bloudlye vpon the ground,
cried out in a lowd voyce with weeping, and rent his gar-
mentes. † And going into the tabernacle of Judith, he found
her not, and he lefte forth to the people, † and sayd: One He-
brewe woman hath made confusion in the house of king
Nabuchodonosor: for behold Holofernes lyeth vpon the
ground, and his head is not vpon him. † Which when the
princes of the power of the Assyrians had heard, they al rent
their garmentes, and intolerable feare and dread fell vpon
them, and their mindes were trubled exceedingly. † And
there was made an incomparable cri in the middes of their
camepe.

CHAP.
And when all the armies heard that Holofernes was beheaded, courage and counsel fled from them, and being shaken with trembling onlie and feare, they helpe them fleue by flight; so that none spake with his neighbour, but hanging the head, all things left behind, they made haste to escape the Hebrewes, whom they heard to come armed upon them, fleeing by the waies of the fields, and the pathes of the hilles. 

† The children of Israel therefore being them fleeing, followed them. And they went downe sounding with trumpettes, and shouting after them. † And because the Assyrians were not united together, they went headlong into flight: but the children of Israel pursuing in one companie, discomfited all that they could find. † Oziastherefore sent messengers through all the cities and countries of Israel. † Euerie countrie therefore, and euerie citie 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. † And the rest that were in Bethulia, entered into the camp of the Assyrians, and took away the praye, which the Assyrians fleueing had lefte, and were loden exceedingly. † But they that were returned conquerers to Bethulia, took away with them all things that were theirs, so that there was no number in cattel, and beasts, and all their meueables, that from the last unto the greatest all were made rich of their prayses.

† And Ioachim the high Priest came from Jerusalem into Bethulia with all his ancietnes to see Judith. † Who when she was come out to him, they all blessed her with one voyce, saying: Thou art the glorie of Jerusalem, thou the joy of Israel, thou the honour of our people: † because thou hast done manfully, and thy hart was strengthened, for that thou hast loued chastitie, and after thy husband not knowne any other: therefore also the hand of our Lord hath strengthened thee, and therefore shalt thou be blessed euer. † And al the people sayd: So be it, so be it. † And for thirtie daies, scarce were the spoyles of the Assyrians gathered of the people of Israel. † Moreover al things, that were proued to be the peculiar
Judith singeth a canticle of thanksgiving to our Lord. 2. The people go to Jerusalem and offer sacrifices. 3. She in great honour liveth a widow till her death in good old age. 30. The people have long peace, and a festval day is instituted in perpetual memorie of her fait.

Then sang Judith this song to our Lord, saying: 1: Beginne ye to our Lord in timbrels, singing to our Lord in cymbals, tune to him a new psalme, reioyse, and innocuate his name. 3: Our Lord confoundeth battells, Lord is his name. 4: Who hath set his campe in the middes of his people, that he might deliver vs from the hand of al our enemies.

Assur came out of the mountaynes from the North in the multitude of his strength: whole multitude stopped vp the torrentes, and their horses covered the valles. 6: He said that he would set my borders on fyre, and kill my yongmen with the sword, to geue my infantes into praye, and virgins into captituite. 7: But our Lord omnipotent hath hurt him, and hath delivered him into the hands of a woman, and hath pearshed him. 8: For, not by yongmen is their mightie one fallen, neither have the sonnes of Titan strooken him, neither did the high giants set them felues upon him, but Judith the daughter of Merari in the beautie of her face dissolved him. 9: For she put from her the garmentes of widowhood, and put on her the garmentes of joy, in the reioysing of the children of Israel. 10: She anointed her face with oynment, and tyed together her lockes with a crowne, she tooke a new stole to deceuie him. 11: Her sandales rauished his eies, her beautie made his soule captiue, she with a sword cut of his head. 12: The Persians did quake at her constancie, and the Medes at her boldnesse. Then did the campe of the Assyrians howle, when my humble ones appeared, withering in thirst. 13: The sonnes of yongewomen have pearshed them, and they have killed them as boyes fleeing away: they have perished in battell before the face of the Lord my God. 14: Let vs sing an hymne to our Lord, let vs sing a new hymne to our God.
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God. + Adonai ò Lord great art thou, and noble in thy power. + Let every creature of thyne serf thee: because thou saydest, and they were made: thou didst send thy spirit, and they were created, and there is none that can resist thy voice. + The mountaynes with the waters shall be moved with the foundations: the rockes shall melt as waxe before thy face. + But they that fear thee, shall be great with thee in all things. + Wo to the nation, that riseth up upon my kinred: for our Lord omnipotent will be revenged on them, in the day of judgement he will visit them. + For he will give fire, and wormes into their flesh, that they may be burnt, and may feel for ever. + And it came to passe after these things, all the people after the victorie came into Jerusalem to adore our Lord: and forthwith as they were purified, they al offered holocaustes, and vowes, and their promises. + Moreover Judith offered for an anathema of oblation alt the instruments of warre of Holofernes, which the people gave her, and the canopie that her self had taken away out of his chamber. + And the people was pleasant according to the face of anges, and for three monethes the joy of this victorie was celebrated with Judith. + And after those daies every man returned into his house, and Judith was made great in Bethulia, and she was more glorious to al the land of Israel. + There was also chastitie vnded to her vertue, + so that the knew not man al the daies of her life, after that Manasses her husband was dead. + And on festivaal daies the came forth with great glorie. + And she abode in her husbands house, + an hundred five yeares, and dismist her abra free, and she died and was buried with her husband in Bethulia. + And al the people mourned for her seuen daies. + And in al the space of her life there was not that troubled Israel, and after her death manie yeares. + But the day of the seffnitude of this victorie is receded of the Hebrewes in the number of holie daies, and is worshiped of the Iews from that time vntil this present day.

ANNOTATIONS.

CHAP. XVI.

26. After that her husband was dead [As yong Tobias and Sara were not].

Judith an ex- otible pattern to married persons: so Judith is a like good example to devot ample of holie widowers, excelling most partin manie respects. For first she professed this widowerhood. The state of life in the old Testament, when it was most rare, the law provid-
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. At the rest did ever estimate it as divine Scripture. For albeit S. 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: y' in the Greek he found at the sixtene chapter conteyning tenne. And it is not unprobable, that these partes were sometimes in the Hebrew, as were divers whole booke which are now lost. But whether they were at anie time in the Hebrew or no, the Church of Christ accounteth the whole Booke of infallible authority, reading as well these partes, as the rest in her publicke office. And the council of Trent (cell. 4.) for more expresse declaration defines, that all the booke recited in the same Decree (amongst which is Esther) with all the partes thereof, as they are accustomed to be read in the Catholique Church, and be conteyned in the old vulgar latin Edition, are sacred and Canonical Scripture.

It conteinyeth a particular great danger of the people of Israel, happenning (as is probable) shortly after their general relaxation, & returne of some from the captivitie of Babylon, and their deliuerie from it, through the godlie Zele and other vertues of Queene Esther, directed herein by Mardochoeus, who being also in imminent danger was deliuered & advanced, and finally wrt the historie.
This booke is read at martins the last weeke of September.

The first part beginneth in the 11. ch. A B

In the daies of Ahasuerus, who reigned from India unnto Ethiopia over an hundred twenty seuen provinces: † when he sat in the throne of his kingdom, the citie Susa was in the beginnynge of his kingdom. † In the third yeare therefor, of his empyre he made a great feast to all the princes, and to his seruantes, to the most valiant of the Persians, and the nobles of the Medes, and the rulers of the provinces in his sight, † that he might shew the riches of the glory of his kingdom, and the greatnes, & vaunting of his might, a great time, to write an hundred & foure score daies. † And when the daies of the feast were accomplished, he invited all people, that was found in Susa, from the greatest to the least, and commanded seuen daies a feast to be prepared in the entrance of the garden, and of the wood, which was planted with royal garnishing and with hand. † And there hung on eneuyide hangings of skie colour, and grene, and hyacinthine colour, held vp with cordes of silke, and of purple, which were put into rings of yuorie, and were held vp
with marble pillars. Beddes also of gold and silver, were placed in order upon the floore paoed with the emerauld, and the touch stone: which panting adorned with merueles 7 varietie. † And they that were invited, dranke in golden cuppes, and the meates were brought in change of vessels. Wine also plenteous and the best was set downe, as was worthie of a kings magnificence. †: Neither was there that compelled them to drinke that would not, but as the king had appointed, making each of his princes overseer of euerie tabe, that euerie man might take what he would. † Vashti also the queene made a feast for the women in the palace, where king Assuerus had accustomed to remayne. † Therefore the seuenth day, when the king was merier, and after very much drinking was well warmed with wine, he commanded Mau- mam, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charchas, the seuen eunuches, that ministered in his sight, † that they should bring in queene Vashti before the king, the crowne set upon her head, that he might shew her beautie to all the peoples and princes: for he was exceeding beautiful. † Who refused, and contemned to come at the kings commandment, which he had commanded by the eunuches. Whereupon the king being wrath, and chaffed with exceeding furie, † asked the witenmen, which after the manner of a king were always present with him, and he did all things by their counsel, which knew the lawes, and rightes of the elders: † (and the chiefe and nearest him were, Charla- na, and Serbar, and Admatha, and Tharsis, and Mares, and Marama, and Mamuchan, seuen dukes of the Persians, and of the Medes, which saw the face of the king, and were wont to sit first after him) † to what sentence Vashti the queene should be subiect, that would not do Assuerus the kings commandment, which he had commanded by the eunuches. 16 † And Mamuchan answered, the king hearing, and the princes: † Queene Vashti hath not only hurt the king, but also all peoples, and princes, that are in all the provinces of king Assuerus. † For the word of the queene will goe forth to all wemen, that they wil contemne their husbands, and will say: King Assuerus commanded that the queene, Vashti should come in to him, and she would not. † And by this example all the wines of the princes of the Persians and the Medes, wil little esteeme the commandements of their husbands.

—Reformed Bible in Doctrinal and Confessional Standard.
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Esther.

Wherefore the kings indignation is just. † 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 Vashti come in no more to the king, but an other, that is better then she, take her kingdom. † And let this be published into all the empire of thy provinices (which is most large) and let all the wives, as well of the greater as of the lesser gethe honour to their husbands. † His counsel pleased the king, and the princes and the king did according to the counsel of Mamuchan, † and he sent letters to all the provinices of his kingdom, as euerie nation could heare and reade, in divers languages and characters, that the husbands should be princes and masters in their houses, and that this should be published throughall peoples.

Chap. II.

Inquire being made of the best and fairest virgines, (5. Esther the Unknowe wifes of Hamutras a 1ew) is preferred, and made Queen in place of Vashti, a marriaige feast made, and presents given. 21. Mardocheus deterre the traitors, and his seruices is recorded in the regestor.

These things so done, after the indignation of king Ahasuerus was allwaged, he remembered Vashti, and what she had done, or what she had suffered: † and the kings seruants and his ministers said: Let there be maidens sought for the king, virgins and beautiful, † and let there be sent that may visit through al provinices beautiful maidens and virgins; and let them bring them to the citie 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 necessarie to be vset. † And which so euery among all that please the kings eies, let her reigne for Vashti. The word pleased the king: and so as they had suggested, he commanded to be done. † There was a man in the citie of Susan a 1ew, named Mardocheus, the sonne of Iair, the sonne of Semei, the sonne of Cis, of the flocke of Lemini, † who had beene transported from Jerusalem the same time, that Nabucodonosor the king of Babylon transported Iechonias the king of Iuda, † who was the foster father of his brothers daughter Edisa, which by an other name was called Esther: and she had lost both her parencates: exceeding beautiful, and of comely face. And her father
father and mother being dead, Mardocheus adopted her for his daughter. ¶ And when the kings commandment was bruited abrode, and according to his commandment many fayre virgins were brought to Susian, and were delivered to Egeus the eunuch: "Esther also among the rest of the maydens was delivered to him, that she might be kept in the number of the women. ¶ Who pleased him, and found grace in his sight. And he commanded the eunuch, that he should haft in the women's ornamentes, and should deliver her, her paters, & feuen the most beautiful maydens of the kings house, and should adorn and decke both her and her wayting maydens. ¶ Who would not tell him her people and country. For Mardocheus had commanded her, that of this thing she should altogether keepe silence: ¶ who walked daily before the entrance of the house, wherein the chosen virgins were kept, taking care of Ester's welfare, and desirous to know what should chance vnto her. ¶ And when the time of cushrie virgins came, that they should goe in to the king, all things accomplished that perteyned to women's ornamentes, it was the twelfth moneth: yet so, that for six monethes they were anointed with oyle of myrtle, and other six monethes they vised certayne payntings and sweete spices. ¶ And going in to the king, what soever they asked that perteyned to adorning they received: and being trimmed, as it pleased them, they passed from the chamber of the women to the kings chamber. ¶ And she that went in at euening, came out in the morning, and from thence she was brought to the second house, that was under the hand of Susianus the eunuch, who was chiere over the kings concubine: neither had she power to returne any more to the king, vnlesse the king had villed, and had commanded her to come by name. ¶ 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 goe in to the king, who sought not women's ornamentes, but whatsoever Egeus the eunuch the keper of the virgins would, those things he gaue her to her adorning. For she was exceeding fayre, and of incredible beautie, she seemed to all mens eyes gratious and amiable. ¶ She therefore was brought to the chamber of king Assuerus the tenth moneth, which is called Tebeth, in the seventh yeare of his reigne. ¶ And the king
Esther.

King loued her more then al the wenmen, and she had grace and mercie before him aboue al the wenmen, and he put the crowne of the kingdom on her head, and made her reigne in stead of Vashti. † And he commanded a verie magnificall 18 feast to be prepared to al the princes, and to his seruantes, for the conjunction, and mariage of Esther. And he gaue rest to al the provinces, and bestowed gifts according to princely magnificence. † And when virgins were sough the second 19 time and gathered together, Mardocheus taried at the kings gate, † neither had Esther as yet tasted 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. † At that time therefore, when Mardocheus abode at the kings gate, Bagathan, and Thares were angrie, two of the kings eunuches, that were porters, and were chiefe in the first entrie of the palace: and, they would make insurrection against the king, and kill him. † Whereof Mardocheus gotte 22 notice, and immediately he told it to queene Esther: and the to the king in the name of Mardocheus, who had reported the thing vnto her. † It was examined, and found: and they were 23 both hanged on a gibbet. And it was put in the histories, and registred in the cronicles before the king.

Chap. III.

Aman 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.

After these things king Assuerus advanced Aman the 1 sonne of Amadathi, which was of the stocke of Agag: & he put his throne above all the princes which he had. † And 2 al the kings seruantes, that were in the doore of his palacie, bowed their knees, and adored Aman: for so the emperour had commanded them, † onlie Mardocheus did not bowe his knee, nor adore him. † To whom the kings seruantes, that 3 were chiefe at the doore of the palacie, said: why dost thou about the rest not observe the kings commandment. † And 4 when they said this often, and he would not heare, they told Aman, desirous to know whether he would persueue in his sentence: for he had told them that he was a Jew. † Which 5 when Aman had heard, and had proved by experience that Mardocheus
Mardocheus bowed not his knee unto him, nor adored him, he was angrie exceedingly. And he counted it a matter of nothing to lay his handes upon Mardocheus alone: for he had heard that he was of the nation of the Iewes, and he would rather destroy all the nation of the Iewes, that were in the kingdom of Assuerus. The first moneth (which is called Nisan) in the twelfth yeare of the reigne of Assuerus; the lot was cast into a potte which in Hebrew is called Phur, before Aman, in what day and what moneth the nation of the Iewes should be slayne: and there came forth the twelfth moneth, which is called Adar. And Aman said to king Assuerus: There is a people dispersed through al the provinces of thy kingdom, and separated one from another, vsing new lawes and ceremonies, moreover also contemning the kings ordinances: And thou knowest very well that it is not expedient for thy kingdom that they waxe insolent by libertie.

If it please thee, decree that they may perish, and I will pay ten thousand talents to the cofferers of thy treasure. The king then tooke the ring that he had, from his hand, and gave it to Aman the sonne of Amadathih the progenie of Agag, the enemie of the Iewes, and he said to him: The silver which thou dost promise, be it thine: but concerning the people doe that which pleaseth thee. And the kings scribes were called in the first moneth, Nisan, the thirteenth day of the same moneth: and there was written, as Aman had commanded, to all the kings lieutenantes, and judges of the provinces, and of diuers nations, as every nation could read, and heare according to the varietye of languages, in the name of king Assuerus: and the letters signified with his ring, were sent by the kings postes to al the provinces, that they should kill and destroy all the Iewes, from boy unto old man, children, and women, in one day, that is, in the thirteenth of the twelfth moneth, which is called Adar, and should spoyle them of their goodes.

And the content of the letters was this, that al the provinces might know, and prepare them selues against the day aforesaid. The postes that were sent, made haste to fulfil the kings commandment. And immediately the edict hong in Susan, the king and Aman sealed, and all the Iewes that were in the cite, weeping.
Esther.

CHAP. III.

Al the Jews lament their imminent danger. 5. Mardocheus willeth Esther to intreat the king for their safetie. 11. She fearing to goe to the king contrary to his law, vncalled, 15. yet they al fasting and praying for her, she doth it.

Which things when Mardocheus had heard, he rent his garmentes, and was clothed with sackcloth, sprinkling ashes on his head: and in the street of the midst of the citie he cried with a lowed voyce, shewing the anguish of his mind, and with this wayling going eu'n to 2 the doores of the pallass: for it was not lawful for one clothed with sackcloth to enter the kings court. In al provinces also, toweres, and places, to which the kings cruel decrees was come, there was' great mourning with the Jews, sitting, howling, and weeping, manie vsing sackcloth and ashes for their couch. And Esthers maides and the eunuches went in, and told her, which she hearing was astonyed: and she sent a garment, that the sackcloth being taken away, they should put it on him: which he would not take. And calling for 5 Athach the eunuch, whom the king had gueen her for a seruant to Mardocheus, commanded him to goe and to learne of him, why he did this. And Athach going forth went to 6 Mardocheus standing in the streete of the citie, before the palace doore: who told him al things that had chanced, how Aman had promised, that he would bring siluer into the kings treasures for the slaughter of the Jews. He gave him also a copie of the edict which honge in Susane, that he should shew it to the queene, and should admonish her to enter in to the king, and to intreate him for her people. 8 Athach returning told Esther all things, that Mardocheus had sayd, who answered him, and bad that he should say to Mardocheus: 9 Al the kings seruantes, and al the provinces that are vnder his dominion, know, that whether man, or woman, not called, shal enter in to the kings inner court, he must immediatly be slayne without al delay: vulesse perhaps the king stretch forth a golden rod vnto him, for a signe of clemencie, and so he may live. I therfore how can I enter in to the king, which now these thirtie daies have not bene called vnto him? Which when Mardocheus had heard, he sent word to Esther agayne, saying: Thinke not that thou mayst deliuer
thy owne life only, because thou art in the kings house, above the Lewes: * for if thou wilt now hold thy peace, * the Lewes shall be delivered by another occasion: and thou, and thy fathers house shall perish. And who knowest whether thou camest to the kingdom therefore, that in such a time thou mightst be readie? * And agayne Esther sent to Mardocheus in these wordes: * Goe, and gather together al the Lewes, whom thou shalt find in Susau, and pray ye for me. Eat ye not, and drinke not in these three days, and three nightes: and with my handmaids in like maner wil fast, and then will I goe in to the king, doing agaynst the law, not called, and delivering my selfe to death and to peril. * Mardocheus therefore went, and did all things that Esther had commanded him. *

** Chap. V. **

Esther standing in the kings sight he calleth her, 4. she requesteth that he and Aman wil dine with her. 7. Againe she inviteth them. 9. Aman is more incensed against Mardocheus, prepareth high gallows to hang him on.

1 And the third day Esther put on royall garmentes, and stood in the court of the kings house, which was the inner agaynst the kings halfe: but he sate vpoun his throne in the consistorie of the palace, against the doore of the house. *

2 And when he had seene Esther the queene standing, she pleased his eies, and he put forth toward her the golden rod, which he held in his hand: who going neere, killed the top of his rod. * And the king said to her: What wilt thou queene Esther? what is thy request? yea if thou wilt aske the half part of the kingdom, it shal be geuen thee. * But she answered: If it please the king, I beseech thee that thou come to me this day, and Aman with thee to a banker, which I haue prepared. * And the king forthwith, caly Aman, quoth he, quickly, that he may obey Esthers wil. The king therefore and Aman came to the banker, which the queene had prepared for them. * And the king said to her, after that he had drunke wine abundantly. What doest thou desire to be geuen thee? and for what thing askest thou? although thou aske the half part of my kingdom, thou shalt obeyne. * To whom

Esther answered: * My petition, and requests are these: * If I haue found grace in the kings sight, and if it please the king to geue that which I aske, and to fulfill my petition: let the king
tion, increased the king's desire to know it, moved him to provide more assuredly, and so bound him the more to accomplish it.

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king and Aman come to the banker, which I have prepared them, and to morrow I will open my will to the king. Aman therefore went forth that day joyful and merie. 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; and assembling his anger, and returning into his house, he called together unto him his frendes, and Zares his wife; and he declared to them the greatnesse of his riches, and the multitude of his children, and with how great glorie the king had advanced him above all his princes and servantes. And after these things he said, Queen Esther also hath called none other to the banket with the king, but me: with whom to morrow also I shall dine with the king. And whereas I have at these things, I think I have nothing so long as I shall see Mardocheus the Jew sitting before the kings doores. And Zares his wife, and the rest of his frendes answered him: Command a great beame to be prepared, having fiftie cubites in height, and speake in the morning to the king, that Mardocheus may be hanged vpon it, and to thou shalt goe joyful with the king to the banker. The counsell pleased him, and he commanded an high gallowes to be prepared.

Chap. VI.

The king hearing the good service of Mardocheus in detestting traitors, read in the chronicle (for which he had yet no reward) 4. commandeth Aman to honour him next to the king, 11. which he performeth.

That night the king passed without sleepe, and he commanded the histories and chronicles of former times to be brought him. Which when they were read in his presence, they came to that place where it was written, how Mardocheus had utterted the treason of Bagarthan, and Thares the eunuches, countring to kill king Assuerus. Which when the king had heard, he sayd: What honour and reward hath Mardocheus received for this fidelity? His servantes and miniters said to him: He hath received no reward at al. 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 gibbett, which was prepared for him. The servantes answered: Aman standeth in the court.
Esther.

6 court. And the king said: Let him come in. And when he was come in, he said to him: What ought to be done to the man, whom the king is desirous to honour? But Aman thinking in his heart, and supposing that the king would honour no other, but him felt, answered: The man, whom the king desirous to honour, 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 crowne upon his head, and let the chiefe of the kings princes and nobles hold his horse, and going through the street of the citie, cry, and say: So shal he be honoured, whomsoever the king will honour.

7 And the king said to him: Make haste, and taking a robe and a horse, do thou hast spoken, to Mardocheus the Jewe, which fifteth before the doothes of the palace: Beware thou pretermitte nothing of those things, which thou hast spoken.

8 And Mardocheus returned to the palace gate: and Aman made haste to goe into his house, mourning and his head covered: and he told Zares his wife, and his friends al things, that had chauanced him. To whom the wise men whom he had in counsel, and his wife answered: If Mardocheus be of the Jewes seede, before whom thou hast begun to fal, thou canst not resist him, but thou shalt fal in his sight. As they were yet speaking, the kings eunuches came, and compelled him to goe quickly to the banquet, which the queene had prepared.

Chap. VII.

Esther entertaining the king and Aman againe at a feaste, is promised to obtaine, whatsoever she wil aske: she demandes satisfaction for herself, and all the people, against Aman's crueltie: and Aman is hanged on the gallows, which he had prepared for Mardocheus.

1 The king therefore and Aman went in, to drinke with the queene: And the king said to her also the second day, after he was warme with wine: What is thy petition Esther, that it may be geuen thee? and what wilt thou have done? although thou shalt aske the half part of my kingdoms, thou shalt obtayne. To whom she answered: If I have found grace in thyne eies & king, and if it please thee,

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give me my life for the which I make request, and my people for the which I beseech. † 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 eul, and mourning I would hold my peace: but now it is our enemy, whose crueludenoundeth upon the king. † And king Aphasis answering, said: Who is this, and of what might, that he dare doe these things? † And Esther said: It is this Aman our adversarie and most wicked enemy. Which he hearing forthwith was astonished, not enduring to beare the countenance of the king and of the queene. † But the king being wrath rose vp, and from the place of the 7 banquet went into the garden set with trees. Aman also rose vp, to intreate Esther the queene for his life, for he understood that there was eul prepared him of the king. † Who when he was returned out of the garden set with trees, and had entered into the place of the banket, he found Aman to have fallen upon the bed, wherein Esther lay, and he said: The queene also he wil force in my presence, in my house. Neither was the word yet passed from the kings mouth, and immediately they covered his face. † And Habona, one of the eunuches 9 which stood wayting on the king, sayd: Behold the gibbet, which he had prepared for Mardocheus, that spake for the king, standeth in Amans house, hauing in height histie cubites. To whom the king said: Hang him vpon it. † Aman threfore 10 was hanged on the gibbet, which he had prepared for Mardocheus: and the kings wrath ceased.

Chap. VIII.

Esther informeth the king that Mardocheus is her vncle, he is advanced in authority, 3. and contrary letters are sent that the Jewes be suaded, 11. and their enemies slayne. 15. Mardocheus is in high honour, and his whole nation is esteemed and feared by other people.

That day king Aphasis gave vnto Esther the queene 1 the house of Aman the Jewes aduersarie, and Mardocheus went in before the kings presence. For Esther confessed to him that he was her vncle. † And the king took the 2 ring, which he had commanded to be taken agayne from Aman, and delivered it to Mardocheus. And Esther appoined Mardocheus also ouer her house. † Neither content with these things, she 3. fell downe at the kings feete, and she wept.
estepe and speaking to him prayed him, that he would command that the malice of Aman the Agagite, and his most wicked devise, which he had invent ed against the Iewes, should be of none effect. But he after the manner put forth the golden scepter with his hand, by which the signe of clemencie was shewed: and the rysing vp flood before him, and said: If it please the king, and if I have found grace in his eies, and my request seem not contrarie to him, I beseech thee, that the old letters of Aman the traytours and enemie of the Iewes, wherein he commanded that in al the kings provinces they should perish, may by new letters be corrected.

† For how can I abide the murder and slaughter of my people? And king Ahasuerus answered Esther the queene, and Mardocheus the Iewe: Amans house I have gessen to Esther, and himself I have commanded to be hanged on the gallo-

† Write ye therfore to the Iewes, as pleaseth you, in the kings name, signing the letters with my ring. For this was the custome, that no man durst speake against the lettres, which were sent in the kings name, and were signed with his ring. And the kings scribes and secretaries being call'd for (and it was the time of the third moneth, which is called Siban) the three and twentith day there of letters were written, as Mardocheus would, to the Iewes, and to the princes, and the lieutenantes and judges, which were rulers over the hundred and seuen and twentie provinces, from India even to Ethiopia; to province and province, to people and people, according to their languages and characters, and to the Iewes, according as they could read and heare.

† To whom the king gave commandment, that they should speake to the Iewes in euerie citie, and should command them to be gathered together in one, that they might stand for their liues, and might kil and destroy all their enemies with their wives and children and all their houses, and to take the spoyle of them. And there was appointed through all the provinces one day of reuenge, that is, the thirtenth of the twelth moneth Adar. And this was the content of the letter, that in all landes and peoples, which were subiect to the kings, yeu though they be Infidels, because they haue terrestriel maiestie and authoritie from God.

And the contrarie opinion and behauiour of heretics, which despiseth Domi-

† And this was the content of the letter, that in all landes and peoples, which were subiect to the
the empire of king Assuerus, it should be notified, the Jews
to be ready to be revenged of their enemies. † And there 14
gone forth swift postes carrying the mailages, and the kinges
edict hong in Sultan. † But Mardocheus going forth out of 15
the palace, and from the kinges presence, shining in royal
garmentes, to wit, hyathinhine and skie colour, bearing a
golden crowne on his head, and clothed with a silke and pur-
ple cloke. And the citie rejoyned, and was glad. † But to the 16
Jews there semed a new light to rise, ioye, honour, and
dauncing. † With al peoples, cities, and provinices, whither 17
souer the kinges commandementes came, meruoules rejoy-
sing, feastes and bankeste, and holie day; in so much that
manie of the other nation and sect, were joyed to their reli-
gion and ceremonies. For great terrour of the name of the
Jews had invaded them al. *

CHAP. IX.

The Jews kil their enemies which would have killed them. 6. namely the
seven sons of Aman are hanged on gallowes, 15. more staine the next day.
17. the day following is made holie, and so to be kept everie yeare.

Therefore in the thirtieth day of the twelth moneth, 1
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 con-
trarie, the Jews began to be superiours, and to reuenge
them selues of their aduersaries. † And they were gathered

WHERE no
more danger
remaieth re-
milion of sin-
iuries is more
commendable
then reuenge,
but where
malice con-
nueth, and
new danger
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ensue, inuinc-
is necessarie,
and after-
wards peace
may be made
more securely
S. vernad, sec. 1.
daverb. Apoly.

† Pharshandatha, and Delphon, and Elphatha, † and
Phoratha,
9 Phoratha, and Adalia, and Ariatha. † and Pherezia, and
10 Arilai, and Aridi, and Iezatha. † whom when they had
11 slaine, they would not take prays of their goodes. † And by
12 and by the number of them that were killed in Suzan, was
13 brought to the king. † who laid to the queene: In the citie of
Suzan the Iewes haue killed five hundred men, besides the
14 sonnes of Aman; howe great a slaunder thinkest thou
doey they make in al the provinces? what askest thou more,
15 & what wilt thou that I comand to be done? † To whom the
answered: If it please the king, let there authoritie be geuen
16 to the Iewes, that as they have done to day in Suzan, so alio
they may doe to morowe, and that the sonnes of Aman
17 be hanged on gibbettes. † And the king commanded that it
should be so done. And forthe with the edict hong in Suzan,
18 and the sonnes of Aman were hanged. † The fourthe-
tenth day of the moneth Adar the Iewes being gathered to-
gether, there were killed in Suzan three hundred men: neit-
19 her was their substance spoyle by them. † Yea and through
al provinces, which were subject to the kings dominion, the
Iewes flood for their liues, their enemies and persecutors
being slayne: in so much that there was fully fourteen thou-
sand of them that were killed, and no man tooke any of
17 their goodes.

17 † And the thirteenth day of the moneth Adar was the first
day with them al of the slaunder, & the fourteenth day they cea-
sed to kil. Which they ordainyd to be solemne, so that in it at
18 all times afterward they gave themselves to good cheere, and
19 & bankettes. † But they that made the slaunder in the citie of
Suzan, were occupied in the slaunder the thirteenth and four-
tenth day of the same moneth: and in the fiftenth day they
20 ceased to kil. And therefore they ordainyd the same solemne
day of good cheere and joyfulnes. † But those Iewes, that
abode in townes not walled and villages, ordainyd the four-
tenth day of the moneth Adar for bankettes and joy, so that
21 they rejoysse in it, and lend one an other portions of bankettes
22 and meates. † Mardocheus therefore wrote al these things,
and being comprised in letters sent them to the Iewes, that
23 abode in al the kings provinces, as well those that lay neere,
as far of, † that they should take: the fourteenth and fiftenth
day of the moneth Adar for feastes, and the yeare alwayes
returning should celebrate them with solemne honour: † be-
cause

:: In the first
slaughter
Aman's sonnes
were slayne and af-
fterwards also
hanged. v. 14.

:: The Iewes
in Suzan kept
the fiftenth
day holic. v.
18, those that
dwelt in other
places kept
the fourteenth
day.

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Esther.

cause in the same days the Jewes revenge them selues of their enemies, and mourning and sorrow were turned into mirth and joy, and that these should be days of good cheere and gladnessse, and they should send one to an other portions of meates, and should give gifts to the poore. † And the 23 Jewes receiued into a solemnite all things, which they had begune to doe at that time, and which Mardocheus by letters had commanded to be done. † For Aman, the sonne of Amadath of the flocke of Agag, the enemie and adversarie of the Jewes, purposed euill against them, to kill them and destroy them: and he cast Phur, which in our language is turned, a lot. † And afterward Esther went in to the king, beseeching that his endeavours might by the kings letters be made voyde: & the euill that he had intended against the Jewes, might returne vpon his owne head. Finally they hong both him and his sones vpon the gallowes, † and since that time these days are called Phurim, that is, of Lottes: 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 booke: † and the things that they susteyned, and that were after ward changed, the Jewes: tooke vpon them selues and their seede, and vpon al, that would be joyned to theyr religion, that it should be lawful for none to passe without solemnitie these days: which the writing testifieth, and certaine times require, as yeares continually succede one an other. † These 28 are daies, which no obliuion shall ever put out: and al provinces in al the world shall celebrate throughout all generations: neither is there any citie, wherein the daies of Phurim, that is, of Lottes, must not be obserued of the Jewes, and of their progenie, which is bound to these ceremonies. † And Esther the 29 queene the daughter of Abihail, and Mardocheus the Jew wrote also the second epistle, that with al diligence this day should be established solemnne for the time to come, † and they sent to al the Jewes, that were in the hundred and seuen and twentie provinces of king Assuerus, that they should have peace, and receive truth, † observing the Daies of Lottes, and in their time should celebrate them with joy: as Mardocheus and Esther had appoynted, and they tooke vpon them to be obserued of them selues, and of their seede, fastes, and cries, and the daies of Lottes, † and all things, which are con teyned in the historie of this booke, which is called Esther.

Anno-
ESTHER.

ANNOTATIONS.

CHAP. IX.

1. The case being changed.] In this whole historic (as in many other passages of holy scripture) we see the meritorious change of the right hand of the highest. First, in the vice-infant extremity of danger, the king's face with burning eyes viewing the furie of his brethren, ch. 15. v. 10. was turned into mildness towards Esther v. 11. Secondly, proud Aman being advanced in honour & office, above all princes of the king's court, ch. 3. v. 1. was sodainly forced publiquely to lead Mardocheus his horse, whom he most hated: ch. 6. v. 10. Thirdly, he was constrained with loud voice to proclaim his honour, whom he most despised and threatened. Fourthly, the same Aman, before called the father (or were the onlie governour) of the king, ch. 13. v. 6 ch. 16. v. 11. was forthwith condemned for a traitor. ch. 7. v. 8. ch. 16. v. 13. Fifthly, He that could not abide to see Mardocheus, ch. 5. v. 13. afterward durst not looke 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. Sevently, Whereas he was not content with the death of Mardocheus alone, but procured the king's decree to destroy the whole nation, ch. 3. v. 6. and so feared with the king, when the Jews mourned, v. 15. shortly after the king sent new letters for the Jews fasting, giving them leave to kil whom soever they would of their enemies. ch. 8. v. 13. 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 God's meritorious providence is manifestly shewed, never suffering his church to perish. It had moreover two special mystical senses, First, as saith of temporal life was procured to one nation by Esther's intercession to king Affuerus, so general salvation is procured to all mankind by mediation of the blessed virgin Marie, crushing the serpent's head; and the sentence of death is changed by new letters, granting everlasting life, and glorifying all God's true servants. Esther also, as likewise Judith, in figure of the Church (faith S. Ierom, Prologo in Sophon) killed the aduersaries, and delievered Israel from danger of perishing.

CHAP. X.

Affuerus subdued manie countries. 4. Mardocheus understandeth, and declareth his dreame. 9. God separateth his people from other nations by a better lotte.

1. BV king Affuerus made all the earth, and all the ilandes of the sea tributaries. † whose strength and empire, and the dignitie and highnesse, wherewith he exalted Mardocheus, are written in the booke of the Medes, and of the Persians: † and how Mardocheus of the Jews kinred was second after king Affuerus: and great with the Jews, and acceptable to the people of his bretheren, seeking good to his people, and speaking those things, which pertayned to the good of his scede.
ESTHER.

That which is in the Hebrew I have expressed most faithfully. And these things that follow, I found written in the common edition, The Greek which are contained in the greek, tongue and letters; and in the same time this chapter was extant after the end of the book: which according to our custome, we have marked with an Obelus before it; that is to say, a broch.

† And Mardocheus said: These things are done of God. 4 I remember the dreame that I saw, signifying these very things: neither was any of them frustrate. † The little fountain which grew into a riuere, and was turned into light, and into the sunne, and abounded into manie waters, is Esther, whom the king tooke to wife, and made her to be queene. † But the two dragons: I am, and Aman. † The nations, that were assembled: are they that endeavoured to destroy the name of the Iews. † And my nation: is Israel, which cried to our Lord, and our Lord hath saued his people: and he hath delivered them from all enemies, and hath done great signes and wonders among the nations: † and he commanded that there should be two lottes, one of the people of God, and the other of al Nations. † And both lottes are come to the day appointed even now from that time before God to all nations: † and our Lord hath remembred his people, and hath had mercie on his inheritance. † And these daies shall be observed in the moneth of Adar the fourteenth, and fiftenth day of the same moneth, with al diligence, and joy of the people gathered into one assemblie, through out all the generations hereafter of the people of Israel.

CHAP. XI.

An Appendix and conclusion of this historic. 2. The dreame of Mardocheus.

In the fourth yeare when Ptolomee and Cleopat& reigned, 1 Dositheus, which named himself a Priest, and of the Lecuitical kiared, and Ptolomee his sonne brought this epistle of Phurim, which they sayd Lysimachus the sonne of Ptolomee did interprete in Jerusalem.

This beginning was in the common edition, which is neither extant in Hebrew, nor with any of the interpreters.

† In the second yeare, when Artaxerxes the greatest reigned, 2 in the first day of the moneth Nisan, Mardocheus the sonne of Tairi, the sonne of Semei, the sonne of Cis, of the tribe of Benjamin. † A few which dwelt in the citie of Susan, a great man.
man and among the first of the kings court, saw a dreame. And he was of that number of captives, whom Nabuchodonosor the king of Babylon had transported from Jerusalem with Jeconias the king of Juda: and this was his dreame: There appeared voices, and tumultes, and thunders and earth quakes, and perturbation upon the earth: and behold two great dragons, prepared one against another into battle. At whose sight all nations were stayed vppe, to fight against the nation of the iuft. And that was a day of darkness and danger, of tribulation and distresse, and great fear upon the earth. And the nation of the iuft fearing their evils, was troubled, and prepared to death. And they cried to God: and they crying, a little fountayne grew into a verie great riueter, and abounded into verie manie waters. Light and sunne arose, and the lumeble were exalted, and they deououred the glorious. Which when Mardocheus had seene, and risen out of his bed, he mused what God would doe: and he had it fixed in his mind, desirous to know what the dreame should signifie.

CHAP. XII.
The conspiracie of two eunuches, betrayed by Mardocheus, is repeated, 6. and Aman's malice against him for the same.

And he abode that time in the kings court with Bagatha and Thara the kings eunuches, which were porters of the palace. And when he understood their cogitations, and had thoroughly seene their cares he learned that they went about to lay hands on king Artaxerxes, and he told the king thereof. Who hauing them both in examination, when they had confessed he commanded them to be led to death. But the king wrote that which was done, in the commentaries: and Mardocheus also committed the memorie of the thing to writing. And the king commanded him, that he should abide in the court of the palace, giving him gifts for the delation. But Aman the sonne of Amadath the eunuch was most glorious before the king, and would hurt Mardocheus, and his people: for the two eunuches of the king, which were put to death.

Ethis of the proeme. That which followeth was set in that place, where it is writen in the volum: and should spoyle their goodes, which we found in the common edition only.
AND this was the copie of the letter. The most great 1 king Ahasuerus from India into Ethiopia, to the princes of an hundred and seven and twenty provinces, and to the captaynes, that are subject to his empire, greeting. 2 Whereas I reigned over manie nations, and had subdued all the world to my dominion, I would not abuse the greatness of my might, but with clemency and lenity gouerne my subjectes, that passing their life quietly without any terror, they might enjoy peace wished of all men. 3 But when I demanded of my counsellers, how this might be accomplished, 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 vsed new lawes, and doing against the customes of all Nations, contemned the commandements of kings, and brake the concord of all nations by their dissention. 5 Which when we had learned, being one nation rebellious against all kind of men to vs, peruerse lawes, and to goe against our commandementes, and to disturb the peace and concord of the provinces subject to vs, 6 we have commanded that whomsoever Aman shal shew, who is chiefe over all the provinces, and second after the king, and whom we honour in stead of a father, they with their wives and children be destroyed of their enemies, and that none have pitie on them the fourteenth day of the twelfth moneth Adar of this present yeare; 7 that the wicked men going downe to hell in one day, may restore the peace to our empire, which they had disturbed.


to the copie of the letter.

That which foloweth 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.

17. But Mardocheus besought our Lord, mindful of all his workes, 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 saue Israel. 

And in the 2. weeke of Lent. And in

The Epistle on wednesda...
11 heaven. † Thou art Lord of all, neither is there that can resist a vorige Malsnes.
12 thy majestie. † Thou understandest all things, and knowest that I have not done this for pride and contumelie, and any desire of glorye, that I adored not the proud Aman, † ( for gladly would I be readie for the salvation of Israel to kisse even the steppes of his secte, ) † but I feared lest I should transferre the honour of my God to a man, and lest I should adore any except my God. † And now 0 Lord king, the God of Abraham have mercie upon thy people, because our enemies wil destroy vs, and extinguish thyne inheritance. † Despite not thy portion, which thou hast redeemed to thyself out of Aegypt. † Heare my prayer, and be propitious to thy lot and corde, and turne our mourning into joy, that luing we may prays thy name 0 Lord, and doe not shut the mouthes of them that sing to thee. † Al Israel also with like mind and supprication cried to our Lord, because certyne death did hang over them.

CHAP. XIII.

Esther prays in humilitie of spirite, that God wil deliuer the people from the crueltie of Aman.

1 Esther also the queene fled to our Lord, fearing the peril that was at hand. † And when she had laid of her royal garments, the rooke clothes meece for weeping and mourning, and for diuers oyntments, filled her head with ashes and dung, and her bodie she humbled with fastes: and all the places, in which before she was accustomed to reioyse, she filled with weeping of her heares. † And she sought our Lord, the God of Israel, saying: My Lord, which onliheart our king, helpe me solitari woman, and which have no other helper beside thee. † My peril is in my handes. † I haue heard of my father that thou Lord didst take Israel out from al Gentiles, and our fathers out of al their predeceours before, that thou mightst possess an everlastering inheritance, and thou hast doen to them as thou hast spoken. † We haue sinned in thy sight, and therefore thou hast deliuered vs into the handes of our enemies: † for we haue worshiped their goddes. Thou art iust 0 Lord. † And now it sufficeth them not, that they oppress us with most hard servitude, but imputing the force of their handes to the might of their idols, † they wil change thy promisses, and destroy thine inheritance, and shut the mouthes
mouthe of them that prayse thee, and extinguish the glorie of thy temple and altar, † that they may open the mouthe of Gentiles, and praye the strengthe of idols, and magnifie a carnal king for ever. † Deliuer not o Lord thy scepter to them † that are not, lest they laugh at our ruine: but turne their counsel vpon them, and destroy him, that hath begun to do cruelly against vs. † Remember o Lord: and shew thy self to vs in the time of our tribulation, and geue me confidencie, Lord king of goddes, and of al power: † geue me speach wel framed in my mouth in the presence of the lion, and turne his hart into the hatred of our enemie, that both him self may perish, and the rest that consent vnto him. † But deliuer vs in thy hand, and helpe me, haueing no other helpe, but theo Lord which haue the knowleage of al things, † and knowe that I hate the glorie of the wicked, and defete the bed of the uncircumcised, and of everye stranger. † Thou knowest my necessitie, that I abhorre the signe of my pride and glorie, which is vpon my head in the daies of my ostentation, and defete it as the cloth of a woman in her monthlie floore, and weare it not in the daies of my silence, † and that I haue not eaten at Amanes table, neither the kings banket hath plaied me, and that I haue not drunke the wine of libamentes: † and that thy hand maye did euuer rejoyce, since I was transported hither vnto this day, but in thee o Lord the God of Abraham. † O God strong aboue al, heare the voyce of them, that haue no other hope, and deliuer vs from the hand of the wicked, and deliuer me from my feare.

CHAP. XV.

Mardocheus causeth Esther to goe to the king and intreate for the people. 10. She is terrifiued by this countenance, but God turneth his hart, and he calleth her curteously to hym.

This also I found added in the common edition.

A N d he commanded her (no doubt but Mardocheus commanded Esther) that she should goe vnto the king, and make petition for her people and for her countrie. † Remember 2 (quoth he) the daies of thy humilitie, how thou wast brought vp in by hand, because Aman the second after the king hath spoken against vs vnto death: † and doe thou invocare our Lord, and speake to the king for vs, & deliuer vs from death. *

Moreover this also which foloweth I found in the common Greke.
ESTHER.

4 And in the third day the Jews away the garments which the were, & was clothed in her glory. And when the glistered in royal apparel, and had avocated God the ruler and fa- 5 vour, the took two waiting maydes, and upon the one sent she leaned, as it were for delicatenes and verse 9 much tenderness not able to bear it in her bodie: but the other of the maydes followed her ladie, bearing up her gar- 8 menes trayling on the ground. But her self in all her countenance of colour like the rose, also with gracious and shining 9 eyes, hid her mind full of sorrow, and exceeding care. 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 10 precious stones, and he was terrible to behold. And when he had lifted up his face, and with burning eyes had showed the furie of his breast, the Queene seld downe, and her colour being changed into paleness, she rested her wonted head upon 14 her handmayde. And God turned the kings spirit in to mildnes, and in haste and fearing he left out of the throne, and holding her vp in his armes, till the came to her self, spake her 19 sayer with these wordes: What ayleth thee Esther? I am thy 13 brother, feare not. Thou shalt not die: for this law is not 14 made for thee, but for the common sorte. Come neere there- 15 fore, and touch the scepter. And when she held her peace, he took the golden rod, & put it upon her necke, and kissed 16 her and said: Why speakest thou not to me? Who answered: 18 I saw there, my Lord, as an angel of God, and my hart was troubled for the fear of the glory. For thou, my Lord, art exceeding marvelous, and thy face is full of grace. And when she spake, she seld downe againe, and was almost in a 19 sowne. But the king was troubled, and al his sevantes did comfort her.*

CHAP. X VI.

A copie of king Artaxerxes letters, which he sent for the saefie of the teares, 10 de lating the insolence of Aman and dutiful service of Mardochaeus and Esther, to commanding at his princes to visit the teares, and with them to celebrate the day which is changed from sorrow to joy.

The copie of king Artaxerxes letter, which he sent for se the teares to at the promoners of his kingdom: which also is not found in the Hebrew volume.

Nonna

The

* K ch. 51

7.4

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The great king Artaxerxes, from India to Ethiopia, and the dukes and princes of an hundred twenty, and their provinces, which obey our commandment, sendeth greeting. The king and princes have abused unto pride, the goodness of princes, and the honour that hath been bestowed upon them; and they do not only endeavour to oppress the king's subjects, but not bearing the glory that is given them, they work treason against them that gave it. Neither are they content not to give thanks for the benefits, and to violate in them the laws of humanitie, but they thinke they can escape the sentence of God alto who seeth all things. And they have burst forth into so great madness, that such as obtine diligently the offices committed unto them, and do all things so that they are worthy of all men's praise, them they endeavour to overthrow by subtle means of lies, whiles with craftie fraud they deceive the simple, and others by their own nature. Which thing is proved both out of old histories, and by these things, which are done daily, how the enterprises of kings are depraved by the evil suggestions of certaine men. Therefore we must provide for the peace of all provinces. Neither must you thinke, if we command divers things, that it cometh of the lightnesse of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the common wealth requireth. And that you may more plainly understand, that which we say, Aman, the sonne of Amadarbi, both in mind and countrey a Macedonian, and an alien from the Persians blood, and with his crueltie slaying our pietie, was receiued of vs a stranger; and found our humanitie so great towards him, that he was called our father, and was adored of all second after the king. The king, who was set vp with so great swelling of arrogancie, that he went about to deprive vs of kingdom and life. For by certaine new deuises and not heard of before he hath sought to kill Mardocheus, by whom fidelity and benefits we live, and Esther the fellow of our kingdom with her nation; thincking this that they being slayne, he might work treason to our solitaires, and might transfere the kingdom of the Persians to the Macedonians. But we have found the Jews, which were by that most wicked of men appointed to be slayne, in no fault at all, but contrarywise venging just lawes, and the children of the highest and the
the greatest, and always loving God, by whose benedict the kingdom was given both to our fathers and to vs, and as kept
unto this day. 
† Wherfore know ye those letters, which he directed in our name, to be of none effect. 
† For the which heinous fact, before the gates of this citie, that is, of Susan, both him self that devised it, and all his kinred hang on gibbettes: not we, but God repaying him that which he hath
defersued. 
† But this edict, which we now send, let it be set forth in all cities, that it be lawful for the Iewes to use their owne laws. 
† Whom you must helpe, that those, which had prepared them selves to their slaughter, they may kill the thirteenth day of the twelfth moneth, which is called Adar. 
† For God omnipotent hath turned this day of sadness and mourning into joy to them. 
† Wherfore count ye also this day among other festiual daisies, and celebrate it with al joy, that hereafter also it may be knowne, 
† that all, which faithfully obey the Persians, receive worthie reward for their fallacies: and they that lie in wayte against their kingdom, perish for their wicked fact. 
† And euery province and citie, that will not be partaker of this solemnitie, let it perish by sword and fyre, and let it so be destroyed, that not onlie men, but also beasts haue no assistance thereof for ever, for an example of contempt, and disobedience.

THE ARGUMENT OF THE BOOKE OF JOB.

Hodie lob other wise called lobab (Gen. 16.) as S. Augustin, S. Chri-
stoffom, S. Ambrose, S. Gregorie, and other fathers teach, the sonne
of Zara, the sonne of Rahuel, the sonne of Eliau, was king (or abso-
lute prince) of the land of Hus. who being perfect in religion, sincere in life,
rich in wealth, and blessed with children, for an admirable example of patience,
and to shew that a mortal man through Gods grace, may resist at the
discourses, by Gods permission, sudainly lost all his goods and children,
was striken with horrible plagues in his body, reunited by his wife, and in stead
of comfort which his special freindes pretented towards him, was insurmount-
ably charged by them, with impatience, arrogancy, blasphemy, and other
crimes, for which they falsely supposed he was so afflicted, affirming, and by
divers sophistical argumentes, grounded as they pretended upon Gods injustice,
wisdom, power, merrie, and goodness, would prove that God suffered none but wicked men to so afflict. But Job constantly defended his owne inno-
cence, and that worldwide calamities, and prosperity happen indifferently.

Job of the race of Elian.

Why God suffered him to so afflict.
The conten-
tes according to the histo-
rie.
The argument of Job.

to good and bad in his 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 insolence of his adverse friends; giveth sentence on Job's side; pardonneth them at his intercession; and restoreth all things to him doubter, so that he had before.

Besides the literal sense Job in all his actions, sufferings, and whole life, was a special figure of Christ, shewing (sayth S. Gregorie) by those things which he did and suffeynd, what our Redeemer should do and suffer yet more particularly then most part of the Patriarches, which S. Ierome (epist. ad Paulin.) also admitemeth and testificheth, saying: what mysteries of Christ doth not this booke comprehend? Euerie word is full of sense. Moreover this historie is replenished with moral documents, how to embrace vertue, and eschew vice: proposing the life of a right godlie man, nether insolent in prosperitie, not despairing in adversitie, always resolute in God's service, as well in his prosperous kingdom as in the miserable dunghill. Here also we see the true manner of arguing, according to the rules of Logike, with detection of Sophistrie, Job prouing and disprouing affirmations by proposition, assumption, and conclusion, as S. Ierome observeth, with profound knowledge of natural things and causes, as appeareth in very manie places. All which variety and abundance of matter, comprised in small space, maketh manie things hard and obscure, yet are the same so tempered with other things plain and easie, that here is verified S. Augustins observation (i.e. c. 6. deoff. Christ) certaine places of hylie Scriptures serue as delectable meate to them that hunger and thirst diuine knowledge, and the obscure take away tediousnes from them, that loath vseth plain doctrin.

It is most probable that Job himself, inspired by the Holie Ghost, by whose grace he excelled all in right simplicitie (c.t.) wrote his owne historie, the most part in verse, only the two first chapters and the last in prose, in the Arabian tongue, which Moses translated into Hebrew, for the consolation of the Israelites afflicted in Egypt.

And it may be divided into three general partes. First the change of Job's state from prosperitie into affliction, with his lamentation for the same, are recorded in the three first chapters. In foure and thirtie chapters following are sundrie disputations, controversies, and discourses between him and his frendes, touching the cause of his so vehement affliction. In the five last chapters God discusseth the quarrell, giveth sentence for Job against his adversaries, pardonneth them, and rewardeth him.

The
THE BOOKE OF IOB.

CHAP. I.

Holie Job offereth sacrifice for exercice one of his children, 6. whose good estate Satan envying, by God's permission peyde him of all his goodes, and children, 20. for which he bring pensive offendeth not, but thanketh God for.

1. Here 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 borne to him seven sons and three daughters. And his possession was seven thousand sheepe, and three thousand camels, also five hundred yoke of oxen and five hundred asses, and a familie exceeding great, and that man was great among all them of the East. And his sons weare, and made a feast by houses, cuerie one in his day. And sending they called their three sistres, to eate and drinke with them. And when the days of feasting had passed about in course, Job sent to them, and sanctified them: and rising vp early" offered holocaustes for cuerie one. For he sayd: Lest perhaps my sonses have sinned, and have blessed God in their hartes. So did Job at the days. But on a certaine day when the sonses of God were come to afflict before our Lord, Satan also was present amongst them. To whom our Lord sayd: From whence comest thou? Who answereing, sayd: I have gone round about the earth, and walked through it. And our Lord sayd to him: Haft thou considered my servant Job, that there is not the like to him in the earth, a man simple, and right and fearing God, and departing from evil? To whom Satan answering, said: Why, doth Job fear God in vayne?

3. That hast not thou sended him, and his house, and al his substance round about, blessed the workes of his handes, and his possession hath increased on the earth? But stretch forth thy hand a little, and touch al thinges that he possesseth, vnylesse he blesseth thee in the face. Our Lord therefore sayd to Satan: Behold, al thinges that he hath, are in thy hand, onlie upon him extend not thy hand. And Satan went forth from the face.
face of our Lord. And when upon a certain day his sons and daughters did eat and drink wine in the house of their eldest brother, there came a messenger to Job, which said: The oxen ploughed, and the ass flung beside them, and the Sabeans came in violently, and have taken all things, and have broken the servants with the sword, and I only have escaped to tell thee. And when he yet spake, an other 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. But while he also was yet speaking, there came an other and said: The Chaldees made three troopes, and have invaded the camels, and taken them, moreover the servants also they have broken with the sword, and I alone am fled to tell thee. He yet spake, and behold an other came in, and said: Thy sons and daughters eating and drinking wine in the house of their oldest brother, lo! a vehement winte 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. Then Job rose up, and rent his garments, and with his head falling on the ground, adored; and said: Naked came I out of my mother's womb, and naked shall I return to my mother. Our Lord gaue, and our Lord hath taken away: as it hath pleased our Lord, so is it done: the name of our Lord be blessed. In all these things Job sinned not, with his lips, neither spake he anie foolish thing against God.

ANNOTATIONS. 

CHAP. 1.

As well Job as other prophets write their owen acts among others, also their owen prayses, speaking of themselves in the third person: & did holy Job, humbly, truly, and simply, without vayne glory, or arrogancie, as S. Gregorie noteeth, saying. Blessed Job, inspired with the Holy Ghost, might well write his owen acts, which were the giftes of supernall inspiration. God being the principal cause efficient of all good mens works, and men the secondarie cause of the same.

Moreover Job's singular patience and other vertues are likewise commended in other holine Scriptures & by ancient Doctores. Job. 1. God permitted temptation to happen unto Tobias, that example might be geuen to his followers of his patience, as of holy Job, S. James (c. 5.) exhorting to patience, saith: We have heard the suffering of Job, and you have seen the end of our Lord. Tertullian (de patiencia) admiring Job's patience exclaimed thus: O most happy man whom neither the driving away of his flockes of cattle, nor consuming of the rest with fire.
of Job. 1063

...not the loss of his children, nor the misfortunes of his body, could deprive him of patience, but he stood immovable in the service of God, for example to us, that we may not for any wordly damage, misfortune, or corporal afflictions, be blessed by God, by whose blessing we may now y. b. happy English Catholics, that patiently suffer the very same kinds of tribulation, (though not in so great a degree) as our time. S. Cyprian (in debus paupertatibus) Job examined & praised for the vertue of patience was advanced to the very height of praisse, as a rich lord in possession, & also a rich father in children, & one that was not lord, & a rich father: was also most grievously afflicted in his flesh; and that no temptation might be wanting the divinized his wife against him, yet was he not moved, but by victorious patience thanked God for all. In like sort other holy fathers, but encreasement and consolation of the afflicted, wrote much of holy Job's inestimable patience. Above all, S. Gregorie, our Apostle, dilette most excellently in thirteene and five whole bookes, describing & propounding his great vertues to be imitated by all Christians, first of all (t. i. c. 5.) observing how great a praisse it is to be good in such a place, in the midst of a crooked and perverse nation, that saveth his life in the world, dwelling in the gentiles, where was the feast of Satan, a little priaman's house.

5. Offered holocaustes for every one. J. Albeit the vertue of Sacrifice was well of holocaust in the old Testament, as especially of Christ's Sacrifice in the New, is of infinite value in its selfe, yet the application thereof to particular persons, and purposes is limited, and therefore holy Job offered not only once for all his children but manie times, severally for every one. Whi... c. 35.

Chap. II.

Satan by God's permission, 7. Striketh Job with sore from the sole of his foote to the toppe of his head. 9. His wife also incensed against him, but he spake not to three friends, coming to visit and comfort him, sixe sate by him seven days.

1. And it came to passe when on a certaine day the Sonnes of God were come, and stood before our Lord, and 2. Satan came among them, and stood in his sight, y. that our Lord sayd to Satan: From whence comest thou? who answering sayd: I have gone round about the earth, and walked 3. through it. y. And our Lord sayd to Satan: Hast thou considered my servant Job, that there is not the like to him in the earth, a man: simple, and right, and fearing God, and departing from evil, and yet suffering innocents? But thou hast 4. moved me against him, that I should afflict him in vaine. y. To whom Satan answering, said: Skinne for skinne, & all things that a man hath, he will give for his life: y. otherwise put thy hand, and touch his bone and flesh, and then shalt thou see 6. that he will bless thee in the face. y. Our Lord therefore sayd 7. to Satan: Behold he is in thy hand, but yet saue his life. y. Satan therefore...
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therefore going out from the face of our Lord, stroke Job with a very sore boile, from the sole of the foot even to the toppe of his head: who with a sheer scraped the corrupcion, sitting on a dunghil. And his wife sayd to him: Doest thou yet continue in thy simplicitie, bless God and die. Who sayd to her: Thou hast spoken like one of the foolish women, if we have receiued good things of the hand of God, evil things why should we not receive? In all these things Job sinned not with his lippes. Therefore Job's three frendes hearing at the euil, that had changed to him, came euerie one out of their place, Flephaz a Themaneite, and Baldad a Suhite, and Sophar a Naamathite. For they had appointed, that coming together they would visite him, and confort him. And when they had lifted up their eyes a far of, they knew him not, and crying out they wept, and renting their clothes sprinkled dust over their head towrad heauen. And they fete with the 13 days and seuen nightes, and no man spake to him a word: for they law the payne to be vehement.

ANNOTATIONS.

CHAP. II.

11. Job's three frendes. For better intelligence of these controversies between holy Job and his frendes, it may here be observed, that they were in dede his frendes, as the rest simply called them: that they beleued rightly in God Almighty, and were not idolaters: that they came of freindly good affection to comfort him, though they felt many of removing him. (As S. Gregorie teacheth) they allledged also manie excellent divine sentences very truly, which therfore Job reproved not. But they erred in their actions against Job: and that of ignorance rather then of sette malice, concluding that Job was guilty of some enormious sines, because they law him to grievously punished, and that he complain of his owne conscience known to him and hid to them (whereof they rashly judged) testifying that he was innocent, in respect of great crimes. And in this their particular error, though they were not heretikes, being not obstinate after that the truth was sufficiently revealed unto them, yet they prefigured heretikes, endeavering by one truth to destroy another, and by arrogating knowledge which they had not: promising also li. 18. never things unheard of, rather to argue others to admire them, then to edification.

CHAP. III.

Job lamenteth, describing his owne, and the general calamities of man, and shewing how escape manie miseries which either are never borne or dye presently after their birth.

After a long silence last Job expresseth AFTBR these things Job opened his mouth, and thus cursed his day, and spake. Perish may the day wherein I was borne.
borne, and the night where in it was sayd: A man is conceived

4 Be that day turned into darknesse, God requir it not from
5 above, and let it not be lightened with light. Be darkness,
6 and the shadow of death obscure it, let a mist prolisse it, and
7 be it wrapped in bitterness. A darksome hurle wind prop-
8 selle that night, be it not counted in the dates of the yeare.
9 nor numbed in the monethes. Be that night solitarie, nor
10 prayse worthie. Let them curse it which curse the day,
11 which are readie to raiie vp Leuanathan. Let the faires be
12 darkened with the mist thereof. Let it expect light and let it not
13 see, neither the rysing of the appearing morning. Because
14 it thin not vp the doores of the wombe, that bare me, nor
15 tooke away euils from myne eies. Why died I not in the
16 matrice, perisheth not forthwith being come forth of the
17 wombe? Why receiued upon the knees? why nurced with
18 the breastes? For now sleping I should be quiet, and should
19 rest in my sleape: With kinges and conquels of the earth,
20 which build themselves solitarie places: Or with princes,
21 that possesse gold, and replenish their houles with siluer: Or
22 as a thing vn timely borne that is hid I should not be, or as they
23 that being concemed have not seene the light. There the
24 impious have ceased from tumult, & there the weared with
25 strength have rested. And they sometime bound together
26 without grieve, have not heard the voyce of the exactor.
27 Little and great are there, and the servante free from his ma-
28 n. Why is there light geuen to a miserable man, and life
29 to them, that are in bitterness of soule? That expect death,
30 and it cometh not, as they that dig vp treasur. And they
31 reioyce exceedingly when they have found the grave. To
32 a man what life is hid, and God hath compassed him with
33 darknes? Before I ate I sigh: and as it were outflowing
34 waters to my rooting: Because the feare which I feared,
35 hast chanced to me: and that which I was afraid of, hath
36 happened. Have I not dumbled: have I not kept silence?
37 have I not beene at ease? and indignation is come upon me.

Chap. III

Eliphaz blameth Job as guilty of impietie, argung theraupon that he was
not so prif Fl in vertue as he named, & therefore is now punished by
God, vbi (as Eliphaz rashly supposeth) asd left & not innocens men.
12. alleing for proofe unsimaginae visen.

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The second
part
Diuerses difficultes and disputes about the cause of Jobes afflic-
ations.
The Book

By Eliphaz the Temanite answering, said: If we shall begin to speak to thee, perhaps thou wilt take it grievously, but the word conceived who can hold? Behold thou hast taught man, & wearie handes thou hast strengthened: Them that wearie thy words have confirmed, and trembling knees thou hast strengthened: But now a plague is come upon thee, and thou hast laid thee, hast touched thee, and art troubled. Where is thy fear, thy strength, thy patience, and the perfection of thy ways? Remember I beseech thee, whoever being innocent hath perished? or when have the just been destroyed? Yea rather I have seen them that work iniquity, and few sorrowes, & reape them, to have perished by the blaste of God, and with the spirit of his wrath have been consumed. The roaring of the lion, and the voice of the lionsse, & the teeth of the whelps of lions are bruised: The tigre hath perished, because he had no praye, and the lions whelps are destroyed. Moreover to me there was spoken a secret word, and as it were by stealth hath mine ear receiued the vaines of the whispering thereof. In the houre of a vision by night, when deepest sleep is wont to hold men, I fear held me, and trembling, and all my bones were made sore afraide: And when the spirit passed in my presence, the beares of my flesh stood vp right. There stood one, whose countenance I knew not, an image before mine eyes, and I heard the voise as it were of a gentle winde. What, shall man be justified in comparifon of God, or shall a man be more pure then his maker? Behold they that serve him, are not stable, and in his Angels he found wickednes: How much more they that inhabit houses of clay, which have an earthly foundation, shall be consumed as it were of the moth? From morning untill evening they shall be cut downe: and because none understandeth, they shall perish forever. And they that shall be least, shall be taken away from them: they shall die, and not in wisdom.

Chapter V

Eliphaz protesteth his discourse to convince Job of great sinnnes, because he is so blemishly oft afflicted. He shorteth him therefore to acknowledge his sinnnes, so all things shall succeed prosperously.

Therefore if there be that will answer thee, & turne to some of the sainctes. Anger in dede killeth the foolish.
foolish, and enuie fleazeth the little one. 
with his signe root, and I cursed his beautie by and by. 
His children shall be made far from salvation, and shall be destroyed 
in the gate, and there shall be none to deliver. 
Who is to be hearkned, that care, & the armed that take him by violence, 
and the thirstie shall drink his riches. 
Nothing in the earth is done without a CAUSE, and out of the ground sorrow shall 
not rise. 
Man is borne to labour, and the bird to flight.
For the which thing I will beseech our Lord, and toward 
God I will let my speech: Who doeth great and unspeakable 
and merveilege things without number: Who giveth raines 
upon the face of the earth, and watereth all things with wa-
ters: 
Who setteth the humble on high, and them that are in 
beauties he conforteth with health: 
Who dissipateth the 
cogitations of the malignant, that their handes can not acc-
complish that which they began: 
Who apprehendeth the 
wife in their subteltie, and dissipateth the counsel of the wic-
ked: 
By day they shall insinuate darkenesse, and as it were in 
the night, so shall they grope at noone daies. 
Moreover he 
shall save the needy from the sword of their mouth, and the 
poore from the hand of the violent. 
And to the needy there shall be hope, but iniquity shall draw together her mouth.
Blessed is the man that is corrected of God: refuse not ther-
fore the chastising of our Lord: 
Because he wondreth, and 
cureth: striketh, and his hands shall heale. 
In six tribulat-
ions shall he deliver thee, and in the seventh woe shall not 
touch thee. 
In famine he shall deliver thee from death; and 
in battle, from the hand of the sword. 
From the scourge of the tongue thou shalt be hid; & thou shalt not fear calamitie 
when it cometh. 
In waste and famine thou shalt laught; and 
the beasts of the earth thou shalt not feare. 
But with the 
flour of the landes thy covenante, and the beasts of the earth 
shall be peaceable to thee. 
And thou shalt know that thy 
tabernacle hath peace, and visiting thy beautie, thou shalt not 
sinne. 
Thou shalt know also that thy seed shall be manifold, 
and thy progenie as the graffe of the earth. 
Thou shalt enter into the grace in abundance, as a heape of wheat is carryed 
in his time. 
Behold, this is even so, as we have searched out: 
which thou hauing heard revolve in thy mind.

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ANNO-
Chapter V.

I. Turneth 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 shewing the common faith and practice of invoking Saints in that time. Eliphaz had been a froward 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 God's special servants would maintain a good cause, but that Job's 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 would he 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 Septuaginta Interpreters, that Eliphaz willed Job to invoke the Angels. Saying: {Inocare si animum animarum, or if I should behold any of the holy Angels. S. Gregorius expoundeth it in the same sense, that Saints were to be invoked in a good cause, but that Eliphaz here disputing and deciding holy Job, said to him: Thou canst not find Saints thy helpers in affliction, whom thou wouldst not have thy felowes in prosperiti.}

Chapter VI.

Job answereth the objections of Eliphaz, shewing that in deed the calamities which he suffered much greater than his sines deserve, and therefore his lamentation is excusable. 8. wiseth (if it please God) he may dye. 13. complaineth that his friends are become his adversaries. 16. gravely expostulateth that they reprehend him, rescue, and help him not.

A man of sincere conscience confesseth the sines whereof he is guilty, yet acknowledges notal wherewith others may unfairly charge him.
Spare not, nor give respite to the words of the Holi e one. 

For what is my strength, that I can sustayne it? or what is mine end, that I should doe patientely. 

Neither is my strength the strength of stones, neither is my flesh of braue. Behold there is no help or me in my self, and my familiar frendes also are departed from me. He that taketh away mercie from his friend, for taketh the feare of our Lord. My brethren have passed by me, as the torrent that pilleth swiftly in the valleys. They that feare the hoastes of frost, shall fal upon them. At the time, when they shall be dissipat they shall perish: and after they were hote they shall be dissolved out of their place. 

The pathes of their steppes are intangled: they shall walke in wayne, and shall perish. Consider ye the pathes of Themis, the wayes of S. ba, & expect a little while. They are confounded, because I haue hoped: they are come also without water. 

Even unto me, and are covered with shame. Now you are come: and even now seing your plague you are afrayd. 

I haue said: Bring ye to me, and of your substance give to me: Or deliver me from the hand of the enemie, and out of the hand of the strong deliver me? 

Teach ye me, and I will hold my peace: and if I perhaps have beene ignorant in any thing, instruct ye me. Why haue you detracted from the words of truth, whereas there is none of you that can controwle me? To rebuke only you frame speaches, and you utter words in the wind. You rush in upon a pupill, and you endeavour to overthrow your friend. 

Now understand the which you haue begun: exceed neither, nor speak that which is just, judge ye. And you shall not finde iniquitie in my tongue, neither shall folic be found in my lawes.

ANNOTATIONS.

Chap. VI.

3. As the sand of the sea: Scarce any figure is more common in hollie Scripture than Hyperbole, whereby our understanding is drawne to conceiue the greatnesse of things that otherwise surpasseth vulgar capacitie. So Job signifies here that his calamities being weighed with his sines in balance, would appeare heauy, not precisely in proportion of the number of sines in the sea, but exceeding much in true comparison. Of which suprabeundance of sines patiently suffered by hollie Job, and other Saints, more than their sines desirved, especially of our Saviour, who could not sinne, and of our B. Ladie, who neither sinned, remayneth an infinitie treasure of satisfactorie worke, appliable by the supreme.
supreme award of God's Church, Christ 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 award may in due maner by his authority, give limited, or plenarie pardones to penitentes, of the pains which othere wise they should suffer in his life, or in purgatories, for their sins first remitted. Other Bishops can also give or dispence so much as the supreme Bishop alloteth to their powre, also edification and necessitie of God's servantes, as dispensers, not dispossessors of so holy treasure.

**CHAP. VII.**

10. explication divers calamities of mans life, and namely of his owne. 6. Supposing is not like, but he shall returne to former prosperous estate, 15. returneth to dyce.

The life of man upon earth is a "warfare, & his daies, as the daies of an hire dweller.
† As a servant, defereth the shadow, & as the hired man taryth for the end of his worke; † So also have had vayne monethes, and haue numbered to, my self laborious nights. † If I sleepe, I shal say: When shall I arise? and agayne I shal expect the evening, and shal be replenished with sorowes euyn until darkenens. † My flesh is clothed with rottenesse and filth of dust, my skinne is withered, & drawen together. † My daies have passed more swiftely, then the webbe is cut of the weaver, and are consumed without any hope. † Remember that my life is a winde, and myne eie shall not returne to see good things. † Neither shall the light of man behold me: thine eies vpon me, and I shall not stand. † As a cloud is consumed, and passeth away: so he that shall descend to, I shall not ascende. † Neither shall he returne any more into his houle, neither shall his place know him any more. † Wherfore I also will not spare my mouth, I will speake in the tribulation of my spirit: I will take with the bitterness of my soule. † Why, am I a sea, or a whale, that thou hast compassed me with a prison. † If I say: My little bed shal confort me, and I shall be releued speaking with myself in my couch: † Thou wilt terrifie me by my dreams, and by visions shake me with horror. † For the which thing my soule hath chosen hanging, and my bones death. † I have despayed, I shall now liue no longer: "Spare me, for my daies are nothing. † What is man that thou magnificest him? or why settest thou thy hart toward him? † Thou dost visite him early, and sedenly thou pourest him; † How long doest thou not spare me, nor suffer me that I swallow my spites? † I haue sinned, what shal I doe to thee? 8 keeper of men:
of men? why haft thou lette me contrarie to thee, and I am
21 become burdenous to my self?: why doest thou not take
away my sinne, and why doest thou not take away mine ini-
quity? Behold now I shall sleepe in the dust: and if thou seek-
me in the morning, I shall not be.

CHAP. VIII.

Balldad chargeth Job to hince spoken, vnjustly exhorting him to tume to God,
and so he shal prosper better then hereto fore. 13. shewing that hypocrites
shal not prosper, 20. inferreth (fally) that God oft?iseth not the sincere,
nor helpeth the malignant.

12 But Balldad the Suhite answering, sayd: How long wilt
thou speake such things, and shal the spirit of the word
3 of thy mouth be multiplied? Why doth God supplant iuge-
ment? or doth the Omnipotent subvert that which is inu?
4 Though thy children haue sinned to him, and he hath
5 left them in the hand of their iniquity: Yet if thou wilt
6 arise early to God, and wilt beseech the Omnipotent: If
thou wilt walke cleane & upright, he wil forthwith awake
unto thee, and wil make the habitation of thy justice peace-
ble: In to much, that if thy former things haue bene little,
8 thy later things may be multiplied exceedingly. For as the
9 generation, and search diligently the memorie of the fa-
thers. ( For we wete that as yesterday, and are ignorant: that
our daies are as a shadow.) And they shall
10 reach thee; they shall speake to thee, and from their hart
11 utter worde. Can the rush be greene without moisture? or
12 a reegeie place grow without water? When it is yet in his
13 flower, and is not pluckd with the hand, it wittereth before
14 al heartes: Even to the waies of al, that forget God, and
15 the hope of the hypocrite shal perish: His solie shal not
16 please him, and his confidence as the spiders webbe. He shal
17 leane upon his house, and it shall not stand: he shall say it vp,
18 and it shall not rise: He semeth moistened before the sunne
19 come, and in his rising his blossome shal goe forth. Upon a
20 heape of rockes his roothes shal be thick, and among stones
he shall abide. If he swallow him vp out of his place, he wil
21 deny him, & will say: I know thee not. For this is the joy of
of his way, that others may spring againe of the earth.
20 God wil not receive the simple, nor reach his hand to the
21 malignant. Untill thy mouth be filled with laugther, and
thy lippes
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thyllipes with inbilation. ¶ They that hate thee, shall be clo-
thed with confusion: and the tabernacle of the impious
shall not stand.

CHAP. IX.

Iob approveth that no man anouceth his owne injustice before God is iustified.

22. Teaceth that affiction of the innocent standeth well with Gods jus-
tice, wisdom, and powre.

A nd Iob answering.said; ¶ ¶ In deede I know it is so, & 1
that man cannot be iustified compared with God ¶ 16. 2
he wil contend with him, he can not answer him one for a;
thousand. ¶ He is wise of heart, and strong of force: who 4
hath resieth him, & hath had peace; ¶ H: that transported 5
mountaynes, and they whom he subiectet in his urie knew
not. ¶ He that remooueth the earth out of her place, and the
6 pillars thereof are shaken. ¶ He that commandeth the tunne, & 7
it slieth not: and shuttest vp the stares as it were under a
seale: ¶ He that alone spreadeth the heavens, and goeth upon 8
the waues of the sea. ¶ He that makest Arcturus, and Orion, 9
and Hyades, and the inner partes of the south. ¶ He that 10
doeth great things, and incomprehenible, and meruelous of 11
the which there is no number. ¶ If he come to me, I shall not 12
see him: if he depart, I shall not understand. ¶ If Godly he 13
aske, who shall answer him? or who can say: Why dost thou 14
so? ¶ God whome wrath no man can resist, and under whom 15
they floope that ¶ carie the world. ¶ How great am I then, ¶ that I may answer him, and speake in my words with him? ¶ 16
Who although I have anie unjust thing, wil not answer., ¶ but 17
wil befech my judge. ¶ And when he shall heare me inno-
cating, I do not beleue that he hath heard my voice. ¶ For in 18
shal break me, and shall multiply my wounds, ¶ without cause. ¶ He graunteeth not my spirit to rest, and he filleth me with bitterness. ¶ If strength be de-
19 maund, he is most strong: if equitie of judgement, nor
man dare geue testimonie for me. ¶ If I wil iustifie my self, 20
mine owne mouth shall condemne me, if I wil shew my self
innocent, he shall proue me wicked. ¶ Although I shall be 21
simple, the self same shall my soul be ignorant of, and I shall
be carie of my life. ¶ ¶ One thing there is that I have 22
ken, both the innocent and the impious he consumeth. ¶ If 23
he scourge, let him kil at once, and not laugh at the paine 24
of inno-

:: This is an assured true affection, that 25

:: Angeles moue the fire of heauen.

:: Euen so S. Paul, though he was not

:: guiltie in conscience of anie crime, yet he

:: would not therin iustifie himself. 1.

:: Cor. 4.
24 of innocentes. † The earth is given into the handes of the impious, he conereth the face of the judges thereof: and if it be not he, who is it then? † My dayes have been swifter then 26 a poffe: they have fled and have not sene good. † They have passed by as shippes carrying fruite, as an eagle flying to 27 meate, † When I shall say: I wil not speake so, I change my face, and am tormented with sorow. † I am feared at my wor-kes, knowing that thou didst not spare the offender. † But 29 if so also I am impious, why haue I laboured in vayne? † If I be washed as it were with snow waters, and my handes shal shine as most cleane: † Yet shal thou dippe me in filth, and my 31 garments shal abhorre me. † For neither I wil answer a man that is like my self; nor that may be heard with me equally in 33 judgement. † There is none that may be able to reprove 34 both, and to put his hand between both. † Let him take his rod from me, and let not his dread terrifie me. † I wil speake, and wil not feare him: for I can not answer fearing.

CHAPEL X.

Job scarce able to speake, as sheweth that there is no injustice nor ignorance in God, neither is his sinne the cause of so great afflictions. 9. Acknowled-geth Gods love and benefits towards himself. 15. and dreads his strict judgement.

My soule is wareie of my life, I wil let my speache passe against my self. I wil speake in the bitterness of my soule. † I wil say to God: Condemne me not: tel me why thou judgest me so. † Doth it seeme good to thee, if thou calumniate me, and oppress me the worke of thy handes, and helpe the counsel of the impious? † Hast thou eies of flesh: or as a man seeth, shal thou also see? † Are thy daies as the daies of man, and are thy yeares as the times of men: † That thou seest my iniquitie, and searchest my sinne? † And thou mayst knowe that I haue done no impious thing, where-as there is no man that can deliver out of thy hand. † Thy handes haue made me, and framed me wholly round about, and dost thou so sodenlie cast me downe headlong? † Remember I beseech thee that as clay thou madest me, and into dust thou wilt bring me againe. † Hast thou not as milke 11 milked me, and cured me as cheese? † With skinne and flesh thou haft clothed me: with bones & sinowes thou haft compacted me. † Life and mercie thou haft given to me, and thy God affliceth both goode & evill in this life.

::: Fear and mans part, and hope in God, do well consult together. So both presumption and desperacion are avoided.

::: Holie Job knowing it to be impossible that God calumniate an innocencie, inquir eth what is the cause why his goodnes affliceth the just?

::: In that I am thy creature thou might justly destroy me: but in deed because I am thy creature thou wilt spare me through thy mercy, seeing.
thy visitation hath kept my spirit. Therefore thou concealest these things in thy heart, yet I know that thou rememberest all things. If I have sinned and thou hast spared me for an hour, why dost thou not suffer me to be cleane from mine iniquitie? And if I shall be impious, woe is to me: and if I shall not lift up my head, filled with affliction and miserie. And for pride as a lionessse thou wilt take me, and returning thou dost meruelously torment me. Thou renewest thy witnesses against me, and multipliest thy wrath toward me, and paynes doe warre vpon me. Why didst thou bring me forth out of the matrix? Who would God, I had been consumed that my eye might not see me. I had been as if I were not, caried from the womb to the grave. Shall not the fewnes of my daies be ended shortly? Suffer me: therefore, that I may a little lament my sorrow: Before I goe, and return not, vnto the darke land, that is covered with the mist of death: A land of miserie and darkness, where is the shadow of death, and no order, but everlasting horrour inhabith.

The third conflict.

Sophar the Naamathite answering said: Why, shall he that speaketh manie things, not heare also?: or shall a man ful of wordes be justified? To thee onlie shall men hold their peace?: and when thou haist mocked others, shalt thou be confounded of none?: For thou haist saide: My words is pure, and I am cleane in thy sight. And I would wish that God would speake with thee, and would open his lippes to thee, that he might shew thee the secretes of wisdom, and that his law is manifold, and thou mightest understand that thou art exacted much lesser thinges of him: then thy iniquitie deserveth. Peraduenture thou wilt comprehend the steppes of God, and wilt find out the Omnipotent perfectly? He is higher then heauen, and what wilt thou doe: deeper then hell, and how wilt thou know?: The meaure of him is longer then the earth, and broader then the sea. If he shall overthrow all thinges, or shall strayten them into one, who shall say against him?: For he knoweth the vanitie of men, & being iniquitie
of Ibr. 1075

quitely doth he not consider? A vaine man is exalted into pride, contrarie;
and thinketh himself borne free as a wilde asiles colt. But thou hast confirmed thy hart, & haft sped thy handes to him.
If thou shalt take away from thee the iniquitie: that is in thy hand, and iniquitie remaine not in thy tabernacle: Then mayst thou lift vp thy face without spotte, and thou shalt, be stable, and shalt not feare. Thou shalt also forget miserie, and shalt remember it as waters that are passed. And the brightnes as it were of noone daisies, shal arise to thee at euening: and when thou shalt thinke thyself consumed, thou shalt rise as the day starre. And thou shalt have confidence, hope being set before thee, and buried thou shalt sleepe sleepe, cure. Thou shalt rest, and there shall be none to terrifie thee: and verie manie shalt beseech thy face. But the eyes of the impious shall decay, and escape shall faile them, and their hope the abomination of the soule.

Chap. XII.

Job the thirteenth chapter, which bis friends much boast of, to be the common knowledge, doctrin of Gods servantes. He more truly, and more profoundly discoursed of Godspower and wisdome, stil defending his owne innocencie in respect of great sinnes.

But Iob answering, sayd: Are you then men alone, & shall wisdom die with you? I also haue a hart euie as you, neither am I inferior to you: for who is ignorant of these thin-

ges, which you know? He that is mocked of his friend as I, shall inuocate God & he will heare him: for the simplicitie of the just man is scorned. The lampe contemned in the cog-
tations of the riche, is prepared to the time appointed. The tabernacles of robbers abound, & they prouoke God houly, where as he hath given all thinges into their handes. For ask the beasts, and they shall teach thee: and the soules of the ayre, and they shall tell thee. Spake to the earth, and it shall answer thee, and the fishes of the seashall tel. Who is igno-

rant that the hand of our Lord hath made al these thinges? In whose hand is the soule of cierie liuing thing, and the spirit of al the flesh of man. Doth not the ear discern words, and the iawes of him that eateh, the raft? In the antiquites is wisdom, and in long time prudence. With him is wise-

dom and strength, he hath counsel and understanding. If he shall destroy, there is no man that can build: if he shut vp a

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man.
THE BOOKE

man, there is none that can open. ♣ If he hold in the waters, 15
all things shall be dried: and if he send them forth, they shall
overthrow the earth. ♣ With him is strength and wisdom: 16
he knoweth both the deceiver, & him that is deceived. ♣ He 17
bringeth counsel and judges to astonishment. ♣ He looseth the belt of kings, and girdeth their reins with a cord. ♣ He leadeth away Priests without glory, and supplanteareth the great men. ♣ Changing the lippe of the true, and taking away the doctrine of the ancients. ♣ He 21
powreth out contempt upon princes, releuing them that had bene oppressed. ♣ Who receueth profound things out of 22
darknesse, and bringeth forth the shadow of death into light. ♣ Who multiplieoth nations, and destroyeth them, and 23
restoroth the destroyed whole agayne. ♣ Who changeth the hart of the princes of the people of the earth, and deceueth 24
them, that they may goe in vayne where is no passage. ♣ They 25
shal grope in the darke, and not in the light, and he shal make them goe amiss as druncken men.

CHAP. XLI.

Of their owne wordes lab consueteth his adversaries, that they haue spoken that which they know not. 23. defendeth his owne innocencie. 23. desiring of God, if he be afflicted for secrete sinnes, that he may know them.

BEHOLD mine eye hath seen all these things, and mine ear hath heard, & I haue understood euery thing. ♣ According to your knowledge I also do know: neither am I inferior to you. ♣ But yet I wil speake to the Omnipotent, 3 and I couet to dispute with God. ♣ First shewing you to be forgers of lying, and mainteyners of peruerse opinions. ♣ And would God ye would holde your peace, that you might be thought to be wise men. ♣ Heare ye therefore my corrections, and attend the judgement of my lippes.

♣ Hath God neede of your lye, that for him you speake guiles. ♣ ♣ Do you take his person, and doe you endeuour to judge for God? ♣ Or shall it please him from whom nothing can be concealed, or that he be deceipted as a man, with your fraudulent dealings? ♣ He shall reprowe you, because in secrete you trouble you: and his terror shall come violently upon you. ♣ Your memorie shall be compared to ashes, and your neckes shall be brought into clay. ♣ Hold your peace a little while, that
OF IOB.

14 "Why do I teare my flesh with my teeth, & carie my soule in my handes? Although he shall kill me, I wil trust in him: but yet I will reprove his waies in his sight. And he shall be my saviour: for no hypocrite shal come in his sight.

17 Heare ye my word, and receive the obscure sayings with your ears. If I shall be judged, I know that I shall be found unjust. What is he that will be judged with me? let him come: why am I consumed holding my peace? Two things only do not to me, and then shall I not be hid from thy face:

19 Make thy hand far from me, and let not thy fierce terriour come. Call me, and I will answer thee: or els I wil speake, and do thou answer me. How great iniquities and sinnes I haue, my wicked deceits and my offences: shewe thou me.

25 Why hast thou so long sighed, and thine enemy? Against the leafe, that is violently taken with the wind, thou shewest thy might, and persecute est drie stubble. For thou writisest bitterness against me, and wilt consume me with the sinnes of my youth. Thou hast put my seete in the stockes, and hast observed al my paths, and haft considred the steppes of my seete. Who as rottenes am to be consumed, and as a garment, that is eaten of the moth.

CHAP. XIII.

Againe job describeth the miseries of mans life. 3. Neuertheles Gods great providence towards him. 7. professeth his beleefe of the resurrection.

MAN borne of woman, living a short time, is replenished with many miseries. Who as a flower cometh forth and is destroyed, & fleeth as a shadow, & neuer abideth in the same state. And dost thou counte it a worthy thing to open thine eyes vpon such an one, and to bring him with thee into judgement? Who can make cleane him that is conceiued of vnclene seede? is it not thou which onlie art? The daies of man are short, & the number of his monethes is with thee, thou haft appointed his limittes which can not be passed. Depart a little from him, that he may rest, vntil his day wished for, come, eu en as the hyred man.

A tree hath hope: if it be cut, it waxeth greene againe, and the boughes thereof spring. If his roote be old in the earth, and the truncke thereof be dead in the durt. At the sence of water it shall spring, and bring forth leaues, as when it was first
first planted. † But when man shal be dead, and naked and 10
consumed, where is he I pray? † As if the waters should de-
parr out of the sea, and a river made emptie should be dried vp. † So man when he is a sleepe shall not rise agayne, til hea-
nen perish, he shall not awake, nor rise vp out of his sleepe.
† Who will grant me this, that in hel thou protect me, and 13
hide me, til thy furie passe, and appoynte me a time, wherein
thou wilt remember me? † Shall man that is dead, thinkest 14
thou, liue agayne at the daies, in which I am now in warfare,
I except vntil my change do come. † Thou shalt call me, and 15
I shall answer thee: to the worke of thy handes thou shalt
reach thy right hand. † Thou in dede haft numbred my steppes:
but thou wilt spare my finnes. † Thou haft sealed my 17
offences as it were in a bag, but haft cured mine iniquitie. † A
mountaine falling slideth downe, and a rock is remoued out
of his place. † Waters make stones holow, and with inundation
the earth by litte and little is consumed: and men therefor
thou shalt destroy in like maner. † Thou haft strengthened 20
him a little that he might passe away for ever: thou shalt chage
his face, and shalt send him forth. † Whether his children 21
shal be noble, or vnnable, he shall not understand. † But yet 22
his flesh whiles he liue shal have forow, & his soule shal
mourn be vpon himself.

Chap XV.
Elisha against chargeth Job to have spoken presumptuously, & blasphemous-
ly. 14. anowcheth that no man is innocent nor just. 10. describing the ma-
lediction of impious and hypocrites.

But Eliphaz the Theminite answering said: † Wil a wise man answer as it were speaking into the wind, and fill his stomacke with burning? † Thou reprouest him in wordes, 3
that is not equal to thee, and speakest that which is not expedi-
ment for thee. † As much as is in thee, thou haft evacuated 4
fear, and haft taken away prayers before God. † For thine 5
iniquitie hath taught thy mouth, and thou dost imitate the
tongue of blasphemers. † Thine owne mouth shal condemn 6
thee, and not 1: and thy lippes shal answer thee. † Wait thou 7
the first man borne, and formed before the little hilles? † Haft 8
thou heard Gods counsel, and shal his wisedome be infirme
to thee? † What doest thou know, that we are ignorant of? 9
what doest thou understand that we know not? † There are 10
both
both old men and ancients are engrs, much elder then thy fathers. † Is it a great matter that God should com forth thee: but thy naughtie wordes hinder it. † Why dost hie hart elevate thee, and as thinking great things, hast thou estonied cies. † Why doest thy spirit flye agaynst God, to utter such wordes out of thy mouth. † What is man, that he should be without spot, and that the borne of a woman should appeare just? † Behold among his sainctes none is immutable, and the heauen are not cleane in his sight. † How much more is man abominable, and vnprofitable, who drinketh iniquitie as it were water? † I wilshe wth thee, heare me: that which I haue seene I will tel thee. † Wisemen confesse and hide not their fathers. † To whom onlie the earth was geuen, and stranger hath not passd by them. † The impious is proud at his daies, and the number of the yeares of his tyrannie is vnscertaine. † The sound of errour is alwaies in his eares, and when there is peace, he alwaies suspeceth trea- son. † He beleueth not that he may returne from darkenesse to light, looking round about for the sword on euerie side. † When he shall moue himself to seeke bread, he knoweth that the day of darkenesse is prepared in his hand. † Tribulation shall terrifie him, and distresse shall compass him, as a king that is prepared to battell. † For he hath stretched his hand against God, and is strengthened against the Omnipotent: † He hath runne against him with necke set vp right, and is armed with a fatte necke. † Earnesse hath covered his face, and from his sides there bangeth tallow. † He hath dwelt in desolate cities, and in desert houses, that are brought into hillockes. † He shal not be enriched, neither shal his sub- stance continew, neither shal he put his rote in the earth. † He shal not depart out of darkenes, the flame shal drie his boughes, and he shal be taken away with the spirit of his owne mouth. † He shal not beleue vainely deceived with errour, that he may be redeemed with anie pric. † Before his daies be accomplished, he shal perish: and his handes shal wither. † His cluster in the first flower shal be hurt as a vine, and as the olie tree casting his flower. † For the congregation of the hypocrite is barren, and fire shal devour their tabernacles, which gladly take giftes. † He conceiued sorrow, and hath brought forth iniquitie, and his wombe prepareth guiles.

Chap.
Job answered, saying: "I have heard many such things; 12 consoled comforters you are all. 13 Shall words of wisdom and understanding come to an end? Is the fruit of the mouth any more to the one who speaks? 14 I also could speak like you; and I would also correct you and your companions with your own words. 15 I would strengthen you with my mouth, and make your lips full of wisdom. 16 But what do I have to do? If I speak, 7 my pangs will not be relieved. 8 If I do not speak, 9 my soul is like a potsherd. 10 My words are fire and burning coals against me. 11 They open their mouths against me, 12 they enlarge their mouths, 13 they break open their mouths against me. 14 They cut me with words, 15 they make my skin like the skin of a leper, 16 my head is like the hair of mourning. 17 Why should I not speak? 18 I will answer as you have answered, and you shall receive from my hand what you deserve. 19 For you have not found me in the way of ungodliness, 20 nor have I sought any great impiety of my hand, but have cleaved to the ways of good and the straight paths of truth. 21 My heart is without blame, and my conscience is clear before God. 22 And would God that my soul were judged by the Lord, as the soul of a man is judged by his companion. 23 For behold the years of my days pass away like a dream, 24 and I wake, and my spirit is still with me. 25 The path is barred, and no one can save me. 26 The thing is hid from me, and darkness is my sole companion."
OF IOE.

CHAP. XVII.

For the grievones of his paine job exposteth peudic death, 4.chargeth his fre-

inues with folie for holding only remuneration in this life. 6.himself hopeth

happieth in the other world.

1 My spirit shall be extenuated, my daies shall be shotre-
2 ned, and the graue only remaineth for me. † I have
3 :::not sinned, and mine eie abideth in bitternesse. † Deliver
4 me, and set me beside thee, and let anie mans hand fight
5 against me. † Thou hast made their hart far from discipline,
6 and therefore they shall not be exalted. † He promiseth a praye
7 r to his felowes, and the cies of his children shall faile. † He
8 hath set me as it were for a proverbe of the comon people,
9 and I am an example before them. † Mine eie is dinne for
10 indignation, and my members are brought as it were to no-
11 thing. † The iust shall be astonied upon this, and the innocent
12 shall be raised vp against the hypocrite. † And the iust shall
13 hold his way, and with cleane handes that adde strength.
14 † Be al you thercfore conuerted, and come, and I shall not
15 finde among you anie wiseman. † My daies have paffed, my
16 cogitations are dissipated, tormenting my hart: † Night they
17 have turned into day, and againe after darkenesse I hope for
18 light. † If I shal expect, * ::: hel is my house, and in darkenesse
19 I have made my bed. † I haue said to rottenes. Thou art my
20 father, my mother, and my sister, to wormes. † Where is
21 now then my expectation, and my patience who conside-
22 rth. † Al my thinges shall descend into most deepel hel: there
23 at the last, shall I have rest thinkest thou?

CHAP. XVIII.

Baldad setteth vp Job againe, charging him with present impatience,

and former impatience, 6. and that therfore he suffereth worther punish-

ment.

1 B † Baldad the Suhite answering, saide: † How long will
2 ye speake vaunting wordes? vnderstand ye first, and so
3 let vs speake. † Why are we reputed as beastes, and accoun-
4 ted vile before you? † Which destroyest thy loue in thy furie,
5 shall the earth be forsaken for thee, and shall rockes be tran-
6 ported out of their place? † Shal not the light of the impious
7 be extinguished, and the flame of his fire not shine? † The
8 light shall be darke in his tabernacle, and the candel that is

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out
THE ROOKE

The steppes of his power shall be straitened, and his owne counsel shall cast him downe headlong. For he hath thrust his feete into a nettie, and walketh in the meshes thereof. The sole of his foote shall be held in a snare, and his feete shall burne against him. His ginzis hid in the earth, and his spring upon the path. Fears shall terrify him on every side, and his feete shall entangle him. Let his strength be excentuated with famine, and let hunger invade his ribbes. Let it denoue the beautie of his skynne, let death the firstborne consume his armes. Let his confidence be plucked away out of his tabernacle, and let destruction as a king tread upon him. Let the companions of him, that is nor, dwell in his tabernacle, let brinston be sprinkled in his tent.

Let his rootes be dried downward, and his harvest destroyed upward. Let the memorie of him perish from the earth, and let not his name be renowned in the streates. He shall expel him out of light into darkenesse, and shall transport him out of the world. His seede shall not be, nor his progenie in his people, nor anie remnantes in his countries. In his daie the last shall be astonied, and horror shall invade the first. These are then the tabernacles of the wicked man, and this is the place of him that knoweth not God.

CHAP. XIX.

Job lamenteth of his freindes crueltie, and affirmeth that his so great afflicted is not for his sinnes, and conforteth himself with his undoubted belif of the resurrection.

Blessed Job (St. Gregory H. 1 1. 16.) looking first on his owne life, saw that his affliction was greater then his finenes.
of Job.

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sor is wrath against me, and he hath so accounted me as
his enemy. † His servants have come together, and have
made them flees a way by me, and have believed my taber-
nacle round about. † He hath made my brethren far from me,
and my acquaintance as strangers have departed from me.
† My kinde men have forsaken me, and they that knew me
have forgotten me. † The ghillies of my house, and my may-
dervantes have counted me an alien, and I have borne as it
were a stranger in their eies. † I called my servant, and he did
not answer me, with mine owne mouth I besought him.
† My wife hath abhorred my breath, and I prayed the chil-
dren of my wombe. † Fowles also despised me, and when I
was departed from them, they backbited me. † My coun-
sellors sometime hath abhorred me: and he :: whom I loued
most hath turned against me. † The flesh being consumed
my bone hath cleaneed to my skinne, and there are left onlie lip-
es about my teeth. † Haue mercie upon me, haue mercie
uppon me, at the least, you my frendes, because the hand of our
Lord hath touched me. † Why doe you as God persecute me,
and are filled with my flesh. † Who wil grant me that my
wordes may be written, who wil give me that they may be
drawn in a booke, † with yron penne, and in plate of leade,
or els with stile might be grauen in flintstone? † For :: I know
that my Redemer liueth, and in the last day I shall rise out of
the earth. † And I shall be compassed agayne with my skinne,
and in my flesh I shall see God. † Whom I my selfe shall see, and
mine eies shall behold, and :: none other: this my hope is layd
vp in my bosome. † Why then doe you say now: Let vs per-
secute him, and let vs finde roore of word agaynst him? † Flee
therefore from the face of the sword, because the sword is
the reuenger of iniquities: and know ye that there is judg-
ememt.

Chap. XX.

Sophar anoucb: that some wicked men flourish for a time, but are afterwards
justly plaged. 19. Thereupon condemnation lob as an hypocrite.

12  B Vr Sophar the Naamathite answering, sayd: † Therefore
my diuise cogitations: sucede one an other, and my
minde is rapt into sundrie things. † The doctrine, wherwith
thou reproouest me, I wil heare, and the spirit of my under-
standing shal answer me. † This I know from the beginning.
since man was placed upon the earth, that the praise of the impious is short, and the joy of the hypocrite as it were for a moment. If his pride rise even to the heavens, and his head touch the clouds: As a dunghill in the end he shall be destroyed, and they that had sene him, shall say: Where is he?

† As a dreamer, that fleeth away he shall not be found, he shall pass as a vision by night: † Theeie that had sene him, shall not see him, neither shall his place behold him anie more.

† His children shall come to naught with pouerrie, and his handes shall render him his sorrow. † His bones shall be filled with the vises of his youth, and they shall sleepe with him in the dust. † For when evil shall be sene in his mouth, he shall hide it under his tongue. † He shall spare it, and not leaue it, and will hide it in his thorow. † His bread in his belly shall be turned into the gaule of *aspes* within him. † The riches, which he hath denouered, he shall vomite out, and God shall draw them forth out of his belly. † He shall sucke the head of *aspes*, and the vipers tongue shall kill him. († Let him not see the stearnas of the river, the torrenes of hoene, & of butter.)

† He shall be punished for all things that he did, & yet not be consumed: according to the multitude of his inuencions so also shall he suffer. † Because breaking of in he hath made the poore naked: he hath violently taken house, & built it not. † Neither is his bellie filled: and when he shall have the things he coveted, he can not possesse them. † There remained not of his meate, & therefore nothing shall contente him of his goodes: When he shall be filled, he shall be strayned, he shall burne, and al sorrow shall fall vpon him. † Would God his belly were filled, that he may send forth the wrath of his furie vpon him, and rayne his battell vpon him. † He shall see weapons of iron, and shall fall vpon a bowe of braise. † The sword plucked out, and coming forth of his scabbard, and glittering in his bitterness: the horrible shall goe and come vpon him. † Al darkeenesse is hid in his secretes: fyre that is not kindled shall devour him, he shall be afflictred least in his tabernacle. † The heavens shall revole his iniquity, and the earth shall rise against him. † The blossome of his house shall he opened, he shall be plucked downe in the day of Gods furie. † This the portion of an impion man from God, & the inheritance of his wordes from our Lord.
OF IOB.
CHAP. XXI.

Job requiring his freindes to heare him, 7. discourseth of the cause, why some evil men prosper at this life.

12 By Job answering, sayd: I beseech you my wordes, and doe pence, that I also may speake, and after my wordes, if it shal come good, laugh ye. Is my disputation against man, that I ought not worthe to bee forsworn? Harken to me, and be astonied, and put the finger vpon your mouth. And when I shal remember, I am afraied, and trembling shaketh my flesh. Why then doe the impious hieue, are they advanced, and strengthened with riches? Their fede continueth before them, a multitude of kinsemen, and offspring in their sight. Their houses be secur and peaceable, & the rod of God is not vpon them.

13 Their bullock hath conceived, and hath not made abortion: their cow hath calved, and is not depreied of her calf. Then little ones goe for hæs flockes, and their infantes rejoice with pattimes. They hold the tymbrel, & the harpe, & revolve at the sound of the organ. They lead their dates in wealth, and in a moment they goe downe to hell. Who sayd to God: depart from vs, we wil not the knowlege of thy waies. Who is the Omnipotent, that we shal serve his will. And what doth it profite vs if we shal pray him? But yet because their good things are not in their hand, be the counsell of the impious far from me. How often shal the candell of the impious be extinguished, and inundation come vpon them, and shal he deuide the sorowes of his furie? They shal be as chaffe before the face of the winde, and as ashes, which the whirle wind scattereth. God shal rescue the sorrow of the father to his children: and when he shal have relected it, then shall he know. His eies shal see his owne slaughter, and he shall drinke the furie of the Omnipotent. For what doeth it pertaine to him concerning his house after him: although the number of his monethes be diminished the halfe? Shal anie man teach God knowledge, who iudgeth the high ones. This man dieth strong and in health, rich and happie. His vowes be ful of fatte, and his bones be embrewed with marrow. But an other dieth in bitter misfortune of soule without anie riches: And yet they shal sleepe together in the dust, and worms shal cover them. Surely I know

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I know your cogitations, and vainl sentences agaynst me. 
† For you say: Where is the house of the prince? and where are the tabernacles of the impious? † Aske anie of the wayfa- 
ring men, and you shall understand that he knoweth these self 
same things. † Because the evil man is kept unto the day of 
perdition, and he shall be led to the day of furie. † Who shall 
reprove his way before him? and who shall repay him the 
things that he hath done? † He shall be brought to the graves, 
and shall watch in the head of the dead. † He hath beene 
swere to the grauel of * Cocytus, & after him he shall drawe 
cruel man, and before him imnumerable. † How therefore do ye comfort me in wayne, whereas your answer is shewed 
to be repugnant to the truth?

CHAP. XXII.

Eliphaz contendeth that God is not pleased with a just mans afflictions. 
† falsely imputeth enormous crimes to holy Iob. 12, and grosse errors. 21. Di-
sheth him therefore to repent, that so he may prosper.

The seuenth 
confess,

:: I n deed whde
a just man
hath done
his durie he is
unprofitable
to God: but he is
profitable to himself, which greatly plea-
seth God, who
desireth mans
good, and it re
douneth to
Gods glorie
that he hath
such favourers.
Mat. s. v. 17.

B V † Eliphaz the Theemanite answereing, sayd: † Can man be compared with God, yea though he be of perfect kenolige. † What doth it: † profite God if thou be iuile? or 
what doest thou advantage him if thy way be unspotted. 
† Shall he be asrayde to reprove thee, and come with thee into 
judgement: † And not for thy very great malice, and thine in-
finitie iniquities? † For thou hast taken away the pledge of thy 
brethren without cause, and the naked thou haft spoiled of 
clothes. † Water to the wearie thou haft not geuen, and from 
the hungry thou haft withdrawn bread. † In the strengthe of 
thy armes thou didst possesse the earth, and being the migh-
tiest thou didst obteyne it. † Widowes thou haft sent away 
emprie, and the armes of pupilles thou haft broken in peeces.
† Therfore art thou compassed with snares, and foden feare to 
trubleth thee. † And thoughtest thou shouldest not see 
darkenes, and that thou shouldest not be oppressed with 
the violence of owrflowing waters? † Doest thou not thinke 
that God is higher then heaven, & is exalted above the topp 
of the staries? † And thou sayest: For what knoweth God? 
and he judgeth as it were by a mift. † The cloudes are his 
courte,  † neither doth he consider our thinges, and he wal-
keth about the poles of heauen † Doest thou couert to keepe 
the path of worlds, which wicked men haue troden? † Who
were taken away before their time, and a flood hath overthrown their foundation: ✯ Who say to God: Depart from us: and as though the Omnipotent could do nothing, they esteemed him: ✯ Whereas he had filled their houses with good things, whole sentence be far from me. ✯ The just shall see, and shall rejoice, and the innocent man shall forsake them ✯ Is not their exaltation cut downe, and hath not fire devoured the remnantes of them? ✯ Agree thou therefor to him, and have peace: and by these things thou shalt have the best fruites. ✯ Receive the law of his mouth, and put his wordes in thy hart. ✯ If thou wilt returne to the Omnipotent, thou shalt be builded vp, and shalt make iniquitie far from thy tabernacle. ✯ He shall give for earth flint, and for flint terrors of gold. ✯ And the Omnipotent shall be against thine enemies, & sluer shall be heaped together unto thee. ✯ Then shalt thou abound in delightes vpone the Omnipotent, and shalt lift vp thy face to God. ✯ Thou shalt ask him, and he will heare thee, and thou shalt pay thy vows. ✯ Thou shalt decrea a thing, and it shall come to thee, and light shall shine in thy waies. ✯ For who will be humbled, shall be in glorie: and he that will bowe downe his eyes, he shall be saued. ✯ The innocent shall be saued, but he shall be saued in the cleanesse of his handes.

CHAP. XXIII.

Job expresteth help and sentence of God, 6. with just feare, yet with good conscience maintaing his owne innocencie.

✯ Whilest he expected some commoditie of his friends, they fell afflicted him more and more, charging him with false crimes and so aggravating his grief both of body and mind. ✯ Therefore he apprehendeth to God's judgement scarce for sentence.
me as gold that passeth through the syre: † My foote hath followed his steppes, I haue kept his way, & haue not declined out of it. † From the commandements of his lippes I haue not departed, and I haue hid the wordes of his mouth in my bosome. † For he is alone, and no man can turne away his cogitation: and whatsoever he soule would, that hath he done. † And when he shall haue fulfilled his wil in me, manie other things also are at hand with him. † And theryfore I am troubled at his face, and considering, him I am made penitent withscaer. † God hath mollified my hart, and the Omnipotent hath troubled me. † For I haue not perished because of the imminent darkeness, neither hath the mist couered my face.

Chap. XXIII.

God in his providence knowith when he wil punish the wicked, which his true servants know not, much leesse the impious.

Times are not hid from the Omnipotent: but they know him, know not his daires. † Some haue transferred boundes, spoiled flockes, & fed them. † They haue driven away the ass of pupilles, & haue taken away the widows oxen for a pledge. † They haue subuered the way of the poore, and haue oppressed together the meek of the earth. † Others as wilde asses in the desert goe forth to their works: watching to the praye, doe prepare bread for their children. † They escape the flde that is not theirs, and gather the grapes of his vineyard, whom by violence they haue oppressed. † They send men away naked, taking away their clothes, which have no couering in the cold. † Whom the showers of the mountains doe wash, and not having a couert, they embrace stones. † They did violence spoiling the pupilles, and the common poore people they spoiled. † From the naked and to them that goe without clothing, and the hungry they haue taken away the cares of corne. † They haue restafore the noone-tide among their heapes, which having troden the wine presses are a thirst. † Out of the cities they haue made men to mourne, and the soule of the wounded hath cryed, and God doth not suffer it to passe unreuenged. † They haue bene rebellious to the light, they haue not knownen his wayes, neither did they returne by his pathes. † At the verie breake of day the murderer ryseth, he killeth the needie, and the poore man.
of Job. 1089

15 man: but by night he will be as a thief. † The cie of the ad-
16 vouterer obtur eth darkness, saying: Eie shall not see me:
17 and he will cover his face. † He diggeth through houses in
18 the darke, as in the day they had appointed with them selues,
19 and they have not known the light. † If suddenly the mor-
20 ning shall appear, they thinke it the shadow of death: and
21 they walk so in darkness as it were in light. † He is light
22 above the face of the water; cursed be his portion in the
23 earth, neither walk he by the way of the vineyards. † Let
24 him passe : from snowy waters to exceeding heat, and his
25 sinne euens unto hell. † Let mercy forget him: wormes his
26 sweetnes: be he not in remembrance, but he be broken in
27 peeces as an unfruitful tree. † For he hath sowed the barren
28 and her that bareth not, and to the widow he hath not done
29 good. † He hath pulled downe the strong in his strength, and
30 when he shal stand, he will not credit his life. † God hath
given him place for penance, and he abuseth it unto pride:
31 but his eyes be upon his waies. † They are elevated for a little,
32 and shall not stand, and shall be humbled as all things, and shall
33 be taken away, and as the toppes of the ears of corn they
34 shall be broken. † And if it be not so, who can reproove me
35 that I have lied, and set my words before God?

Chap. XXV.

Baldad endeavorth againe to terrifie Job, with Gods judgment, from appea-
ling therto, and from anouching his owne innocencie.

12 But Baldad the Suhite answering, sayd: † Power and ter-
rour is with him, that maketh concord in his high ones.
1 † Is there anie number of his fouldiers: and vpon whom shal
2 not his light arise, † can man be justified compared with
3 God, or the borne of a woman appeare cleane? † Behold the
4 moone also doth not shine, and the staires are not cleane in his
5 light. † How much more man rottennes, & the some of man
6 a wome?

Chap. XXVI.

Job refuseth his adversaries needles and common argumentes, by more sound
discoursing of Godspowre, and wisdome.

1 But Job answering, sayd: † Whose helper art thou? his
2 that is weake? and doest thou hold vp the arme of him,
3 that is not strong? † To whom hast thou geuen counself?

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perhaps to him, that hath not wisdom, and thy prudence hast thou shewed very great. ♂ Whom wouldst thou teach? not him that made breath? ♂ Behold the giants gone under the waters, and they that dwelt with them. ♂ He is naked before him, and there is no covert to perdition. ♂ Who stretcheth out the north wind over the vacant, and engeth the earth upon nothing. ♂ Who bindeth the waters in his cloudes, that they break not forth together downward. ♂ Who holdeth the countenance of his throne, and strengtheneth his cloud doth out it. ♂ He hath made a limite about the waters, till light & darkenesse be ended. ♂ The pillars of heaven tremble, and dread at his beck. ♂ In his strength fodenly the seas are gathered together, and with his wisdom he stroke the proud man. ♂ His spirit hath adorned the heavens, and his hand being the midwife, the winding serpent is brought forth. ♂ Lo, these things are sayd in part of his waies: and where as we have heard scarce a little dropp of his word, who shall be able to behold the thunder of his greatness?

CHAP. XXVII.

More and more Job confirmeth his innocencie, auouching that God not presently judging, will in time condemn the wicked.

On also added, taking his parable, and sayd: ♂ God liueth, who hath taken away my judgement, and the Omnipotent, which hath brought my soule to bitterness. ♂ That as long as breath remaineth in me, and the spirit of God in my nothrels, My lips shall not speake iniquitie, neither shall my tongue meditate lying. ♂ God forbid that I should judge you to be iust: til I faile, I will not departe from mine innocencie. ♂ My justification which I haue begun to hold, I will not for sake: for my hart doth not reprehen me in al my life. ♂ Let mine enemie be as the impions, and mine adversarie as the wicked one. ♂ For what is the hypocrites hope if courteously he take by violence, and God deliuers not his soule? ♂ Wil God hear his crie, when distress shall come upon him? ♂ Or can he be delighted in the Omnipotent, and innocate God at altime? ♂ I will teach you by the hand of God, what the Omnipotent hath, neither wil I hide it. ♂ Lo, you doe all knowe, and why speake you vaine things without cause. ♂ This is the portion of an impions man with God, and inheritance of the violent, which they shal receive of the Omnipotent.
of Job.

14 Omnipotent † If his children be multiplied, they shall be in the sword, & nephews shall not be filled with bread. † They that shall be left of him, shall be buried in death, and his widows shall not weep. † If he shall heap together silver as earth, and as clay shall prepare garments; † He shall prepare in deed, but the just man shall be clothed with them: and the innocent shall divide the silver. † He hath built his house as a moth, and as a keeper hath he made a bowre. † The rich man: when he shall sleep shall take away nothing with him.

15 He shall open his eyes, & finde nothing. † Poverty drive as water shall apprehend him, in the night a tempest shall oppress him.

16 † The burning wind shall take him up, and carry him away, and as a whirlwind shall pull him violently out of his place.

17 † And he shall cast upon him, and shall not spare: out of his hand falling he shall die. † He shall clave his handes upon him, and shall hisse upon him, beholding his place.

Chap. XXVIII.

The marvellous workes of God, the author of nature, shew his power and wisdom, & that true riches consist not in temporal creatures, but in wisdom, 28. and fear of God.

1 Silver hath: beginnings of her vaines, and gold hath a place, where in it is molten. † Yron is taken out of the earth, and stone resolved with heare, is turned into brasse.

2 † He hath set a time for darkenesse, and the end of all things he considereth, the stone also of darkenesse, and the shadow of death. † The torrent diuideth from the pilgrime people, them whom the foote of the needie man hath forgotten, and to whom there is no way. † The land, out of which bread grew in his place, is destroyed with fire. † The place of the sapphire the stones thereof, and the cloddes of it gold. † The bird hath not known the path, neither hath the eie of the vulture beheld it. † The children of merchantes have not trodden it, neither hath the lionesse passed by it. † He hath stretched forth his hand to the foint, he hath overthrown mountains from the rootes. † In the rockes he hath cut out rivers, and his eie hath seen euery precious thing. † The depths also of rivers he hath searched, & hid things he hath brought forth to light: † But where is wisdom to be found, and what is the place of understanding? † Man knoweth not the price thereof, † neither is it found in the land of them that.

*: Some part of God's judgement is in this life, but especially at their death. Psal. 75.

*: By these more precious and rare creatures, men ought to consider the creator and so not set their foot in them, but in him, which is true wisdom.

*: Sudaine heade waters bursting out do change the wayes and passages of men.

*: True wisdom is not in
that liues pleasently. † The depth layeth: It is not in me; and 14 the sea speaketh: It is not with me. † The finest gold that not 15 be gann for it, neither shall silver be wpeed in the change thereof. † It shall not be compared with the died colours of 16 India, nor with Sardonyx the most precious stone, or with the Sapphire. † Gold or glasse shall not be equal to it, neither 17 shall vessels of gold be changed for it. † High and eminent 18 things shall not be mentioned in comparison of it: and wise- 19 dom is drawn out of secret places. † The topazius of Æ- 20 thiopia shall not be equal to it, neither shall it be compared to 21 the cleanest dieing. † From whence then cometh wisdom? 22 and what is the place of understanding? † It is hid from the 23 eyes of all living, the foules of the ayre also know it not. † Per- 24 dition and death haue sayd: With our eares we haue heard the 25 fame thereof. † God understandeth the way of it, and he know- 26 eth the place thereof. † For he beholdeth the endes of the 27 world, & looketh on all things that are vnder heauen. † Who 28 made a poise to the windes, and wpeed the waters in a mea- 29 sure. † When he gaue a lawe to the raynes, and a way to the 30 sounding stormes. † Then he saw it, and declared, and prepa- 31 red and searched it. † And he sayd to man: Behold: the feare 32 of our Lord, that is wisdom: and to depaie from euil under- 33 standing.

Chap. XXIX.

Against 10b recounteth Gods former benefices, as well his grace, whereby he did good workes. 5. as temporal prosperity. 9. and wiseomd above other princes.

I On also added, taking: his parable, and sayd: † Who wil 12 grant me, that I may be according to the former monethes, according to the daies in which God kept me? † When his 3 lampe shined over my head, & I walked by his light in dark- 4 nes? † As I was in the daies of my youth, when God was se- 5 cretly in my tabernacle? † When the Omnipotent was with 6 me: and my servants round about me? † When I washed my 7 feete with butter, and the rokke powdered me riuers of oile? 8 † When I went forth to the gate of the citie, and in the 9 streete they prepared me a chaire? † Yong men fawe me, and 8 hid them selues: and old men rising vp floode. † The princes 9 ceased to speake, and did put the finger upon their mouth. 10 † Dukes held in their voice, and their tongue cleazed to their 11 throate
of Job. 1093

11 throte. † The care hearing counted me blessed, and the eie
12 seeing gave testimonie to me: † For that I had deliuered the
13 poor man crying ou, and the pupil, that had no helper.
14 † The blessing of him that was ready to perish came upon
15 me, and I comforted the hart of the widow. † I was clothed
16 with inuince: and I crouned me with my judgement, as with
17 a garment, and crowne. † I was an eie to the blind, and a foote
18 to the lame. † I was the father of the poor: and the cause
19 which I knew not, I searched most diligently. † I brake the
20 iawes of the wicked man, and out of his teeth I tooke away
21 the praye. † And I said: I wil die in my little nest, & as a palme-
22 tree with multiple daies. † My roote is opened beside the wa-
23 ters, and dewe shall continue in my harvest. † My glorie shall
24 alwayes be renewed, and my bow in my hand shal be repay-
25 red. † They that heard me, expected sentence, and arrent
26 held their peace at my counsel. † To my wordes they durst
27 adde nothing, and my ipeach dissilfed upon them. † They
28 expected me as rayne, and they opened their mouth as it were
29 to a lateward shower. † If at anie time I laughed on them,
30 they beleued not, and the light of my countenance seel not on
31 the earth. † If I would have gone to them, I sate first, and
32 when I sate: as a king, with his armie standing about him,
33 yet was I a comforter of them that mourned.

CHAP. XXX.

1011 Job sheweth the great change of his temporal estate, from welfare into
great calamitie.

1 But now they of yonger time scorne me, whose fathers
2 vouchesfaid not to put the with the dogs of my flocke:
3 † The force of whose handes was to me as nothing, and they
4 were thought vnworthie of life it self. † Barren with pouer-
tic and famine, who gnawed in the wildernes, if fauoured by
5 calamity and miserie. † And they did caste grasse, and the bar-
6 kes of trees, and the roote of junipers was their meaet. † Who
7 taking these things violently out of the valleys, when they
8 had found euerie thing, they ranne to them with a crie.
9 † They dwelt in the defectes of torrentes, and in caus of the
10 earth, or vpon grauen. † Who reioyced among these kind
11 of things, and counted it delicacies to be under the briers.
12 † The children of foolish and base men, and in the earth
13 not appearing at al. † Now am I turned into their song, and

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become a proverb with them. † They abhorre me, and flee 10 far from me, and are not a frayd: to spit in my face. † For he 11 hath opened his quier, and hath afflicted me, and hath put a bridle into my mouth. † At the right hand of me rising, my 12 calamities forth with arose: they have overthrown my fecte, and as with waues have oppressed with their pathes. † They 13 have dissipated my waies, they have lyen in wayte against me, and they have prenualled, and there was not that would helpe.
† As when a wal is broken, and the gate opened, they have 14 broken violently upon me, and are come trambling downe to my miseries. † I brought to nothing as a wind he hath taken 15 away my desire mand my prosperitie hath passed away as a dowlde. † And now my soule withereth in my self, and the 16 daies of affliction possess me. † In the night my bone is pear- 17 sed with sorowres: and they that eate me, sleewe not. † In the 18 multitude of them my garment is consumed, and they have girded me about, as it were with the cloes of a wate. † I am 19 compared to dust, and am resembled to imbers and ashes.
† I cri to thee, and thou hearest me not: I stand, and thou 20 doest not respect me. † Thou art changed to be cruel toward me, and in the hardenesse of thy hand thou art against me.
† Thou didst lift me vp, and setting me as it were upon the 22 wind thou hast mightly dashed me. † I know † that thou 23 wilt deliver me to death, where a house is appointed for every one that liueth. † But yet not to my consumption didst thou 24 send forth thy hand; and if they shall fal, thou wilt save.
† I wept sometime vpon him that was afflicted, and my soul 25 had compassion on the poore. † I expect good things, and 26 euils are come vpon me: I taried for light, and darkenesse brake forth. † My inner partes have boyled without anie rest, 27 the dayes of affliction have prevented me. † I went mourning 28 without surie, rising vp, I cried in the multitude. † I was 29 the brother of dragons, and fellow of Ostriches. † My 30 skinne is made blacke vpon me, and my bones are dried with heate. † My harpe is turned into mourning, and my instru- 31 ment into the voice of weepers.

Chap. XXXI.

Hole 10b reciteth sincerely his owne vertues, shewing therby that he is not punished so grievously for his sines, but by Gods providence for some other cause.

I haue
Of Iob. 1085

1. If have made a covenant with mine eyes, that I would not so much as think of a virgin.† For what part should God from above have in me, & inheritance the Omnipotent from on high? † Is there not perturbation to the wicked man, and alienation to them that work iniquity? † Doth not he consider my ways, and number all my steps? † If I have walked in vanity, and my foot hath hasted in guile: † Let him weigh me in a just balance, and let God know my simplicity. † If my step hath declined out of the way, and if mine eye hath followed my heart, and if I spotteth hale cleaving to my handes: † Let me saw, and let another care it: and let my progeny be plucked up by the roots. † If my heart hath been deceived upon a woman, and if I have liene in wait at my friends doore: † Let my wife be the harlot of another man, and let other men ly with her. † For this is a hainous thing, and most great iniquity. † It is a fire devouring even to perdition, and rooting vp all things that spring. † If I have contemned to abide judgment with my man servant, and my maidservant, when they had anie contrary against me. † For what shal I doe when God shall rise to judge? and when he shall ask, what shal I answer him? † Did not he make me in the wombe that made him also: and did not one form me in the matrix? † If I have denied to the poore, that which they would, and have made the eyes of the widow to expect: † If I have eaten my morsel alone, and the pulpit hath not eaten thereof with me. († Because from mine infantie mercy hath grown with me: and from my mothers wombe it came forth with me.) † If I have despised him that perisheth, for that he had not clothing, and the poore man without wherewithal to couer him: † If his sires have not blessed me, & he was not warmed with the flises of my sheepe: † If I have lifted vp my hand over the pupil, yea when I saw my self in the gate the superior: † Let my shoulder fall from his inconstance, and let my arm with his bones be broken. † For I have alaways feared God as waves swelling upon me, and his weight I could not beare. † If I have thought gold my strength, and have said to fine gold: My confidence. † If I have rejoysed upon my great riches, and because my hand found manie things. † If I saw the sunne when it shined, and the moone going cleere: † And my hett in secret rejoysed, and I kisses my hand with my mouth.
The booke

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Which is most great iniquitie, and a denial against God the most high? If I have bene glad of his fall, that hated me, & haue rejoyced that euill had found him. For I have not golen my throate to sinne, that cursyng euery soule. If the men of my tabernacle haue not layd: Who wil glieue of his flesh that we may be filled? The stranger taried not without, my doore was open to the wayfaring man. If as man I haue hid my sinne, and haue concealed my iniquitie in my bosome. If I have bene afraide at a verie great multitude, & the contempt of kinsmen hath terrified me: and I haue not rather held my peace, & not gone out of the doore. Who wil grant me an heers, that the Omnipotent would heare my desire: and that himself that judgeth would write a booke. That I may carie it on my shoulder, and put it about me as a crown? At euery steppe of mine I wil pronounce it, and as to the prince I wil offer it. If my Land cry against me, and with it the surrowes thereof lament: If I have earen the fructes thereof without money, and have afflicted the soule of the tillers thereof. For wheate let the bryar grow to me, and for batlie the thorne.

The words of Job are ended.

Chapter XXXII.

Eliu a young man being angrie that Job persifled in his opinion, and that his three freindes could not convince him, saith uppon him to confute Job which they could not do.

But these three men omitted to answer Job, for that he seemed iust to himself. And Eliu the sonne of Barachel a Buzite, of the kinred of Ram, was angrie and tooke indignation: and he was angrie against Job, for that he sayd himself to be iust before God. Moreover against his freindes he had indignation, for that they had not found a reaonable answer, but onlie had condemned Job. Therefore Eliu expected Job speaking, because they were his elders that spake. But when he saw that the three were not able to answer, he was wrath exceedingly. And Eliu the sonne of Barachel a Buzite answering, sayd: I am yonger in time, and you more ancient, therefore calling downe my head, I was afraid to shewe you my sentence. For I hoped that longer age would speake, and that a multitude of yeres would teach wisdom. But as I see, there is a Spirite in men, and the inspiration

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The ninth conflict.

This young man wittie & learned, but proud wuthal, was a figure of the hote and arrogant disputers who will some to know more then their elders. S. Greg. l. 33. c. 2.
OF JOB.

9. Inspiration of the Omnipotent gencnt underlstandg. † They of many years are not the wise men, neither do the ancien-
tes understand judgment. † Therefore will I speake: Hearer ye me, I also will shew you my wisdom. † For I have expe-
ccted your wordes, I have heard your wisdom, as long as you contended in wordes. † And as long as I thought you said somewhat, I considered: but as I see, here is none of you that can reproove Job, and answer to his wordes. † Left perhaps you may lay: We have found wisdom, God hath reiecte, him not man. † He hath spoken nothing to me, and I wil not answer him according to your wordes. † They were assayd, and answered no more, & they have taken away talke from themselves. † Therefore because I have expected, and they spake not: they fledde, & answered no more: † I also will an-
swer my part, and wil shew my knowledge. † For I am ful of wordes, and the spirit of my bellie streyneth me. † Behold, my bellie is as new wine without a vent, which breaketh new vessels. † I wil speake, and take breath alittle: I wil open my lippes, and wil answer. † I wil not accept the person of a man, and I wil not make God equal to man. † For I know not how long I shall continue, and whether after a while my maker wil take me away.

CHAP. XXXIII.

Eliu enduorth to prove by Job's speach that he is unjust: 13. arguing that God (by afflicting him) hath already so judged. 23. but if by an Angels ad-
monition herpent, al shal be remitted.

1. Here therefore Job my sayings, and harken to al my wordes. † Behold I have opened my mouth, let my tongue speake within my jawes. † My wordes are of my sim-
ple hart, and my lippes shall speake a pure sentence. † The Spirit of God made me, and the breath of the Omnipotent gave me life. † If thou canst, answer me, and stand against my face. † Behold God hath made me also even as thee, and of the same clay I also was formed. † But yet let not my : miracle trefise thee, and let not my eloquence be burdensome to thee. † Thou therefore hast sayd in my cares, and I have heard the voice of thy wordes: † I am cleane, and without sinne: unspeckted, and there is no inquitie in me. † Because he hath found quarrels in me, thercfore hath he thought me his enemy. † He hath put my seete in the stockes, he hath obscured at my eyes.
The Booke

waies. † This therefore is it, wherein thou art not justified: I 12 wil answer thee, that God is greater then man. † Doest thou 13 contende against him because he hath not answered thee to al 14 wordes? † God speaketh once, & repeateth not the self same 15 the second time. † By a dreme in a vision by night, when 16 heauie sleepe falleth upon men, and they sleepe in their bed. 17 † The doth he open the eares of men, & teaching instructor 18 them with discipline, † That he may turne a man from these 19 things, which he doth, & may deliuer him from pride: † De- 20 liuering his soule from corruption: and his life, that it passe 21 not unto the sword. † He rebuketh also by sorrow in the bed, 22 and he maketh all his bones to wither. † Bread is become ab- 23 minable to him in his life, and to his soule the meate before 24 desired. † His flesh shal consume, and the bones that had 25 beene covered, shall be made naked. † His soule hath appro- 26 ched to corruption, and his life to things causing death. † If 27 there shal be an Angel speaking for him, one of thousandes, 28 to declare mans equitie. † He shal haue mercie on him, and 29 that say: deliuer him, that he descende not into corruption: 30 I haue found wherein I may be propitious to him. † His flesh 31 is consumed with punishments, let it returne to the dadies of 32 his youth. † He shal besche God, and he wil be pacified to- 33 wards him: and he shal see his face in jubilation, and he wil 34 render to a man his justice. † He shal behold men, and shal 35 lay: I haue sinned, and in deed I haue offended, and, as I was 36 worthie, I haue not receiued. † He hath deliuered his soule 37 that it should not goe into death, but luing shold see the 38 light. † Behold, all these things doth God worke three times 39 in euerie one. † That he may replacem their soules from cor- 40 ruption, and illuminate them with the light of the luing. 41 † Attend Job, and heare me: and hold thy peace, whiles I 42 speake. † But if thou haue what to speake, answere me, speake: 43 for I would thee to appeare just. † And if thou haue not, heare 44 me: hold thy peace, and I wil teach thee wisedom.

Chap. XXXIII.

Against Eliu chargeth Job with blaspheme, and other crimes, 10. sheweth the equitie of Gods judgement: 20. and that all things are subiect to Gods powre and knowledge.

Eliv therefor pronouncing, speake these wordes also. † 12 Heare ye wise men mys wordes, and ye learned harken 2 to me:
OF JOB.

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to me: † For the care proneth wordes, and the threatre differ-

ceth mazes by the talt. † Let vs choose vs judgement, and

among vs let vs see what is the better. † Because Job sayd:

I am iift, and God harth: † subuerred my judgement. † For in
judging me there is a lie: mine arrow is violent without anie

sinne. † What man is there as is Job, that drinketh skorning

as it were water? † That goeth with them that worke iniqui-
tie, and walketh with impious men? † For he hath sayd: Man

shall not please God: † although he runne with him † There-
fore ye dicrete men heare me, far from God he impietie, and

iniquitie, from the Omnipotent. † For he wil render a man

his worke, and according to the waiues of curtie one he wil

recompence them. † For in verie deed God wil not condemne

without caufe, neither wil the Omnipotent subuerred judge-

ment. † What other hath he appointed over the earth? or

whom hath he sette over the world, which he made? † It he
directeth his hart to him, he shal drawe his spirit and breath

vnto him. † Al flesh shal faile together, and man shal returne

into ashes. † If then thou haue understanding, heare that

is sayd, and harken to the voice of my speach. † Can he that

loueth not judgement, be healed? and how doth thou so far

condemne him, that is iift? † That sayth to the king, Aposta-
tes: that calleth dukes impious: † Who accepteth not the per-

fones of princes: nor hath known the tyrant, when he con-
tended against the poore man: for al are the worke of his han-
des. † They shal sodenly die, and at midnight peoples shal be

trubled, and shal passe, and take away, he violent without

hand. † For his eyes are upon the waiues of men, and he con-
sidereth al their fleppes. † There is not darkness, and there

is not shadow of death, that they may be hid there which

worke iniquitie. † For it is no more in manspowre, to come

to God into judgement. † He shal destroy minie, & innumer-
able, & shal make other to stand for them † For he know-

eth their worke: and therefore he shal bring night, and

they shal be destroyed † As impious men he hath stricken

them in the place of them that see. † Who as it were of pur-
pole have revolted from him, and would not understand al his

waies: † That they caused the cries of the needie man to come

to him, and he heard the voice of the poore. † For he grant-
ing place, who is therer that can condemne? After he shal

hide his countenance, who is therer that may behol him,

both

S 5 5 5 5 5 5 5 5
both vpon nations, and vpon al men; + who maketh a man 30
that is: an hypocrite reigns for the sines of the people.
+ Therefore because I haue spoken to God, the allo I wil not
prohibite. + If I haue erred, teach thou me: if I haue spoken
iniquity, I wil addre no more. + Doth God require it of thee,
because it hath displeased thee? for thou beganst to speake,
and not I: but if thou know any better things, speake. + Let
men of understanding speake to me, and let a wiseman heare
me. + But Iob hath spoken foolishly, and his wordes found not
discipline. + O my father, let Iob be proued euyn to the end:
cease not from the man of iniquity. + Who addeth blasphemic
upon his sines, let him be restrayned in the meane time amon
vs: and then let him proueke God to judgemen with
his speaches.

CHAP. XXXV.
Eliu pretending that Iob had sayde God to be viuift, sheueth that mans sietie
nor impietie neither profiteeth nor disprofiteeth God: 15 and that he judgeth
all thones righteous.

THEREFORE Eliu againe spake these wordes: + Doth 1
thy cogitation seme iust to thee, that thou saydest: + I am 2
iustfer then God? + For thou saydest: That which is right doth 3
not please thee: or what wilt thou profite thee if I sinne? + Ther- 4
fore wil I answer to thy wordes, & to thy frendes with thee.
+ + Looke vp to heauen and see, and behold the skie, that it is 5
higher then thou. + If thou sinne, what shal thou hurt him? 6
and if thine iniquities be multiplied, what shalt thou doe
against him? + Moreover if thou doest iustly, what shalt thou 7
gue him, or what shal be receiue of thy hand? + Man that is 8
like to thee, thy impietie shal hurt: and thy iustice shal helpe
tho sonne of man. + Because of the multituude of calumnia-
tours they shal cry: and shal waile for the force of the arme
tyranse. + And he hath not sayd: Where is God, that made 10
me, that hath gueuen songs in the night? + Who teacheth vs 11
above the beautes of the earth, and instructeth vs above the
foules of the ayre. + There shal they cry, and he wil not heare, 12
because of the pride of the evil. + God therefore wil nothear 13
without cause, and the Omnipotent wil behold the causes of
cruicessa. + Yea when thou shalt say: He considereth not: 14
be judged before him, & expect him. + For he doth not now 15
inferre his furie, neither doth he reuenge wickednesse ex-
cedingly.
OF IOB.

16 vindingly. † Therefore Iob invaine openeth his mouth, and without knowledge multiplieth words.

CHAP. XXXVI.

Yet further Eliu sheweth, that God by his powre and wisdome gevent to every one that is in his affliction, inferring (safely) that all Iobs affliction is for his sinnes. 22. discoursing aet of Gods powre, wisdome, and providence.

1 E LV also adding speake these wordes: † Beare with me a little, and I wil shew to thee: for as yet I have what to speake for God. † I wil repeete my knowledge from the beginning, and I wil prove my maker inust. † For in deed my wordes are :: without lye, and perfect knowledge shal be proud to thee. † God doth not cast away the mightie, where as himself also is mightie. † But he saueth not the impious, and he giueth judgement to the poore. † He shall not take away his eyes from the inust man, and he placeth kings on the throne :: for ever, and there they are extollcd. † And if they shall be in chine, and be bond with the ropes of povertie.

9 † He shall shew them their workes, and their wicked deedes, because they have bene violent. † He also shall receuele their care, to chastise them: and shall speake, that they may returne from iniquitie. † If they shall heare and observse, they shall accomplish their daies in good, and their yeares in glorie.

12 † But if they heare not they shall passe by the sword, and shall be consumed in folie. † Dissemblers and craftie men provoke the wrath of God, neither shal they eie when they are bound. † Their soule shall dye in tempest, & their life among the effeminates. † He shall deliver the poore out of his distresse, and shall receuele his care in tribulation. † 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 ful of farnesse. † Thy cause is judged as an impious mans, cause and judgement thou shalt receive. † Let not therefore anger overcome thee, that thou oppresse anie man:

19 neither let multitude of giftes incline thee. † Lay downe thy greatness without tribulation, and all the puissant of strenght.

20 † :: Protract not the night, that :: peoples may come vp for them. † Beware thou decline not to iniquitie: for thou hast begunne to folow it after mistrie. † Behold, God is high in his strenght, and none is like to him :: among the lawgeuers.

23 † Who can search his waics? or who can say to him: Thou hast
punish transf.
gredions, but
most willing
and most able
to reward the
obseruers. S.
Gregorie ex-
poundeth this
to be a proph-
ete to be prophe-
ete of Christour
sea. 17 c. 1.
:: Christ will
geue the glo-
rious light of
heaven which
now is hidden
to men that
lost terrestrial
paradise. ibide,
c. 11.

:: Considera-
tion of hea-
unly rewar-
des mentioned
in the end of
the former
chapter, com-
forteth the af-
flicted: but
thunder and
other meteors
being figures
of Gods judg-
ment, strike
the hart with
terror.

:: North wind.
or north pole.

:: God ditto.
Aeth the lou

down the ayre
as a mistle
marine go-
merrow a
shippe.

THE BOOKE

haft wrought iniquitie? † Remember that thou knowest not 24
his worke, wherof men haue long. † Al men see him, euerie 25
one beholdeth far of. † Behold, God is great surmounting 26
out knowledge: the number of his yeares is inestimable.
† Who taketh away the dropspe of raine, and powreth out 27
showers as it were gulspe of water. † Which flowe out from 28
the clowdes, that cover al things from above. † If he willeth 29
stretch forth clowdes as his tent. † And lighteth with his light 30
from above, he shal cover al the ends of the sea. † For by 31
these he judgeth people, and gueteth viuuals to manie mortal
men. † In his handes: he hideth the light, and commandeth 32
it that it come agayne. † He theweth his frend therof, that 33
it is his possession, and that he may ascend to it.

CHAP. XXXVII.

Elin continueth his discourse, shewing Gods Wisdom, powre, and justice, by
his meruelous worke of Meteors, 14. and he thereof to mans commoditie.
which the wise man sufficiently understand and not, much lesse may presume
( as be munfully chargeth lob ) to contend with God.

:: Pon: this my hart is sore afraied, and is moved out of 1
his place. † Hearer ye his speach in the terror of his 2
voice, and the sound proceeding out of his mouth. † Vnder 3
all the heavens he considereth, and his light is upon the ends
of the earth. † After him shall sounding roare, he shall thunder 4
with the voice of his greater, and shall be heard when
his voice shall be heard. † God shall thunder in his voice mer-
uelously, he that doeth great & unsearchable things. † He 5
that commandeth the snow to descend upon the earth, and
the winter raine, and the shower of his strength. † He that 6
signeth of the hand of al men, that euerie one may know his
worke. † The beast shall enter into his couer, and shall abide 7
in his denne. † From the inner partes shall tempest come forth, 8
and cold from Arcturus. † When God bloweth frost con-
geleth, and againe waters are powered most largely. † Corne 9
desireth clowdes, and the clowdes spred their light † Which 10
goe round about, whither foerse the wif of the governor 11
shall lead them, to al that he shall command them upon the face
of he whole earth † Whether in one tribe or in his land, or in 12
what place foerse of his mercy he shall command them to be
found † Harken to these things I say: and consider the 13
maruells of God. † Dost thou know when God commanded
the
OF IOB.

16 the raine, that they shew the light of his cloudes? † Knowest thou the great pathes of the cloudes, and the perfect knowledge? † Are not thy garments hote, when the earth shall be blown with the South wind? † Thou perhaps madest the heavens with him, which are most sound, cast as it were of brass. † Shew vs what we may say to him: for we are wrapped in darkness. † Who shall tell him the things that I speake? yea if man'sh that speake, he shall be deuoured. † But now they see not the light: solely the ayre shall be thickned into cloudes, and the wind passing by shall drive them away. † From the North gold cometh, & toward God: fearful praying. † We cannot find him worthy: great of strength, and judgement, and justice: and he can not be vittere. † Therefore shall men fear him, and al that come to themselves to be wise, shall not dare to behold him.

CHAP. XXXVIII.

God after terror of a whirlewind, by way of examining his client IOB of divers creatures about their nature, sheweth that no man hath perfect knowledge of them, much lesse of Gods immortal.

1 By our Lord answering IOB out of a whirlewind, sayd:

† Who is this that wrapeth in sentences with unskillful words? † Gird thy loynes as a man: I will ask thee, and answer thou me. † Where wast thou when I laid the foundations of the earth? tel me if thou hast understanding. † Who set the measures thereof, if thou know? or who stretched out the line upon it? † Upon what are the foundations thereof grounded: or who let downe the corner stone thereof, † when the morning starres praiied me together, and all the sons of God made jubilation? † Who shut in the sea with doores when it brake forth proceeding as it were out of a matrix? † When I made a cloade the garment thereof, and wrapped it in darkness as in cloutes of intancie. † I compasse it with my boundes, and put barre and doores. † And I sayd: Hither to thou shalt come, and shalt not proceed further, & here thou shalt breake thy swelling waues. † Diu'd thou after thy birth command: the morning, and shew the dawning his place. † And didst thou hold the extremities of the earth making them, and haft thou taken the impious out of sin? † The scale shall be restored as clay, and shall stand as a garment: † From the impious their light shall be taken away, and the high arme shall...
Hawkes
teleth there
be ten kines:
Eagles, of
most strong
fight.
If we disscuss
e all obsworde
(South S. Grego-
rie,) we shall
find nothing
wickedly spoken,
but only
pride in spea-
kiong too
much of his
own affliction
and too little
of God's good-
ness towards
him. Tho.
Though Job
had truly a-
touched that
his sinnes de-
served not to
great afflic-
tions, yet he
ought to have
acknowledged
that God affil-
icted him just
ly, for some
other cause
known to
God, but un-
know to him,
which he not
confessing
femed to make
Gods judgement
vniuit:
or, of none
effect. S. Greg.
L. xi. c. 5.
An Elephant
the greatest

1106

Shal heare the trumpet he sayth; Vah, he smelleth balle full far
of, the exhortation of the captaines, and the crie of the armie.
† Dost the 1 hawke waxe fethered by thy wisdom, spreding
her wings to the South?† Shal the 4 eagle mount at thy com-
mandment, and put her nest in high places? † She abideth in
rocks, and raieth among cragged flintes, and stone hills
where is no acces. † Hence she beholdeth the praye, and
her eyes see a far of. † Her yong ones that like bloud:& wher-
soever the carcasse shall be, she is present by and by. † And our
Lord added, and spake to Job; † He that contendeth with God
is he quieted so easily? Verely he that repproueth God, ought to
answer him. † But Job answering our Lord, sayd: † I that
have spoken lightly what can I answer? I wil put my hand
upon my mouth. † One thing I have spoken, which I would
I had not sayd: and an other, to the which thinges I wil adde
no more.

CHAP. XL.

Our Lord further sweveth that: mans powre, nor iustice, is not comparable to:
Gods, 10. as appeareth in overcoming Belemos, 20. and Lemiahaw.

And our Lord answering Job out of the whislewinde,† sayd: † Gird thy loynes as a man: I wil ask thee, and
doe thou tel me. † Shalt thou make my judgement of none
effect: and condemne me, that thou mayst be vnitified: † And
hast thou an armie as God, and dost thou thunder with like
voice. † Put beautie about thee, and set vp thy self aloft,
and be glorious, and put on goodlie garmentes. † Disperse the
prowde in thy furie, and beholding euerie arrogant man,hum-
ble him. † Behold al the prowde, and confound them, and
destroy the impious in their place. † Hide them in the dust
and plunge their faces in the pit. † And I wil con-
fesse, that thy right hand is able to sawe thee. † Behold, † Be-
hemoth whom I made with thee, shall eate hay as it were an
oxe. † His strengthe is in his loynes, and his powre in the
nuttle of his bellie. † He gathereth together his tail as the
cedar tree, the finewes of his stones are perplexe, † His bones
are as pipes of brashe, his gristle as it were plates of iron. † He
is the beginning of the wayes of God, which made him, he
shall applie his word, † To him the mountaines beare grasse:
the shadow, in the secrete of the reede, and in moyst places.

† Shadowes
THE BOOKE

17 Shadowes doe protect his shadow, the willowes of the tor-
18 rent shal compass him. † Lo, he shal sup vp the river, and
shal not meruaile: and he hath confidence that Jordan may
runne into his mouth. † In his eies as with a hooke he shal take
him, and with stakes he shal boare through his nothrels.
20 † Canst thou drawe out the ♦ Leviathan with a hooke, and
21 with a rope shal thou tye his tongue? † Shal thou put a ring
22 in his nothrels, or bore through his iaw with a buckle? † Wil
he multiplie prayers to thee, or speake to thee gentle wordes?
23 † Wil he make a couenant with thee, and shal thou take him
24 to be a servant for uart? † Shalt thou delude him as a birde,
or tye him for thy handaydes? † Shal freindes cut him, mer-
ches diuide him? † Shalt thou fillet himes with his skinne,
and the cabbin of fishes with his head? † Lay thy hand vp
him: remember barret, and add to speake no more. † Behold
his hope shal frustrate him, and in the sight of all he shal be
cast downe headlong.

CHAP. XL I.

Leviathan is further described by the peculiar partes of his bodie, and terrible
composision of all his members.

1 Noe as cruel wil I raise him: for who can resit my con-
tenance? † Who hath geuen me before, that I may ren-
der ynte him? All thinges that are vnder heauen be mine. † I
wil not spare him, and his mightie wordes, and framed to be
seach. † Who shall reuie the face of his garment: and who
shall enter into the middes of his mouth: † Who shall open the
gate of his countenance? dreade is round about his teeth.
6 † His bodie as shildes that are cast, compact with skales fast
7 cleaung together. † One is ioyned to an other, and not so
8 much as ane avyre entereth between them: † One shall tike
9 to an other, & holding eche other, they shal not be seperated.
9 † His heuesing is as the shining of fire, & his eies as the twink-
10 livings of the morning. † Out of his mouth procede lampes,
as it were torches of lighted fire, † Out of his nothrels pro-
12 ceth smoke, as it were of a pot heaved, and boiling. † His
breath makest coales to burne, & a flame cometh forth out
13 of his mouth. † In his necke that strength abide, & needines
14 goeth before his face. † The members of his flesh cleave to-
15 gether one to an other: he shal send lightnings against him,
and he shal not be caried to an other place. † His hart shal be
hardened
THE BOOKE

hardened as a stone, and shall be stily compact as the smiths
fistie. † When he shall be taken away, the Angels shall fear, 15
and being feared shall be purged. † When the sword shall ap-
prehend him, neither speare, nor breastplate shall be able to
abide. † For he shall esteem yron as chaffe, and braffe, as rot-
ten wood. † The bowman shall not put him to flight, the stones of the slinge, to him are turned into stubble. † As stubble 20
will he esteem the hammer, and he will laugh him to skorne
that shaketh the speare. † The beames of the sunne shall be
vnder him, and he shall straw gold vnder him as durt. † He shall
make the deep sea to boyle as a pot, and shall put it as when
ointmentes boyle. † A path shall shine after him, he shall esteem
the depth as waxing old. † There is no power upon the earth, 24
that may be compared with him, who is made to see no man.
† He seeth euerie high thing, he is king ouer all the children of
pryde.

CHAP. XLII.

Holie Job instructed, comforted by God's discourse, acknowledges his faults, and craveth pardon for his oversights in speech, or cogitation. 7. God instructeth his cause against his friends. 9. They offer sacrifice for their offences. 10. All things prosper with Job, double so that he had before. 16. And he dieth happily.

And Job answering our Lord, sayd: † I know that thou canst doe all things, and no cogitation is hid from thee.
† Who is this, that concealeth counsel without knowledge?
† Therefor haue I spoken vnwilsely, and the things that did exceede my knowledge beyond mesure. † Hear! (I beseech thee) and I will speake: I will ask thee, and do thou tel me. † With the hearing of the eare I haue heard thee, but now my eye seeth thee. † Therefore: I reprende my selfe, and I do penance in imbers and ashes. † And after our Lord spake these words to Job, he sayd to Eliphaz the Theamanite: My furies is wrath against thee, and against thy two frendes, because you haue not spoken right before me, as my servaunt Job. † Take therefore unto you seven oxen, and seven rammes, and goe to my servaunt Job, and offer holocauste for your selues: and my servaunt Job shall pray for you: his face I will receive, that the folly be not imputed to you: for you haue not spoken right things before me, as my servaunt Job. † Eliphaz therefor the Theamanite, and Baldad the Suhite, and Sophar the Naa-

mathite
OF IOB.

mathite went, and did as our Lord had spoken to them, and our Lord received the face of Iob. † Our Lord also was turned at the penance of Iob, when he prayed for his freindes. And our Lord added al things whatsoever had bene Iobes, doubte. † And al his brethren came to him, and al his sisters, and al that knew him before, and they did eate bread with him in his house: and wagged the head upon him, and comforted him up on the evil that God had brought upon him. And euery man gave him one ewe, and one carelet of gold. † And our Lord blessed the last daies of Iob more then his beginning. And he had fourtene thousand sheece, and six thousand camels, & a thousand yoke of oxen, and a thousand she asses. † And he had seven sonnes, and three daughters. † And he called the name of one Dies, and the name of the second Caffia, & the name of the third Cornufulbij. † And there were not found in all the earth women so beautiful as the daughters of Iob: and their father gave them inheritance among their brethren. † And Iob lived after these things, an hundred fourtie yeares, and he saw his children, and his childrens children, vnto the fourth generation, and he died an old man, and ful of daies.

ANNOTATIONS.

CHAP. XLII.

7. You have not spoken right, as my servant Iob] Holi Iob being throughly tried God by his in the furnace of tribulation, and by divine instruction confirmed in perfect sentence com- patience, and other vertues, God at last gave sentence, condemning the guiltie and justifying the innocent: in plainest terms pronouncing that Eliphaz, Baldad, and Sophar had not spoken right before him, as his servant Iob. And so these three being convinced, that notwithstanding their former pretence of defend- ing Gods cause, they had erred, and Iob had maintayned the truth, they sub- mitted themselves as faultie, and humbly did penance, bringing their obligations for sacrifice to Iob, as they were commanded. v. 8 & 9

As for Eliu the last disputer, persuying more vehement in his error, when others escaped from contention, he was sufficiently condemned in his fellowes. And therfore for that true point of his owne doctrine (ch. 33. v. 14) that God speaketh once, and repeteth not the same, the second time. For it was ever a general rule, that when God once revealed anie thing by publique fact, or unto competent witnesses, it sufficed for ever, to all reasonable men, and so Eliu might apply the sentence to himselfe, which God had denounced to his three freindes, in the same case. Much leefe are Protesantes excusable, which not only persist in errors condemned in their owne fellowes, as in Luther, Calvin, Beza & others, but also in other old heretie: as their doctrine of justyfication by only faith condemned in the Apostles time: their denying the ceremonies of Baptisme, & the Sacraments of Confirmation: & of Penance, condemned in the Nestorians:

Errors sought not to be holden still, being once condemned.

Much leefe easd aagaine being heretofore buried.
or that patient sustaining of worldlie losses, and other afflications, such as Job Apud
suffered, are not satisfactorie, or meritorious worke.

8. Tale seuen oxen, and seuen rammes. ] In the number of seuen is a mysteries 6 c. 35.
of perfection and fulnes, often vied in holie scripture. For God creating the
world and all things therein, in six dayes, rested the seuenth. Seuen fold punish-
ment was required for Cain. Seuen payres of cleanest beasts were consterted in
in Noe's ark. And in the law the ground rested from tillage the seuenth yeare.
Exod. 23, with innumerable the like. As S. Gregorie in this place, and other Fathers note
in their worke. Also twis seuen victimes offered in sacrificce, import the great
nes of these mens offence in accusing Job, and in auouching their false opinion.

8. Job shall pray for you. Neither had so manie sacrificces sufficed, as S. Chri-
tostom obserueth, Orat. 5. in Iudaeos, vntes Job also had prayed for the offenders.
Where we see that both Sacrifice, & the devotion of him that offereth it, have
their effectes: whereof commeth the distinction vied in Scholes, of Opus operata,
and Opus operans. As it is manifest likewise, that mediation of one man for
an other, did not derogate from Gods benigne mercie, in the law of nature,
wherin these men lived. Not now from Christes mediation, in the law of
Grace. 2. Cor. 1. v. 11.

A BRIEF RECAPITUVATION
of this Strange and Sacred Historie.

For avoiding prolixity: (this volume growing great) we have for most
part contrasted our Annotations into the margien, making very few
others in this booke, which otherwise offered much more occasion, as well for
explicating hard places, as of other doctrinal and moral instructions. Neither
in deed can ordinorie Annotations well suffice for understanding of this, and
other hard bookes. But rather large Comentaries are required, such as S. Gre-
gorie, and other ancient Fathers: as also F. Iohn de Pineda, and others have
lately written. Wherefore we therefore remitte the learned readers. And for the
benefite of others of our nation, we shall here briefly recapitulate the summe,
and principal points of this holie and admirable historie, consisting in a sin-
gular holie man manifesto, and glorious victorie, against invisible and visi-
ble adversaries, both in prosperous and advers fortune.

Iob in prosperous
riete was
substantially more
then ordinary
men of lower
state, or lesser
perfection.

Much more
by losse of all
his goodes.

The argument of this historie.

Why we
have made
few annotati-
ons in this
booke.
persecuting constant in vertue, thankful to God for al, not sinning in his lippes, neither speaking anie foolish thing against God, the diuell getting more ample permission to touch his bones and flesh (chap. 2) suddenly struck him with most grievous bittch (or boyle) from the sole of the foote to the toppe of the head: who sitting on a dunghill, and scraping the corruption of his fores with a flé in extreme paine, his owne wife, by the diuell suggestion, reuiled him for his sinceritie, and provoked him to blaspheeme God: but he severely repre}

hended her folle, stil keeping necessarie patience.

Then came three special freindes, noble wisemen (or litle kinges) to visite, and comforte him, who in seuen daies not speaking one word of consolation, nor entering into anie discourse with him, at last Job himself (chap. 3.) broke this long silence (but not his patience) lamentably bewaying the extremity of his paines, imputing to the miseries of manes estate, corrupted by sinne, discoursed of certaine penal euiles, or maladies enfluing therupon, wishing for his owne part (if it had so bene Gods pleasure, for he sincerely feared God) that either he had not bene borne, or bene shortly taken out of his world, cursing sinne and the proper effects thereof remaining in man, wishing also to haue wanted the ordinary benefites of education in his infancy, and at his former prosperitie, so that he might haue escaped the calamities, wherewith he was now afflicted. All which he uttering in way of complaining at worldlie thinges, and supposing his freindes the espresent, would haue so understood him, and had compassion with him: they contrariwise (by art of the diuell, God so permitting) fell into indignation, & instead of comforting their most afflicted freind, sharply reprehended him, rashly judged his conscience, and falsely condemned him, not only of impatient speach, as offensive to God, and his Angels, and to al good men; but also of other enormus sinnes: as pride, tyrannie, pretumption, hypocrisie, and blasphemie, because heretofore he so often to the world as ifd and holie, and now (as they imagined) in bis deserved punishment, charged God with injustice, wherupon grew divers long disputes between Job and his three freindes; a fourth also intruding himselfe, when the others ceased. So that Job induced nine conflictes, and in the tenth God judged him the victour, which shal yet better appeare, if we repete the summe of their argumentes, & his answers, with Gods decision of the controuersie.

In the first conflict Eliphaz the chiefest of Jobes freindes (in the 4. and 5. chapters) accused Job of great impatience, and insolence against God, also both him and his familie of tyrannie, like to a cruel lion, and lions whoelpes, alleging for prove the prosperitie of good men, punishment of the wicked, and a particular vision. Admonished him therefore to ac-

Holie Job lamented his affliction, and the general misery of man. 

Where Job expected comfort in tribulation, the diuell procured him more affliction.

Iob for afflicted in bodie had nine secular conflictes about the cause thereof before it was decided.
knowledge and repent the same but Job (in other two chapters) avowed
that in deed his afflicions were greater than his sines deferred,
relying upon his innocencie known to his owne conscience. Described also the
manifold calamities of mans life, desirable to die, and so to end his worldly
miseries.

Then Baldad the second opposite freind (in the 8. chap.) pretending to
free Gods judgement from alshew or resemblance of injustic, charged
Job and his children with former wickednes, 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 afflicteth the malignant. Insinuating therby, that Job
was a hypocrite. Wherto Job answered (chap. 9. & 10) that in deed no man
may compare, nor justify himselfe before God. Neuertheless it standeth
well with Gods justice, power, & wisdom, that innocents be sometimes
exercised with tribulations, more than their offences deserve.

Thirdly Sophar (the third disputer) assaulted Job (ch. 11.) imputing his
speach, and defence of himself to loquacity, and audacious teme-
ritie, in that he desired to know the causes of Gods providence, in so grossena-
fly afflicting him. Of which faultes holie Job purged himself (in the three
next chapters) by maintayning his innocencie, according to his owne conscience.

better known to himselfe then to them, desiring God to instruct him, if he had
ane unkown sines. Discoursed also much more profoundly of Gods powre,
wisdome, justice, and providence, as well in general, as towards himself in
particular; and professed his faith, and great confidence of the resurrection.

Againe Eliphazes (ch. 13.) more bitterly then before, condemned Job
of presumption, and blasphemie, discoursed of mans corruptines and
prones to sines, describing the maners of hypocritres, and other impious men,
with their miserable endes, and argued Job for such a one. Whereas in the next
two chapters expostulated with these his freinds, that they coming with
pretence to comfort him, did so violently afflicth him, by charging him with
false and byznous crimes, his owne conscience better knowing, and testifying
his former life, and state of his soule, then that their imaginations could alter
his judgement. And so with contempt of this world, & desire of death
and rest, appealed to Gods judgement against his three freinds,
touching the matter in controversie. In the mean time comforted himself
with meditation of the next world.

Baldad likewise replied (ch. 15.) with hote contention, accusing Job
of insolent impatience, inculcating the grousous punishmentes both of him, and
others for their impietie. In answer wherto he lamented againe the want
of expected comfort, specially by such freinds. Still comforted himself
with assured faith of the resurrection.

Sophar
Sophar also (ch. 20.) attempted againe to convince Job of imperie, and hypocrisy, by the miserable, and speedie fall of wicked men after prosperity: for so he imagined Job to be fallen into irreconcerable misery. But Job hewed the contrary, that some wicked men prosper long, yea at their life, and the same long, and then in a moment goe downe to hel, and so the argument of present affliction proued not their opinion against him.

Eliphaz disputed the third time (ch. 22.) contending that the causes of affliction, are not to be attributed to God's secret providence, but to assured sines of the wicked. Upon whom only he supposed, that afflictions fall: inferring that Job was guilisse of enormous crimes, & grosse errors. Urged him therefore to returne to God, that he might be restored to former prosperity. Job againe appealed to Gods sentence, not in his terror, nor rigour of his justice, but against his adversaries in this quarrel, describing Gods powre, and wisdom, by which he permitted the innocent to be affliet, & the wicked to prosper: no man knowing how soone, or how late, al shall receive as they deserue.

Moreover Baldad disputed the third time, very briefly (ch. 25.) endeavouring to terrifie Job from further answering, and especially from appealing to God's judgement. But Job very largely (in six ensuing chapters) discoursed divinely of Gods soueraigne Maiestie, Powre, Wisdom, exact Justice, and infinite Mercie. Also of wicked mens destruction; of his owne former prosperitie, and present calamitie, together with his good worke, and innocencie, which he first anounced in respect of great iniquities.

After that Job and his three freinnes ceased, nothing being agreed upon in the point of controversie, the duele yet ceased not, but stirred vp a young man, called Eliu, proud and arrogant, but not unlearned, who abruptly condemn'd them all; to wit, Job of pertinacie, the others of insufficiencie. And therefore tooke upon him to convince Job, though the others could not. Very like to late-rising Protestantes, or Puritaines bragging that by newe arguments, and prooves never heard of, they wil overthrow the Papistes, or Catholique Romaine Church, and doctrine, which al former enimis, Jews, Pagaines, Turkes, and Heretikes, nor Hel gates, could not outcomne. This yong Eliu therefore, with his Priuie Spirite, Wiser in his owne conceit then al that went before him, assaulted constant Job (ch. 32. and five more ensuing) with manie wordes, and braggings, often challengeing and provoqing, but not extorting one answer, from so grave a man to his frendful and idle argumeties, largely discoursing of thinges either not dined, or so manifest false, that earnest meane seruant of God, could easely convince them, and never approching to the maine controversie, only rais'd against him true, charging him more furiously then any had done before, with
with impietie, impatience, ignorance, pride, blaspheme, and obstinacie, vices far from Iobs sanctitie, dilating also of Gods justice, mercy, wisdom, power, and providence; and that no man ought to contend, nor expostulate with God, that afflications must be borne patiently, and that God is just, and marvelous in his works, whereof no wiseman ever doubted; and so Job convinced him with silence.

But God himself, for decision of all (from ch. 38. to the end of the Book) first by way of examining illustriously Job more particularly, visiting many marvelous works of nature, shewing thereby his Divine Majesty, Power, and Wisdom, exercising Job in more patience, and withal perfecting him in humility. So that with all reverence, fear, and submission, he offered and submitted himself to Gods only good pleasure. Then finally God gave sentence that Job had defended the truth, & his three freinds had erred. Whereafter sacrifice, and Job's prayer for them, he pardoned; restored Job to health, and to double prosperitie, of all he had lost before, giving him also long life, and a happy end.

In this history besides the literal sense, shewing that Job was just and sincere, and not for his sines (as his freinds falsly 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 restuaration to better state then before, signified in the Analogical sense, the Resurrection, and restoration of better, & most glorious qualities in the blessed, with fulnes of duties, in eternal glorie. Finally in the Moral sense (which S. Gregorie most especially prosecuted) 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 soule, & according to truth acquiesced & defended his owne innocencie. And at last by Gods inspiration, and sweet consolation, he repreended himself, of former imperfections uttered in some Wores, and with full resignation to Gods will, submitted at his losss, and paynes, not only with contentment, but also with joy.